HADAR Children & Families
VOLUME 3 ISSUE 5

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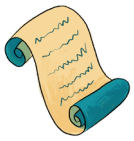
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כ"א—כ"ז מַרְחֶשְׁוָן תשפ"ז November 1–7, 2026

מָה בַּפָּרָשָׁה • In This Week's Parashah

- Sarah is 127 years old when she dies. Avraham cries for her and buys מְעָרַת הַמַּכְפֵּלָה (Me'arat Ha-Makhpelah, the Cave of Makhpelah) as a burial place for her in Hevron. He buys it from Efron for 400 shekels of silver.
- Avraham sends his servant on a mission to find a wife for Yitzhak from Avraham's birthplace.
- Avraham's servant asks God for a sign that he is choosing the right wife for Yitzhak. He says that if a woman offers to give water to him and his camels, then he will know that she is the one.
- Rivkah arrives at the well. She quickly brings water to the servant and to his camels.
- Rivkah invites Avraham's servant to her home. He meets her father, Betuel, and her brother, Lavan.
- Avraham's servant tells his whole story to Rivkah's family.
- Everyone asks Rivkah if she wants to go and marry Yitzhak, and she says yes!
- Rivkah's family gives her a blessing, she returns home with Avraham's servant, and she marries Yitzhak.
- Avraham is 175 years old when he dies.
- Together, Yitzhak and Yishmael bury Avraham next to Sarah in Me'arat Ha-Makhpelah.
- Yishmael is 137 years old when he dies.





מִדְרָשׁ • Midrash

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

Bereishit 24:1

Avraham was old, advanced in years,
And God blessed Avraham with everything.

This pasuk is the first time that the Torah uses the word זָקֵן (zakein, old), and it calls Avraham a zakein even though some others before him were much older. Why would that be?



A midrash suggests that, before Avraham, people's appearances didn't change when they grew older. Avraham was the first person to **look** old.

Bereishit Rabbah 65:9

Avraham asked for ziknah (old age).
He said to God: Master of the World, when a person and their child enter a place, we don't know whom to honor. But if You crown a person with ziknah (by making them look old), then we'll know whom to honor.
The Holy Blessed One said to him: This is a good thing you are requesting. It will begin with you.

בראשית רבה סה:ט

אַבְרָהָם תָּבַע זִקְנָה, אָמַר לְפָנָיו רִבּוֹן
הָעוֹלָמִים אָדָם וּבְנוֹ נִכְנָסִין לְמָקוֹם
וְאֵין אָדָם יוֹדֵעַ לְמִי מְכַבֵּד, מִתּוֹךְ שֶׁאַתָּה
מְעַטְּרוֹ בְּזִקְנָה אָדָם יוֹדֵעַ לְמִי מְכַבֵּד.
אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ
הוּא חַיֵּיךְ דָּבָר
טוֹב תָּבַעְתָּ וּמִמְּךָ
הוּא מַתְחִיל.

- Why is getting older a good thing according to this midrash? What does this midrash want us to think about older people?
- Why is it important to show respect to a zakein?
- What elderly people do you know? What are some things you can do to treat them with extra respect?



בראשית כד:א

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים
וַה' בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל׃



The בְּרָכָה (berakhah, blessing) in the second half of this pasuk sounds incredible! What does it mean to be blessed בַּכֹּל (ba-kol, with everything)?

תלמוד בבלי מסכת בבא בתרא דף טז עמוד ב

רַבִּי יְהוּדָה אוֹמֵר שֶׁהָיְתָה לוֹ בַּת.
אֲחֵרִים אוֹמְרִים בַּת הָיְתָה לוֹ לְאַבְרָהָם וּבַכֹּל שְׁמָהּ.

Talmud Bavli Bava Batra 16b

R. Yehudah says it means that Avraham was blessed with a daughter.
Others say Avraham had a daughter and her name was Ba-kol.



- According to R. Yehudah, why would having a daughter be considered a berakhah of "everything"?
- What might have been missing from Avraham's life before?
- What are the "others" adding when they suggest that the daughter's name was Ba-kol? Why might he have given her that name?
- What blessing would be an "everything" kind of blessing for you?

דִּקְדּוּק • Grammar

When you're talking about the past, sometimes you want to explain things in a simple way: "I **saw** a bird." The verb (action word) here is "saw," and it's in past perfect: **past** - because it happened already, and **perfect** - because it's finished (like something that has been perfected and doesn't have to be worked on anymore).

But sometimes, you want to describe something in the past that happened for a long time and then connect it to something else that happened: "I **had been watching** the bird for an hour before it flew away."

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The words "had been watching" are in past perfect continuous. It's past perfect because it finished happening already, but also **continuous** because it happened over time before something else happening (the bird flying away).

Can you find the past perfect continuous verb in this passage from our parashah?

Bereishit Rabbah 24:17-22

The servant ran to meet her (Rivkah). He said, "Give me some water from your jug."

She said: "Drink, sir."

...She finished giving him to drink. She said, "I will also draw for your camels, until they are done drinking."

...She drew water for all of his camels.

The man **had been watching** her, quietly wondering if God had helped him succeed or not.

בראשית כד:יז-כב

וַיָּרָץ הָעֶבֶד לִקְרָאתָהּ וַיֹּאמֶר
הַגְמִיאִינִי נָא מְעַט מַיִם מִכַּדֵּךְ׃

וַתֹּאמֶר שְׁתֵה אֲדֹנִי...

וַתְּכַל לְהַשְׁקֹתוֹ וַתֹּאמֶר גַּם לִגְמַלֶּיךָ
אֶשְׁאָב עַד אִם כִּלּוּ לִשְׁתֹּת׃

...וַתִּשְׁאַב לְכָל גְּמַלָּיו׃

וְהָאִישׁ **מִשְׁתָּאֵה** לָהּ מַחֲרִישׁ לָדַעַת
הַהִצְלִיחַ ה' דַּרְכּוֹ אִם לֹא׃

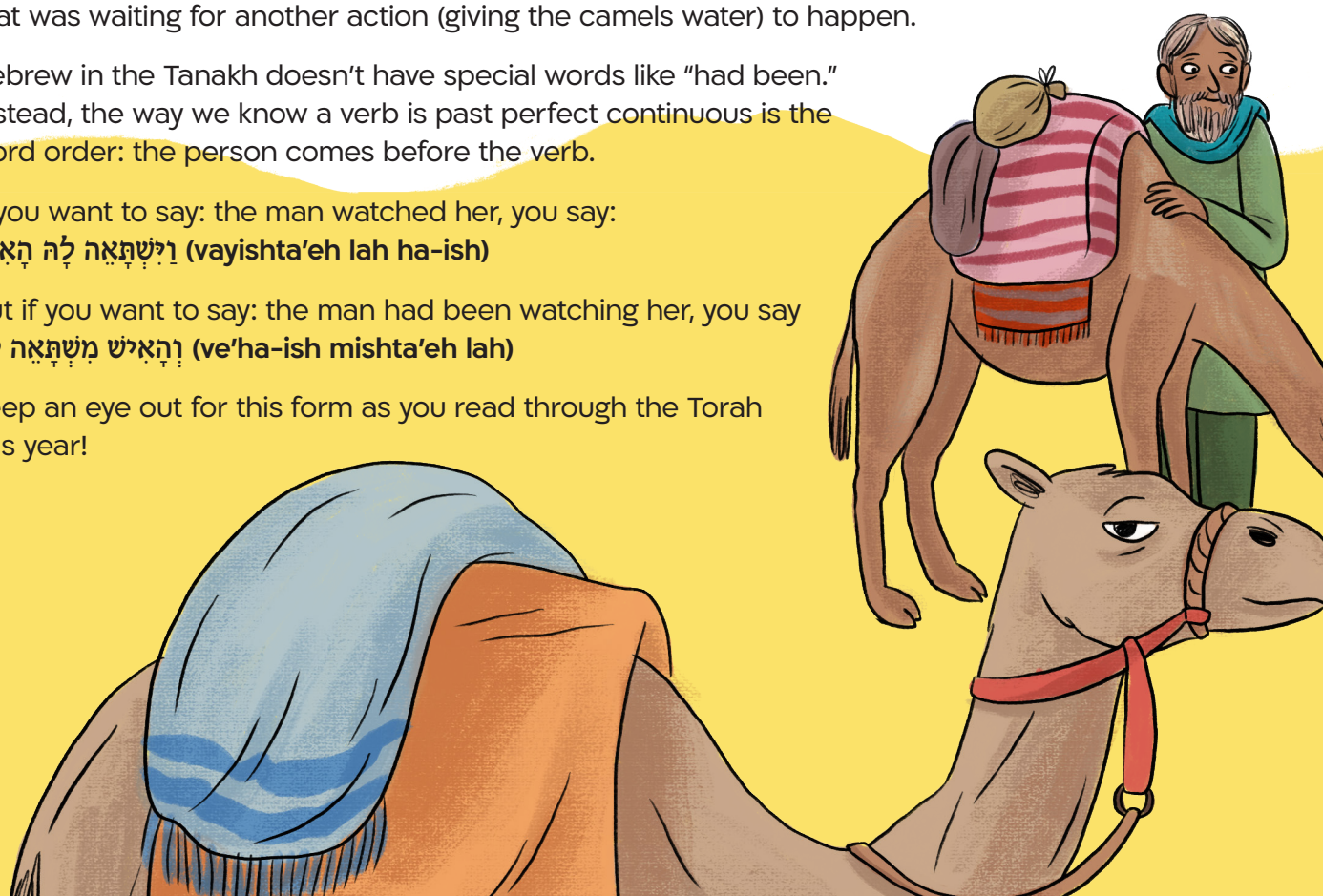
We bolded it for you! The point in the last pasuk is that the servant was watching Rivkah **the whole time**. This isn't two separate actions in the past; it's one long action (watching) that was waiting for another action (giving the camels water) to happen.

Hebrew in the Tanakh doesn't have special words like "had been." Instead, the way we know a verb is past perfect continuous is the word order: the person comes before the verb.

If you want to say: the man watched her, you say:
וַיִּשְׁתָּאֵה לָהּ הָאִישׁ (vayishta'eh lah ha-ish)

But if you want to say: the man had been watching her, you say
וְהָאִישׁ מִשְׁתָּאֵה לָהּ (ve'ha-ish mishta'eh lah)

Keep an eye out for this form as you read through the Torah this year!



שְׁאֵלוֹת הַשָּׁבוּעַ • Parashah Scavenger Hunt

aliyot:
1) Bereishit 23:1 to 23:16
2) 23:17 to 24:9
3) 24:10 to 24:25
4) 24:26 to 24:52
5) 24:53 to 24:67
6) 25:1 to 25:11
7) 25:12 to 25:18

haftarah: Melakhim Alef 1:1 to 1:31

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. How does Avraham refer to himself, when speaking with Efron?
2. What is the one thing that Avraham wants to make sure his servant does NOT do?
3. What does Rivkah do that passes the servant's test?
4. According to Betuel, who must have arranged this match?
5. Where was Yitzhak coming from when Rivkah met him?
6. Who buries Avraham?
7. How many sons did Yishmael have?
8. One additional person goes with Rivkah on her journey. Who is it?
9. When Avraham's servant describes who he's looking for at the well, he uses one Hebrew word for "young woman." Then, when he retells the story to Rivkah's family, he uses a different Hebrew word for this. What are the two words?
10. **From the haftarah:** Who says to whom, "Long live King David"?







* Look for the answers on page 8!

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תְּפִלָּה • Prayer in the Parashah

There are three תְּפִלּוֹת (tefillot, prayer services) that we say every day: שַׁחֲרִית (Shaharit) in the morning, מִנְחָה (Minhah) in the afternoon, and מַעֲרִיב (Maariv)—aka עַרְבִית (Arvit)—at night.

Yerushalmi Berakhot 4:1

R. Yehoshua ben Levi said: Our tefillot were learned from our avot (forefathers).

Shaharit is from Avraham: "Avraham got up early in the morning to the place where he stood toward the face of God" (Bereishit 19:27). "Standing" means "prayer"...

Minhah is from Yitzhak: "Yitzhak went out to converse in the field before evening" (Bereishit 24:63). "Conversing" means "prayer"...

Maariv is from Yaakov: "Yaakov encountered the place and slept there" (Bereishit 28:11). "Encountering" means "prayer"...

ירושלמי ברכות ד:א

רִבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר תְּפִילּוֹת מֵאָבוֹת לְמְדוּם.

תְּפִילַּת הַשַּׁחַר מֵאַבְרָהָם אָבִינוּ - "וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם אֶת פְּנֵי ה'." וְאֵין עֲמִידָה אֶלָּא תְּפִילָּה...

תְּפִלַּת הַמִּנְחָה מִיִּצְחָק אָבִינוּ - "וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה." וְאֵין שִׂיחָה אֶלָּא תְּפִלָּה...

תְּפִילַּת הָעֶרֶב מִיַּעֲקֹב אָבִינוּ "וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם." וְאֵין פְּגִיעָה אֶלָּא תְּפִילָּה...

What do these times of the day have to do with these specific avot?



Avraham & Shaharit

The morning is the time when light comes into the world after the darkness of night. Bereishit Rabbah 2:3 says that Avraham brought a different kind of light into the world through finding and sharing his faith in God, and that even God's creation of light (Bereishit 1:3) is talking about Avraham and the light of faith he brought into the world.

Yitzhak & Minhah

R. Avraham Yitzhak HaKohen Kook (150 years ago) says it's especially hard to say Minhah because it's in the middle of the afternoon when people are super busy with all the things they do during the day (Ein Aya, v. 1, n. 60). But Yitzhak was someone who was able to connect to God at the same time as he was also deeply involved in the rest of the world (Menahem Tzion, v. 1, Bereishit 24:63).





Yaakov & Maariv

Maariv is said at night, which can be a time of feeling alone or afraid of the dark. R. Yehudah Aryeh Leib of Gur (150 years ago) suggests that Yaakov experienced that in his own way. He had to run away from his home when Esav threatened to kill him, so he was both alone and afraid. And it was then, in the middle of the night, that he connected with God and dreamt of the angels climbing up and down the ladder (Sefat Emet, Vayishlah 5644).

- Why do you think it's important to pray to God at three different times of the day?
- How do Shaharit, Minhah, and Maariv feel different from each other? How do your tefillot feel different depending on when you're praying?
- Try it! Think about Avraham next time you say Shaharit, Yitzhak at Minhah, and Yaakov at Maariv. Does this affect your concentration or intention while you pray?





דַּקָּה שֶׁל דִּיּוּן • One-Minute Debate

Debate: There's no such thing as a free lunch.

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.





Disagree!

- Sometimes people just want to be nice to you. Accept the free lunch!
- I pack lunch for school every day. I get it for free.



Agree!

- Any time you get a gift, or someone does you a favor, it comes with some kind of expectation.
- Avraham understood this and that's why he insisted on paying for מְעָרַת הַמַּכְפֵּלָה (Me'arat Ha-Makhpelah, the Cave of Makhpelah) even though Efron offered it for free (Bereishit 23:13).
- Even if you get something for free, someone had to pay for it. Who do you think paid for your "free lunch"? Your parents!!

Devash is a weekly parashah magazine that makes Torah learning sweet. By engaging directly with texts and taking kids seriously as Jews, Devash helps children (ages 7+) and grown-ups discover the weekly Torah portion.

מִדְרָשׁ • Midrash

When Avraham's servant finds out that the woman who helped him and his camels is Rivkah, he's thrilled. The Torah tells us the servant's immediate reaction: "He bowed to God" (Bereishit 24:26).

A midrash points to the lesson:

Bereishit Rabbah 60:6	**בראשית רבה ס:ו**
From here, we learn that you need to thank God for good news.	מִכָּאן שֶׁמּוֹדִים עַל בְּשׂוֹרָה טוֹבָה.

- Why do you think it's important to thank God when you hear good news? When else is it important to thank God?
- How might it change the experience of good things happening to you if you did all the normal things people do (like laugh or jump up and down or celebrate!) and **also** took a moment to say "thank you" to God? How would that change your relationship with God?



Try it! Take inspiration from Avraham's servant, and try it out!

Look for moments in your day when it makes sense to say a spontaneous, "Thank you, God!" How does this feel?

Parashah Scavenger Hunt Answers:

1. He calls himself גֵּר וְתוֹשָׁב (ger v'toshav, an outsider who is a resident) (23:3)
2. Take Yitzhak back to the place where Avraham was born (24:6, 8)
3. She offers to give water to both the servant **and** his camels (24:14, 19)
4. God! (24:50)
5. Be'er Lahai Ro'i (24:62)
6. Yitzhak and Yishmael (25:9)
7. 12 (25:13–16)
8. Her nurse (24:59)
9. נַעֲרָה (na'arah) and עַלְמָה (almah) (24:14 and 24:43)
10. Batsheva to David (Melakhim Alef 1:31)



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