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



ב"א -ב"ז אָב תשפ"ד August 25 - 31, 2024

מָה בַּפָּרָשָׁה • In This Week's Parashah

- When they eventually enter Eretz Yisrael, Benei Yisrael are instructed to go to two mountains to announce blessings and curses from God. The blessings will be on Har Gerizim, and the curses will be on Har Eival.
- A theme of our parashah is that God will choose a central place for worship.
  - קָרְבָּנוֹת (korbanot, sacrifices) must be offered only there. The korbanot of Pesah, Shavuot, Sukkot, and Shabbat must be brought there, and coming together to do that would be joyous.
  - This will end up being the Beit HaMikdash in Yerushalayim.
  - Farmers would bring and eat a tenth of all their produce there.
- Moshe tells Benei Yisrael they are God's children, and they should follow the mitzvot.
  - Animals can be slaughtered for food. They need to chew their cud and have split hooves. Fish need fins and scales. You can't eat any of the birds the Torah lists as non-kosher. You can't eat blood.
  - Be careful of false prophets, or others who tempt you to worship idols.
  - שְׁמִטָּה (shemittah, the year of release) happens every seven years. Loans are forgiven at this time.
  - Look out for people in need, and be generous with giving צְדָקָה (tzedakah, charity).



הֲלָכָה • Halakhah

When it comes to birds, the Torah doesn't give us signs to tell which are kosher and which are not. It just gives us lists of birds not to eat. Our parashah lists 21 (Devarim 14:11-18), and there's a similar list in Parashat Shemini, although it's not exactly the same. (Look it up! Vayikra 11:13-19.)

What's the deal with these lists?

Talmud Bavli Hullin 63b

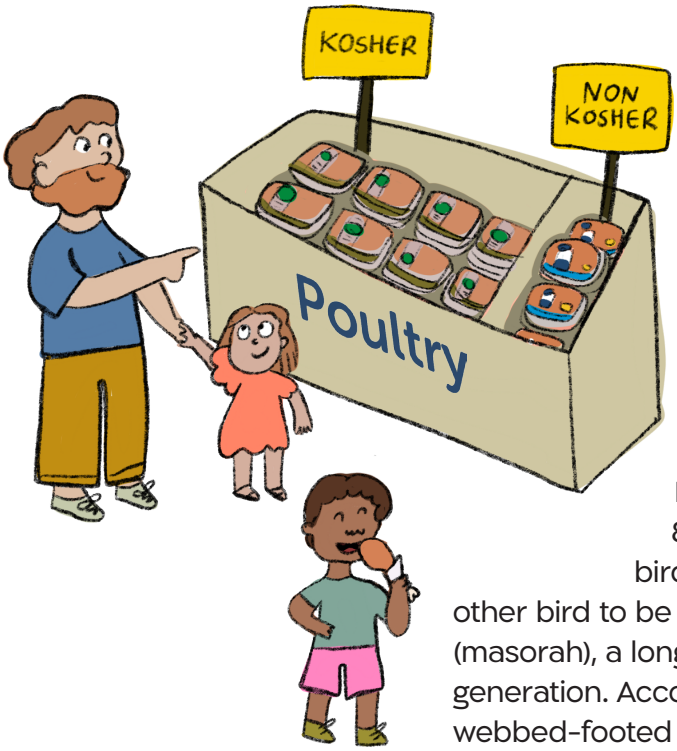
It is well known before God that there are more tahor (kosher) birds than tamei (non-kosher) birds. Therefore, the Torah lists the ones that are tamei, and we know that the rest are tahor.

תלמוד בבלי חולין דף סג עמוד ב

גָּלוּי וְיָדוּעַ לִפְנֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם שֶׁעוֹפוֹת טְהוֹרִין מְרוּבִּין עַל הַטְּמֵאִין לְפִיכָךְ מָנָה הַכָּתוּב בַּטְּמֵאִין.

If you combine the lists from our parashah and Shemini, you find that there are only 24 kinds of birds in the world that aren't kosher. All other birds are ok to eat, and if you're an expert in which birds are on the non-kosher list, you're allowed to eat all the others (Hullin 61b).

The problem is that no one really knows all the birds the Torah was talking about anymore. So, our Sages figured out the signs that can help us know if a bird is kosher (Mishnah Hullin 3:6):



1. Birds of prey that are דּוֹרֵס (dores, kill with their talons) are not kosher. Even if it's not a dores, a bird also has to have:
2. One toe that sticks out behind and above its other toes,
3. A crop (a pouch in its body that stores food), and
4. A gizzard (which digests its food) whose surface is easy to peel.

Even so, the Shulhan Arukh (Yoreh Deah 82:2) says we can only rely on these signs for birds that have webbed feet and bills. For any other bird to be kosher, it has to have an established מָסוֹרָה (masorah), a long tradition passed down from generation to generation. According to the Rema (Yoreh Deah 82:3), even webbed-footed birds need a masorah to be kosher!

aliyot:
1) Devarim 11:26 to 12:10
2) 12:11 to 12:28
3) 12:29 to 13:19
4) 14:1 to 14:21
5) 14:22 to 14:29
6) 15:1 to 15:18
7) 15:19 to 16:17

haftarah: Yeshayahu 54:11 to 55:5

שְׁאֵלוֹת הַשָּׁבוּעַ • 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.

Good luck!



1. When Benei Yisrael get to Eretz Yisrael, where are they supposed to read the curse?
2. When are we supposed to be happy?



3. Who makes an incredible miracle?
4. Why isn't a pig kosher?
5. You are supposed to take a tenth of all of your field's produce to God's chosen place each year. But what if it is too far and too heavy to do that?
6. When might a person not want to lend money?
7. What are the names given for the three holidays mentioned in our parashah?
8. How many times does the warning not to eat blood appear in Parashat Re'eh?
9. How many times does our parashah mention the מָקוֹם אֲשֶׁר יִבְחַר ה' (the place God will choose)?
10. **From the haftarah:** What does God have for thirsty people?

* Look for the answers on page 8!



PEDAGOGY OF PARTNERSHIP
How we learn is what we learn.

For support teaching this and other texts in your school, check out PoP! hadar.org/pop

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הַפְטָרָה • Haftarah

We continue this week with #3 of the seven-part series of comforting haftarot for the weeks after Tisha B'Av. This one features the נָבִיא (navi, prophet) Yeshayahu promising a wonderful future for the Jewish people:

Yeshayahu 54:13-14

All your children will learn about God,
And your children will have great peace.

You will be established through tzedakah.
You will be far from oppression
And you won't be afraid.
Ruin will not come near you.

ישעיהו נד:יג-יד

וְכָל בָּנַיִךְ לִמּוּדֵי ה׳
וְרַב שְׁלוֹם בָּנָיִךְ׃

בְּצֶדֶק תִּכּוֹנָנִי
רַחֲקִי מֵעֹשֶׁק כִּי לֹא תִירָאִי
וּמִמְּחִתָּה כִּי לֹא תִקְרַב אֵלָיִךְ׃

Sounds amazing, right?!

A midrash about the first pasuk appears in a bunch of places in the Talmud. Here it is in Masekhet Berakhot:

Talmud Bavli Berakhot 64a

R. Elazar said that R. Hanina said: Torah scholars create more peace in the world, as it is said: "All your children (banayikh) will learn about God, and your children (banayikh) will have great peace" (Yeshayahu 54:13).

Instead of "banayikh" ("your children"), read it "bonayikh" ("your builders").

תלמוד בבלי ברכות דף סד עמוד א

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֱמַר: ״וְכָל בָּנַיִךְ לִמּוּדֵי ה׳ וְרַב שְׁלוֹם בָּנָיִךְ״.

אַל תִּקְרֵי ״בָּנָיִךְ״ אֶלָּא ״בּוֹנָיִךְ״.

An אַל תִּקְרֵי (al tikrei) is a midrash that plays on words by changing their vowels. In this case, Hazal suggest that you can change the vowels on the word בָּנָיִךְ (banayikh, your children) to get the word בּוֹנָיִךְ (bonayikh, your builders).

If you read the pasuk with the word "banayikh," it has a beautiful message about your children learning about God and enjoying great peace.

And if you read the pasuk with the word "bonayikh," it has a beautiful message about the people who build us up—Torah scholars—creating great peace in the world.



- What are some ways that Torah scholars create peace? What are they building?
- What do children have in common with Torah scholars? What does learning about God have to do with peace?

דִּקְדּוּק • Grammar

This week we look at a very short but very interesting word: כִּי (ki). What does it mean?

It can mean lots of different things! In fact, in the Talmud (Rosh Hashanah 3a and Taanit 9a), Reish Lakish says that ki can be used in at least four different ways: כִּי מְשַׁמֵּשׁ בְּאַרְבַּע לְשׁוֹנוֹת!

A bunch can be found in our parashah:

1 WHEN:

כִּי יְבִיאֲךָ ה' אֱלֹקֶיךָ אֶל הָאָרֶץ

When God your Lord brings you into the land (Devarim 11:29)

2 BECAUSE:

כִּי אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן

Because you are crossing over the Jordan (Devarim 11:31)

3 RATHER:

וְלֹא תִקְפֹּץ אֶת יָדְךָ מֵאָחִיךָ הָאֶבְיוֹן: כִּי פָתֹחַ תִּפְתַּח אֶת יָדְךָ לוֹ

And do not close your hand from your fellow poor person. **Rather**, open, open your hand to them (Devarim 15:7-8)

And one more from last week's parashah:

4 PERHAPS:

כִּי תֹאמַר בִּלְבָבְךָ רַבִּים הַגּוֹיִם הָאֵלֶּה מִמֶּנִּי... לֹא תִירָא מֵהֶם

Perhaps you will say to yourself: these nations are too many for me... Do not be afraid of them! (Devarim 7:17-18)

Who knew one small word could do so much? Actually, many scholars think there are even more meanings of כִּי (ki); maybe you can find others! (Start with the פַּרְשָׁנוּת/Commentary section on p. 6.)



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פֵּרוּשִׁים • Commentary

Here's something surprising. In one perek in our parashah, the Torah says two things that seem to contradict:

Devarim 15:4

There will be no person who is poor among you, because God will bless you in the land that God your Lord is giving to you as a possession to inherit.

דברים טו:ד

אֶפֶס כִּי לֹא יִהְיֶה בְּךָ אֶבְיוֹן כִּי בָרֵךְ יְבָרֶכְךָ ה׳ בָּאָרֶץ אֲשֶׁר ה׳ אֱלֹקֶיךָ נֹתֵן לְךָ נַחֲלָה לְרִשְׁתָּהּ׃

Devarim 15:11

For there will always be a person who is poor on the land, therefore I command you saying, "Open your hand to your brother, to your poor in your land."

דברים טו:יא

כִּי לֹא יֶחְדַּל אֶבְיוֹן מִקֶּרֶב הָאָרֶץ עַל כֵּן אָנֹכִי מְצַוְּךָ לֵאמֹר פָּתֹחַ תִּפְתַּח אֶת יָדְךָ לְאָחִיךָ לַעֲנִיֶּךָ וּלְאֶבְיֹנְךָ בְּאַרְצֶךָ׃

How can both of these things be true? How can it be that there will eventually be no poor people (pasuk 4), but also that there will always be poor people (pasuk 11)?



Netziv (Eastern Europe, 150 years ago)

"For there will always be a person who is poor"—It's unlikely, in the natural order of things, for poverty to stop...

"Therefore I command"—If you show compassion for other people, God will show compassion.

העמק דבר

"כִּי לֹא יֶחְדַּל"—מִן הַנִּמְנָע בְּדֶרֶךְ הַטֶּבַע שֶׁיֶּחְדַּל אֶבְיוֹן...

"עַל כֵּן אָנֹכִי"—וְהַמְרַחֵם עַל הַבְּרִיּוֹת מְרַחֲמִין עָלָיו מִן הַשָּׁמַיִם.

The Netziv is saying that poverty doesn't go away all by itself. That's pasuk 11.

But we're commanded to give tzedakah, and if we do, then God will also show compassion and kindness by getting rid of poverty. That's pasuk 4.

Bekhor Shor has a different way of reading it:



Bekhor Shor (France, 900 years ago)

This "ki" is like "perhaps," and it means, "Maybe there will always be a person who is poor."

בכור שור דברים טו:ד,יא

"כִּי" זֶה כְּמוֹ "דִּלְמָא" שֶׁמָּא לֹא יֶחְדַּל הָאֶבְיוֹן מִקֶּרֶב הָאָרֶץ.



According to this interpretation, there is no contradiction. In pasuk 11, Moshe is just pointing out that it's up to us. Poverty might always be around if we don't keep the Torah's rules. But that means that if we do, then we might actually have a society where no one is poor!

- Can the interpretations of the Netziv and Bekhor Shor fit together? How?
- What's so hard about getting rid of poverty? Why haven't people been able to figure that out yet?
- How could following the Torah help end poverty forever?
- How does the Torah want us to think about poor people? If you have enough money to give to others in need, what does the Torah want you to think about that?



דַּקָּה שֶׁל דִּיּוּן • One-Minute Debate



Debate: It's impossible to get rid of poverty.

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!

- You're not always in control of how much money you have. So you can't really control whether anyone is rich or poor—not even yourself.
- The Torah has so many laws designed to help people who are in need, like ma'aser and shemittah and yovel. The reason we need these laws is that poverty is something we're always going to have to worry about.
- Human societies have tried lots of different strategies to get rid of poverty. But nothing has worked yet.
- Selfish people always get ahead by making things hard for others.

Disagree!

- There would be no poor people if everyone gave tzedakah and followed the rules in the Torah for giving what they can to others in need.
- There are enough resources in the world for everyone to have the food, shelter, and care they need. We just have to figure out how to share with each other.
- We have to believe that it's possible to get rid of poverty. That's what gives us hope to keep trying to make things better for people.

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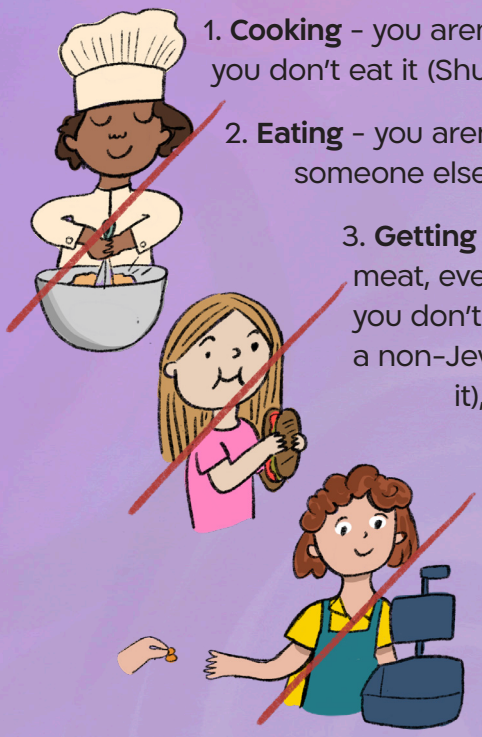
הֲלָכָה • Halakhah

Devarim 14:21	**דברים יד:כא**
You shall not boil a kid (baby goat) in its mother's milk.	לֹא תְבַשֵּׁל גְּדִי בַּחֲלֵב אִמּוֹ׃

These exact same words appear three different times in the Torah. (The other two are in Shemot 23:19 and Shemot 34:26.)

A midrash explains that this teaches us three different rules.

Mehkilta de-Rabbi Yishmael Kaspa 5	**מכילתא דרבי ישמעאל**
R. Shimon b. Yohai says: Why is it stated in three places? One for cooking, one for the prohibition of eating, and one for the prohibition of getting benefit.	רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: מִפְּנֵי מָה נֶאֱמַר בִּשְׁלֹשָׁה מְקוֹמוֹת? אֶחָד לְבִשּׁוּל, אֶחָד לְאִסּוּר אֲכִילָה, אֶחָד לְאִסּוּר הֲנָיָה.



1. **Cooking** - you aren't allowed to **cook** milk and meat together, even if you don't eat it (Shulhan Arukh Yoreh Deah 87:1).

2. **Eating** - you aren't allowed to **eat** milk and meat together, even if someone else cooked it.

3. **Getting benefit** - you can't **benefit** from milk and meat, even if you didn't cook it, and even if you don't eat it. So you can't sell it, even to a non-Jewish person (who is allowed to eat it), because earning money from this food would be benefiting from it.

Hazal were really serious about milk and meat, and they made even more rules for keeping them apart.

- We aren't supposed to eat milk and meat on the same table (Yoreh Deah 84).

- We don't eat dairy right after eating meat (Yoreh Deah 85). There are different customs for how long to wait. (See Devash for Vayera 5783.)

- We only bake bread that is pareve (neither dairy nor meat). This helps prevent mistakes (Yoreh Deah 97).

Parashah Scavenger Hunt Answers:

1. הַר עֵיבָל (Har Eival, Mount Eival) (11:29)
2. When bringing ma'aser (one tenth of your produce) to eat in Yerushalayim (12:18)
3. The false prophet! (But you can't listen to them) (13:2-4)
4. Even though it has split hooves, it does not chew its cud (14:8)
5. You can take an equal amount of money instead, and use it to buy food to eat in God's chosen place (14:24-26)
6. When שְׁמִטָּה (shemittah, the year of release), which happens every seven years, is approaching (15:9)
7. חַג הַמַּצּוֹת (Hag Ha-Matzot, festival of matzahs); חַג הַשָּׁבֻעוֹת (Hag Ha-Shavuot, festival of weeks); חַג הַסֻּכּוֹת (Hag Ha-Sukkot, festival of booths) (16:16)
8. Three times! (12:16, 12:23, 15:23)
9. 16 times! (12:5, 12:11, 12:14, 12:18, 12:21, 12:26, 14:23, 14:24, 14:25, 15:20, 16:2, 16:6, 16:7, 16:11, 16:15, 16:16)
10. Water (Yeshayahu 55:1)