

• BEREISHIT
 • NOAH
 • LEKH LEKHA
 • VAYERA
 • HAYYEI SARAH
 • TOLDOT
 • VAYEITZEI
 • VAYISHLAH
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HADAR
Children & Families



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מה בפרשה • In This Week's Parashah

- ♦ God commands Avram to go from his home to a land God will show him.
- ♦ Avram and Sarai travel to אֶרֶץ כְּנָעַן (Eretz Canaan, the land of Canaan) together with their nephew, Lot. (We'll call these two characters Avram and Sarai in all the parts of the story before their names are changed.)
- ♦ Avram and Lot each own large herds of cattle, but their shepherds argue, so Lot decides to move to Sedom, which is a wicked city.
- ♦ A group of four kings wages war against a group of five kings. The four kings win, conquering Sedom and taking Lot captive.
- ♦ Avram chases down the four kings, defeats their armies, and rescues Lot.
- ♦ God makes a special promise to Avram that he will have children as numerous as the stars in the sky, and they will inherit Eretz Canaan.
- ♦ Sarai has her servant, Hagar, marry Avram in order for them to have children. Hagar and Avram have a son named Yishmael.
- ♦ God changes Avram's name to Abraham and gives him the mitzvah of בְּרִית מִילָה (brit milah, circumcision).
- ♦ God changes Sarai's name to Sarah and says the בְּרִית (brit, covenant) will continue through her own son, Yitzhak, who will be born later.





מִדְרָשׁ • Midrash

Avram is called an עִבְרִי (Ivri, Hebrew) (Bereishit 14:13).

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



What does Ivri mean?

Here are four ways to understand it. As you read, ask yourself: How do these different aspects of Ivri get passed down from Avram to you?

Bereishit Rabbah 42:8

R. Yehudah says: The whole world is on one eiver (side), and he is on one eiver (side).

R. Nehemiah said: Because he is one of the descendants of Ever.

The Rabbis say: Because he is from eiver ha-nahar (across the river), and he speaks in the Ivri (Hebrew) language.

בראשית רבה מב:ח

רַבִּי יְהוּדָה אוֹמֵר כָּל הָעוֹלָם כְּלוֹ
מַעְבָּר אֶחָד וְהוּא מַעְבָּר אֶחָד.

רַבִּי נְחֻמְיָה אָמַר שֶׁהוּא מִבְּנֵי
בְנֵי שֵׁל עֵבֶר.

וְרַבָּנּוּ אָמְרִי שֶׁהוּא מַעְבָּר הַנָּהָר,
וְשֶׁהוּא מְשִׁיחַ בְּלָשׁוֹן עִבְרִי.

R. Yehudah thinks that being an Ivri means being kind of different from the rest of the world. This idea appears in many midrashim - Avram was the first person to realize that there was only one God, and no one else agreed with him.

- ♦ Have your beliefs ever set you apart from those around you? How does it feel to have an opinion that no one else agrees with? How might Avram have felt?
- ♦ Are there other parts of being Jewish that put you on a different side of things than other people?

R. Nehemiah says Avram is an Ivri because his ancestor was named Ever (see Bereishit 11).

- ♦ How is your family story part of your Jewish story? How does your family impact Judaism for you?





דְּבַשׁ שֶׁל דִּיחַ • One-Minute Debate

Debate: It's ok to accept a reward for a good deed.

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!

- ◆ Let people express their gratitude.
- ◆ Your time is valuable.
- ◆ It will encourage people to do more good.



Disagree!

- ◆ You don't do good things for the reward. You should do them just because they're the right thing to do, and that's it.
- ◆ It might put too much pressure on people for them to think they have to pay up every time they need help with something.
- ◆ Avram did not want to receive a reward from the king of Sedom.



The Rabbis connect Ivri to two of the things that Avram does: crossing the great river Euphrates (see Yehoshua 24:3), and speaking Hebrew (which we now call Ivrit!).

- ◆ What about being Jewish is like going on a journey to a new place? How is it like taking risks or going on an adventure?
- ◆ Why is language so important to being Jewish?





שאלות השבוע • Parashah Scavenger Hunt

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.**

aliyot:

- 1) Bereishit 12:1 to 12:13
- 2) 12:14 to 13:4
- 3) 13:5 to 13:18
- 4) 14:1 to 14:20
- 5) 14:21 to 15:6
- 6) 15:7 to 17:6
- 7) 17:7 to 17:27

haftarah: Yeshayahu
40:27 to 41:16

Good luck!

1 What leads Avram to go to מִצְרַיִם (Mitzrayim, Egypt)?

2 What animals did Avram have?



3 God tells Avram he will have many descendants. As many as what?

4 In the war of the five kings against the four, who wins?

5 What does Avram agree to take from the king of Sedom?

6 How long will Avram's descendants be enslaved in a foreign land, according to what God says?

7 What does Avraham do right after God tells him that Sarai will become Sarah, and will give birth to a child?

8 What is the name of the priest of God?

9 What is the name of the place where God speaks to Hagar, and why did it have this name?



10 **From the haftarah:** How many times does the right hand appear?



*
Look for the answers on page 8!



הלכה • Halakhah

The first בְּרָכָה (berakhah, blessing) of the Amidah describes God like this:

אֱלֹהֵי אֲבוֹתֵינוּ God of our ancestors,
 אֱלֹהֵי אַבְרָהָם God of Avraham,
 אֱלֹהֵי יִצְחָק God of Yitzhak,
 וְאֱלֹהֵי יַעֲקֹב and God of Yaakov



Some Jews were not born Jewish but chose to become Jewish through conversion. How can these Jews describe Avraham, Yitzhak, and Yaakov as "our ancestors"?

Once Rambam was asked this question by Ovadiah ha-Ger, a person who converted to Judaism. Rambam answered:

"You should pray 'Our God, and the God of our ancestors,' because Avraham, peace be with him, is your father... You have come under the wings of the שְׁכִינָה (Shekhinah, God's presence in the world) and agreed to worship God, so no difference exists between you and us."



The אָבוֹת (avot, fathers) and אִמּוֹת (imahot, mothers) in Sefer Bereishit are the parents of the Jewish people, but not only in a physical way, and not just to people biologically born from them. The connection we have to our avot and imahot is also a spiritual connection, to the people who follow in their faith and tradition.

The Rambam also mentions Talmud Yerushalmi (Bikkurim 1:4), which explains a pasuk in our parashah:

"For I have made you the father of many nations"
 (Bereishit 17:5) -

In the past, you were the father of Aram. But now, from now on, you are the father of all the nations.

"כִּי אֲבִי הָמוֹן גּוֹיִם נִתְּתִיד" -
 (בראשית יז:ה) -

לְשַׁעֲבֵר הָיִיתָ אֲבִי לְאַרָם. וְעַכְשִׁיו
 מֵיכֹן וְהִילָךְ אָתָּה אֲבִי לְכָל הַגּוֹיִם.

This means that no matter what nation you come from, you can be a child of Avraham.

- How do these ideas about being God's children relate to adopted kids and their parents?
- **Having** a child happens in one moment. But **raising** a child takes years and years of loving them and guiding them and caring for them. How do your grownups **raise** you?



מִדְרָשׁ • Midrash

When Avram and Sarai leave Haran, the Torah describes them taking along their property, as well as Avram's cousin Lot, and also some people who get an unusual description (Bereishit 12:5): הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְּחָרָן (the people that they made in Haran).

Reish Lakish explains that these were Avram and Sarai's **students**!



What does this mean? Who were these people, and what can we learn from the way the Torah describes them?



תלמוד בבלי מסכת סנהדרין דף צט עמוד ב

אָמַר רִישׁ לָקִישׁ כָּל הַמְלִמֵּד אֶת בֶּן חֲבֵירוֹ
תּוֹרָה מֵעַלָּה עָלָיו הַכָּתוּב כְּאִלּוּ עָשָׂא
שְׂנֵאמַר: "וְאֵת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְּחָרָן."

Talmud Bavli Sanhedrin 99b

Reish Lakish said: If you teach Torah to someone else's child, it's as if you created them, as it says: "The people they made in Haran."

- Why do you think Reish Lakish compares teaching to creating?
- Have you ever had a special relationship with a teacher? What words would you use to describe that relationship?
- Who helps to "make" you? Whom do you help to "make"?





How do you say "to"?

In Hebrew, if you want to say that you're going "to" somewhere, you use the letter ל (lamed). It gets attached to the **beginning** of the word that describes your destination. (When a letter is attached to the beginning of a word, it's called a **prefix**.)

So, if you're going "to Har Sinai," you'd say, "I'm going לְהַר סִינַי (le-Har Sinai)."

In Tanakh, there's another way to do this! You can add the letter ה (heh) to the **end** of the place's name. (That's called a **suffix**.)

This happens in three pesukim in a row in our parashah:



ha-harah = **to** the הַר (har, hill)
instead of
לְהַר (la-har)

וַיֵּצֵאֵהָ מִשָּׁם

הַהָרָה

He moved
from there
to the hill
(Bereishit 12:8)

Walking and
journeying
to the south
(Bereishit 12:9)

הָלוֹךְ וְנָסוּעַ

הַנֶּגֶבָה

ha-negbah = **to** the נֶגֶב (negev, south)
instead of
לְנֶגֶב (la-negev)



mitzraimah = **to** מִצְרַיִם (Mitzravim, Egypt)
instead of
לְמִצְרַיִם (le-mitzravim)

וַיֵּרֶד אַבְרָם

מִצְרַיִמָּה

Avram went down
to Egypt (Bereishit 12:10)

As you read our parashah
and others, see if you can find
examples of both ways that the
Tanakh says "to": the prefix lamed
and the suffix heh!



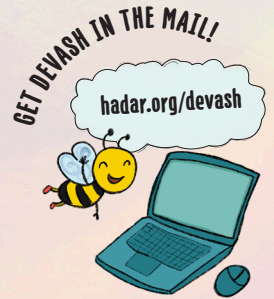


הַפְּטָרָה • Haftarah



Like the haftarah we read last week, the haftarah for Lekh Lekha is a prophecy from Yeshayahu, addressed to the Jewish people who were having a rough time during גָּלוּת בָּבֶל (galut Bavel, the Babylonian exile).

One of the main themes is tiredness and energy. The שָׁרֵשׁ (shoresh, root) for tiredness here is פ.ע.י, and you can spot this shoresh a bunch of times in the haftarah.



- What kinds of tiredness are described here? Why is it important to learn that God does not get tired, and God can give strength to people who get tired?
- How many words can you find in the haftarah that connect to the shoresh פ.ע.י, meaning strength?
- In our haftarah, God describes the Jewish people as זֶרַע אַבְרָהָם אֱהָבִי (the children of Abraham, My friend). When might Abraham have felt tired, and why? How does God help him through that? How do the themes of tiredness and energy connect to the story of Abraham and the Jewish people?

Parashah Scavenger Hunt Answers:

- A famine (12:10)
- Sheep, oxen, donkeys, camels (12:16)
- The dust of the earth (13:16)
- The four: Amrafel, Aryokh, Kedorla'omer, Tid'al (14:8-10)
- Neither string nor shoelace (or any of the spoils of war, except for what was needed to feed the people who fought with him) (14:23-24)
- 400 years (15:13)
- Falls on his face laughing (17:17)
- Malkitzedek (14:18)
- Be'er Lahai Ro'i, which means "the well of the Living One Who sees me." This name seems to capture Hagar's experience of being seen, or noticed, by God. (16:14)
- Twice (Yeshayahu 41:10 and 41:13)

