



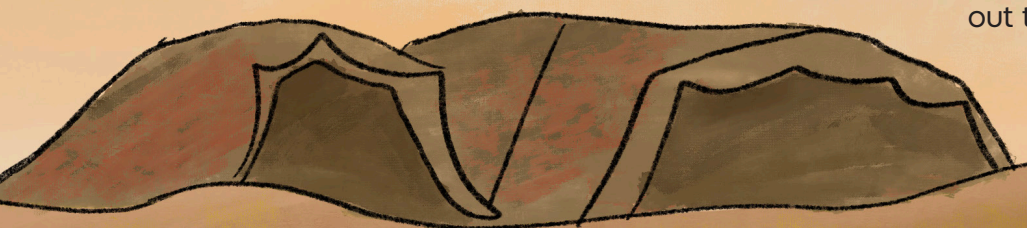
HADAR Children & Families
VOLUME 3 ISSUE 4


This issue is sponsored by Talya Bock and Rafi Cohen


י"ד—כ' מַרְחֶשְׁוָן תשפ"ז October 25–31, 2026


## מָה בַּפָּרָשָׁה • In This Week's Parashah

- Avraham sits outside his tent on a very hot day, sees three figures in the distance, and runs out to invite them over for food and drinks.
- The guests are actually angels, and they tell Avraham and Sarah that Yitzhak will be born in the coming year.
- Sarah sends Yishmael away with his mother, Hagar.
- God tests Avraham by commanding him to offer Yitzhak as a sacrifice. They travel for three days to the mountain God shows Avraham. An angel calls out to Avraham at the last second, telling Avraham not to harm Yitzhak at all. Just then, he sees a ram caught in a bush by its horns, and the ram is offered in place of Yitzhak. This story is called עֲקֵידַת יִצְחָק (Akeidat Yitzhak, the binding of Yitzhak).



- God tells Avraham that Sedom is going to be destroyed because of the people's horrible behavior there. Avraham pleads on Sedom's behalf, but there are not enough righteous people in the city to save it.
- Lot, his wife, and two of his daughters run away while Sedom is destroyed by fire from the sky, but his wife turns back to look and becomes a pillar of salt.
- Yitzhak is born when Sarah is 90 years old and Avraham is 100.





## מִדְרָשׁ • Midrash

**What are signs of righteousness?**

Avraham tells his guests that he's going to give them a piece of bread to eat (18:5)... and ends up feeding them much more than that: cakes, butter, milk, and meat (18:6-8)!

**Talmud Bavli Bava Metzia 87a**

R. Elazer said: This shows that tzaddikim (righteous people) say a little and do a lot.

**תלמוד בבלי מסכת בבא מציעא דף פז עמוד א**

אָמַר רַבִּי אֶלְעָזָר מִכָּאן שֶׁצַּדִּיקִים אוֹמְרִים מְעַט וְעוֹשִׂים הַרְבֵּה.

- Why is it a good idea to promise very little but do much more than that? Why would this be really fitting for tzaddikim?
- When can you follow Avraham's example?






## הֲלָכָה • Halakhah

Hazal learn an important lesson from the way Avraham responds when God commands him to offer his son as a sacrifice.

**Talmud Bavli Pesahim 4a**

Eager people perform mitzvot quickly, as it says: "Avraham woke early in the morning" (Bereishit 22:3).

**תלמוד בבלי מסכת פסחים דף ד עמוד א**

זְרִיזִין מַקְדִּימִים לְמִצְוֹת, שֶׁנֶּאֱמַר: "וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר" (בראשית כב:ג).

By waking up early to do this mitzvah, even though it was something he would never have really wanted to do, Avraham shows us that we should try to do mitzvot as quickly as possible.

The Gemara brings בְּרִית מִילָה (berit milah, circumcision) as an example. A berit milah can be done any time on the eighth day of a baby's life, but it's best to do it first thing in the


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

morning (Shulhan Arukh YD 262:1). This shows how eager and excited we are to do the mitzvah.

- What things make you want to wake up early?
- Why is it important to show energy and enthusiasm when doing mitzvot?
- What are some mitzvot you're excited to do? What are some mitzvot where you could add more energy or speed?






## דַּקָּה שֶׁל דִּיּוּן • One-Minute Debate

**Debate: It's wrong to punish a whole group when only some of the people in the group are doing the wrong thing.**

### *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!*

- It's not fair to have to stay in from recess if your classmates were misbehaving, but you were following rules. That makes everyone angry at each other.
- Avraham argued with God: "Will You sweep away the righteous with the wicked?!" (Bereishit 18:23). God agreed with Avraham, saying Sedom would deserve to be saved if it contained even a minority of righteous people.




### *Disagree!*

- Sometimes collective punishment is necessary to teach the whole community a lesson.
- Why are you part of the group if you knew they were doing something wrong? If you're with people who are misbehaving, it's your responsibility to separate from them, or else you face the consequences together.
- If you're part of a group, that shows that you agree with their behavior even if you weren't the one doing it. Being part of a group means you're their partner.



# שְׁאֵלוֹת הַשְׁבוּעַ • Parashah Scavenger Hunt

**aliyot:**
**1)** Bereishit 18:1 to 18:14
**2)** 18:15 to 18:33
**3)** 19:1 to 19:20
**4)** 19:21 to 21:4
**5)** 21:5 to 21:21
**6)** 21:22 to 21:34
**7)** 22:1 to 22:24

**haftarah:** Melakhim Bet 4:1-23 for Sefardim and 4:1-37 for Ashkenazim

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 God change what Sarah had said when reporting it to Avraham?



2. What job does Avraham think God has?



3. Hazal suggest this story took place during Pesah. Can you find their clue in the text?



4. What curse did the household of Avimelekh suffer because he kidnapped Sarah?

5. Why does Avraham throw a party?

6. What does Avraham plant in Beer Sheva?

7. How many times are Avraham and Yitzhak described as "walking together"?

8. Where was Hagar from?

9. This parashah explains how two cities got their names. What are they?

10. **From the haftarah:** How was Elisha's little room furnished?

* Look for the answers on page 8!





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## הַפְטָרָה • Haftarah

Elisha was a prophet and miracle-maker. He was the student of אֵלִיָּהוּ הַנָּבִיא (Eliyyahu ha-navi, Elijah the prophet), and he became a spiritual leader of Benei Yisrael after Eliyyahu died.

The first fifteen chapters of Sefer Melakhim Bet contain some weird and wonderful stories about the ways Elisha helped people. Two of these appear in our haftarah.



1. A widow comes to Elisha in distress. She has debts that she can't repay, and the person she owes is threatening to seize her children as slaves. All she has is one jug of oil. Elisha tells her to collect empty containers from her neighbors, and to pour her oil into these containers. A miracle happens, and her little jug doesn't empty out until all the empty containers are filled with oil from it! The woman is able to sell the oil and pay back what she owes.

2. Elisha is hosted by a wealthy woman known as the אִשָּׁה הַשּׁוּנַמִּית (isha ha-shunnamit, the woman from Shunem). Elisha wants to pay her back for her hospitality. When he learns that she doesn't have children, he announces that she'll have a baby within a year.

   "Don't tease me," she replies.

   She ends up giving birth to a son. But a few years later, he dies suddenly. The isha ha-shunnamit rides a donkey to find Elisha. She confronts him, saying, "Didn't I tell you not to tease me?!"

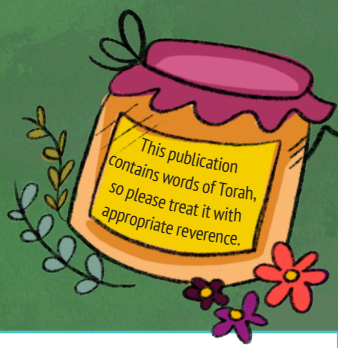
   Elisha prays to God and performs an unusual ceremony that brings the child back to life!

- What themes connect these two stories of miracles? What's the role of food, women, and children in each story?

- In our parashah, Sarah learns that she'll have a child (Bereishit 18:14). In our haftarah, the isha ha-shunnamit learns that she'll have a child (Melakhim Bet 4:16). What language connects these two pesukim? How are the two women's reactions similar, and how are they different?

- How is the story of עֲקֵידַת יִצְחָק (Akeidat Yitzhak, the binding of Yitzhak) similar to what happens to the children in these stories? How are these different?

## מִדְרָשׁ • Midrash




**Whom do we thank for the goodness in our lives?**

### Bereishit 21:33

Avraham planted an eshel tree in Beer Sheva, and called out there in the name of God Everlasting.

### בראשית כא:לג

וַיִּטַּע אֶשֶׁל בִּבְאֵר שָׁבַע וַיִּקְרָא שָׁם בְּשֵׁם ה' אֵ-ל עוֹלָם:

Reish Lakish suggests a play on words. The word וַיִּקְרָא (vayikra) means that Avraham "called out." But if you change the vowels, it could be וַיַּקְרִיא (vayakri), which means that he "caused others to call out."

### Talmud Bavli Sota 10b

This teaches that Avraham our ancestor caused the name of the Holy Blessed One to be called out by everyone who passed by. How? After his guests ate and drank, they would get up to bless Avraham. He would say to them: Did you really eat from what is mine? It was all from God! Give thanks and praise and blessing to the One Who spoke and created the world.

### תלמוד בבלי מסכת סוטה דף י עמוד ב

מְלַמֵּד שֶׁהִקְרִיא אַבְרָהָם אָבִינוּ לְשִׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא בְּפֶה כָּל עוֹבֵר וְשָׁב. כֵּיצַד? לְאַחַר שֶׁאָכְלוּ וְשָׁתוּ, עָמְדוּ לְבָרְכוֹ. אָמַר לָהֶם: וְכִי מִשֶּׁלִּי אֲכַלְתֶּם? מִשֶּׁל אֵ-לֹקֵי עוֹלָם אֲכַלְתֶּם! הוֹדוּ וְשַׁבְּחוּ וּבָרְכוּ לְמִי שֶׁאָמַר וְהָיָה הָעוֹלָם.

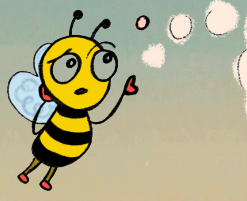


- What can we learn from Avraham's actions?
- What's the lesson about taking credit for good things you do? What's the lesson about giving thanks for good things you enjoy?

## מִדְרָשׁ • Midrash

"The sun rises and the sun sets" (Kohelet 1:5).

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



Don't we know what the sun does?! What should we learn from this pasuk?



**Bereishit Rabbah 58:2**

R. Abba bar Kahanah said: Before God makes the "sun" of one tzaddik (righteous person) set, God makes the sun of another tzaddik rise.

...Before Sarah's sun set, God made Rivkah's sun rise.

**בראשית רבה נח:ב**

אָמַר רַבִּי אַבָּא בַּר כַּהֲנָא: עַד שֶׁלֹּא יִשְׁקְיַע הַקָּדוֹשׁ בָּרוּךְ הוּא שִׁמְשׁוֹ שֶׁל צַדִּיק הוּא מַזְרִיחַ שִׁמְשׁוֹ שֶׁל צַדִּיק חֲבֵרוֹ.

...עַד שֶׁלֹּא הִשְׁקִיעַ הַקָּדוֹשׁ בָּרוּךְ הוּא שִׁמְשָׁהּ שֶׁל שָׂרָה הִזְרִיחַ שִׁמְשָׁהּ שֶׁל רִבְקָה.

R. Abba bar Kahanah is noticing that we hear the news that Rivkah has been born at the end of this week's parashah (Bereishit 22:23), and this comes just before we hear about Sarah's death (at the beginning of next week's parashah; Bereishit 23:2). He's explaining why these events took place in this order: sunrise (Rivka's birth) before sunset (Sarah's death).

- Why do you think it might have felt really terrible to lose Sarah? How would Rivkah's birth have provided comfort?
- Why is it important for God to always make sure we have at least one new tzaddik before we lose a previous one? What message does the midrash have about how God cares for us through history?
- How might this idea give you strength when you are going through a hard time?



## הֲלָכָה • Halakhah




**How can a relationship be repaired when one person has hurt another?**

The Mishnah teaches many laws about personal injury—how much you have to pay if you cause permanent damage to someone else. At the end of this, the Mishnah discusses other ways to make things better.

### Mishnah Bava Kama 8:7

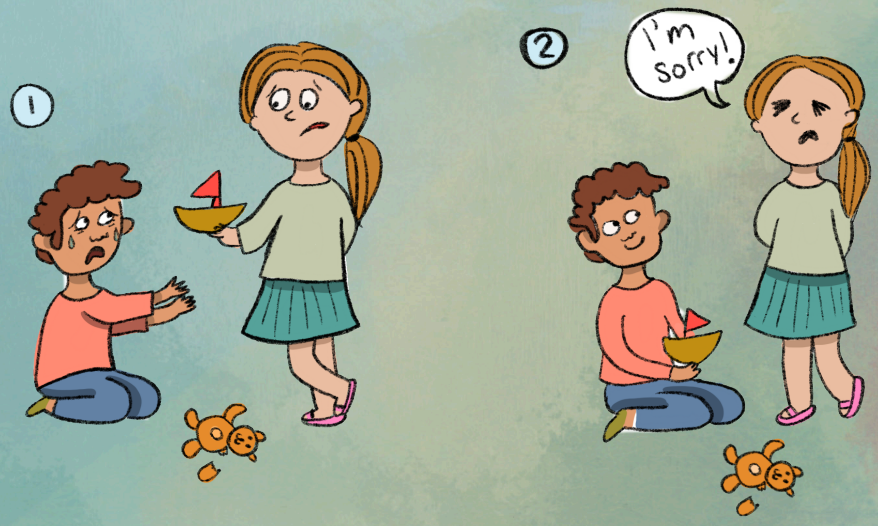
If you cause damage, you're not forgiven - even if you have already paid for it - until you say sorry and ask forgiveness. As it is said, "Now, return Sarah to Avraham because he is a prophet and will pray on your behalf..." (Bereishit 20:7).

And how do we know that someone who doesn't forgive is being cruel? As it is said, "Avraham prayed to God and God healed Avimelekh" (Bereishit 20:17).

### משנה בבא קמא ח:ז

אַף עַל פִּי שֶׁהוּא נוֹתֵן לוֹ,
אֵין נִמְחָל לוֹ עַד שֶׁיְּבַקֵּשׁ
מִמֶּנּוּ, שֶׁנֶּאֱמַר: "וְעַתָּה הָשֵׁב
אֵשֶׁת..." (בראשית כ:ז).

וּמִנַּיִן שֶׁלֹּא יְהֵא הַמּוֹחֵל
אַכְזָרִי? שֶׁנֶּאֱמַר: "וַיִּתְפַּלֵּל
אַבְרָהָם אֶל הָאֱלֹקִים וַיִּרְפָּא
אֱלֹקִים אֶת אֲבִימֶלֶךְ."




- Look at the story of Avraham, Sarah, and Avimelekh in Bereishit 20. What did Avimelekh do that hurt Avraham? How did Avimelekh fix the situation?
- How does the Mishnah know that Avraham forgave Avimelekh?
- Why is it so important to say sorry and ask for forgiveness, even after you pay for damage that you caused? Why isn't it enough to just pay for the damage?
- What's cruel about refusing to forgive a person who's genuinely saying sorry to you? What should you do if it feels hard to forgive someone when they ask for your forgiveness?

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### Parashah Scavenger Hunt Answers:

1. Sarah said, "my husband is old," but God reports that she said, "I am old" (18:12-13)
2. Judge of the whole world (18:25)
3. Lot baked matzah (19:3)
4. They couldn't give birth (20:18)
5. Because Yitzhak was weaned (21:8)
6. An אֶשֶׁל (eshel, tamarisk tree) (21:33).
7. Twice – once before Yitzhak asks where the animal for the sacrifice is, and once after (22:6,8)
8. Mitzrayim (21:9)
9. Tzo'ar (19:22) and Be'er Sheva (21:31)
10. With a bed, table, chair, and lamp (Melakhim Bet 4:10)