HADAR Children & Families
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Because learning Torah is sweet

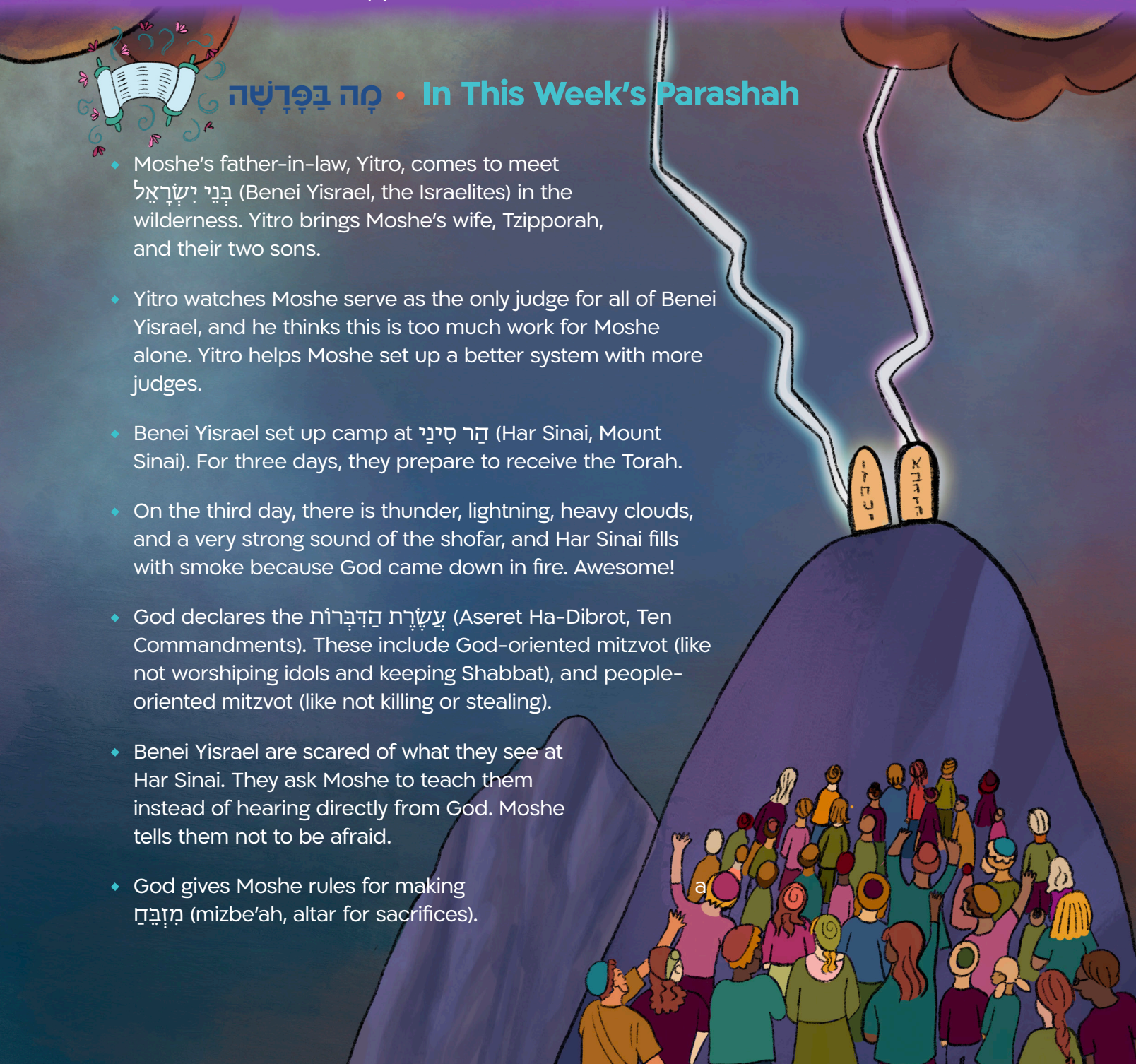
יִתְרוֹ
Yitro

DeVAsH

י"ח - כ"ד שְׁבָט תשפ"ד January 28 - February 3, 2024

מָה בַּפָּרָשָׁה • In This Week's Parashah

- Moshe's father-in-law, Yitro, comes to meet בְּנֵי יִשְׂרָאֵל (Benei Yisrael, the Israelites) in the wilderness. Yitro brings Moshe's wife, Tzipporah, and their two sons.
- Yitro watches Moshe serve as the only judge for all of Benei Yisrael, and he thinks this is too much work for Moshe alone. Yitro helps Moshe set up a better system with more judges.
- Benei Yisrael set up camp at הַר סִינַי (Har Sinai, Mount Sinai). For three days, they prepare to receive the Torah.
- On the third day, there is thunder, lightning, heavy clouds, and a very strong sound of the shofar, and Har Sinai fills with smoke because God came down in fire. Awesome!
- God declares the עֲשֶׂרֶת הַדִּבְּרוֹת (Aseret Ha-Dibrot, Ten Commandments). These include God-oriented mitzvot (like not worshiping idols and keeping Shabbat), and people-oriented mitzvot (like not killing or stealing).
- Benei Yisrael are scared of what they see at Har Sinai. They ask Moshe to teach them instead of hearing directly from God. Moshe tells them not to be afraid.
- God gives Moshe rules for making מִזְבֵּחַ (mizbe'ah, altar for sacrifices).



מִדְרָשׁ • Midrash

What was happening in the rest of the world at the time of מַתַּן תּוֹרָה (matan Torah, the giving of the Torah)?

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

שמות רבה בט:ט

אָמַר רַבִּי אַבָּהוּ בְּשֵׁם רַבִּי יוֹחָנָן, כְּשֶׁנָּתַן הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הַתּוֹרָה, צִפּוֹר לֹא צִוַּח, עוֹף לֹא פָּרַח, שׁוֹר לֹא גָּעָה, אוֹפַנִּים לֹא עָפוּ, שְׂרָפִים לֹא אָמְרוּ קָדוֹשׁ קָדוֹשׁ, הַיָּם לֹא נִזְדַּעֲזָע, הַבְּרִיּוֹת לֹא דִבְּרוּ, אֶלָּא הָעוֹלָם שׁוֹתֵק וּמַחֲרִישׁ, וְיָצָא הַקּוֹל: "אָנֹכִי ה' אֱלֹקֶיךָ."

Shemot Rabbah 29:9

R. Abahu said in the name of R. Yohanan: When the Holy Blessed One gave the Torah, birds didn't tweet or fly, oxen didn't moo, the ofanim (angels) didn't fly, the serafim (another kind of angel) didn't say "Holy! Holy!," the sea didn't ripple, people didn't speak—the whole world was deafeningly silent. And the voice went out: "I am God your Lord."

R. Yohanan suggests that the giving of the Torah didn't only impact Benei Yisrael. It was a global event that totally changed the entire world! When God spoke, the whole world was listening.

- What would it mean if even the animals, the sea, and the angels in heaven stopped whatever they were doing to listen when God spoke? What can this teach us about the Torah and its relationship to the world?
- What does the Torah have to teach that the whole world can learn? What ideas are there in the Torah that can change the world?

פֵּרוּשִׁים • Commentary

The first of the עֲשֶׂרֶת הַדִּבְּרוֹת (Aseret Ha-Dibrot, Ten Commandments) opens with:

שמות כ:ב	Shemot 20:2
אָנֹכִי ה' אֱלֹקֶיךָ...	I am God your Lord...

Shhhh

This is called "first person," using "I" statements—like when you're talking about yourself. In the second dibbur, God also speaks in the first person (20:3-6).

But starting with the third dibbur, there's a shift to "third person" (the way we speak when talking about someone else, using "he," "she," or "they" statements):

Shemot 20:7

Do not take the name **of God** your Lord in vain...

שמות כ:ז

לֹא תִשָּׂא אֶת שֵׁם ה' אֱלֹקֶיךָ לַשָּׁוְא



Why is there a difference between the first two dibrot and the last eight?

R. Hamnuna noticed this shift (Makkot 23b-24a) and suggested that only the first two dibrot were said directly from God to the people, which is why God speaks in first person there. But God taught the other dibrot to Moshe, and Moshe then taught them to the people. Since it's Moshe talking **about** God in those dibrot, that's why they talk about God in the third person.



R. Hamnuna thinks this explains the meaning of a pasuk later in the Torah, when Moshe was remembering what happened at Har Sinai. Moshe says:

Devarim 5:5

"I stood between God and you at the time, to tell you the word of God, because you were afraid of the fire!"

דברים ה:ה

אָנֹכִי עֹמֵד בֵּין ה' וּבֵינֵיכֶם בָּעֵת הַהִוא לְהַגִּיד לָכֶם אֶת דְּבַר ה' כִּי יְרֵאתֶם מִפְּנֵי הָאֵשׁ...

According to this, Moshe told Benei Yisrael the word of God because they were afraid. Look it up! Read Shemot 20:15-18 to see what this is talking about.

- What might have been scary about the Har Sinai experience for Benei Yisrael? Would you have been scared? Why or why not?
- What's gained and what's lost by hearing the dibrot directly from God? What's gained and what's lost by hearing them from Moshe instead?
- What does it say about God and us that Benei Yisrael couldn't handle God's speech directly and that we needed Moshe to repeat most of the Aseret Ha-Dibrot himself?





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הֲלָכָה • Halakhah

Shemot 20:8	**שמות כ:ח**
Zakhor (remember) the Shabbat day and keep it holy.	זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

What does it mean to "remember" Shabbat? How do we do that?

Our Rabbis suggest that the word "zakhor" doesn't just involve thinking about Shabbat in your head. It refers to a specific action: **reciting Kiddush.**

Talmud Bavli Pesahim 106a	**תלמוד בבלי מסכת פסחים דף קו עמוד א**
Our Rabbis taught: "Remember the Shabbat day and keep it holy"—remember it over wine.	תָּנוּ רַבָּנַן: "זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ"— זוֹכְרֵהוּ עַל הַיַּיִן.

Kiddush on Friday night includes pesukim from the Torah about Shabbat, and two בְּרָכוֹת (berakhot, blessings).

1. The berakhah for wine or grape juice.

2. A berakhah recognizing that God makes Shabbat holy.

We also recite Kiddush on Shabbat during the day, with different pesukim about Shabbat and without the second berakhah.

Here are some of the rules for Kiddush:

- On Friday night, say Kiddush before eating or drinking anything (Shulhan Arukh Orah Hayyim 271:4). The same is true after Shaharit on Shabbat morning (OH 289:1).
- Recite Kiddush together with your Shabbat meal, in the same place where the meal is, and at the time the meal is being started. So you should eat something suitable for a meal right away after hearing or saying Kiddush (273:1, 3)! This could be bread or something you'd make a מְזוֹנוֹת (mezonot) on, like crackers or cookies. If you hear Kiddush in shul, it's still best to say it again with your Shabbat meal at home (Igrot Moshe OH 4:63).

R. Hayyim Na'eh (100 years ago) thinks you need at least about 3.3 fluid ounces in the cup (Shiurei Torah 3:6).

R. Moshe Feinsetin (100 years ago) thinks it's at least about 4.5 ounces for Friday night, but 3.3 for Shabbat day (Kol Dodi 2:6).



aliyot:
1) Shemot 18:1 to 18:12
2) 18:13 to 18:23
3) 18:24 to 18:27
4) 19:1 to 19:6
5) 19:7 to 19:19
6) 19:20 to 20:14
7) 20:15 to 20:23

haftarah for Ashkenazim:
Yeshayahu 6:1 to 7:6, 9:5-6

haftarah for Sefaradim:
Yeshayahu 6:1 to 6:13

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. Who makes a בְּרָכָה (berakhah, blessing)?
2. Yitro says to choose leaders who hate something. What?
3. What does Yitro do after Moshe takes his advice?
4. What animal does God use to carry the people?
5. What is the people's one-word answer when they hear God's plan for them?



6. What can't your animals do?



7. What tool are you not allowed to use to build a מִזְבֵּחַ (mizbe'ah, altar)?
8. Of all the עֲשֶׂרֶת הַדִּבְּרוֹת (Aseret Ha-Dibrot, Ten Commandments), which one gets the most detail about who must observe it?
9. Which of the Aseret Ha-Dibrot is connected to living a long life?
10. **From the haftarah:** In Yeshayahu's vision, what word do the angels repeat three times in a row?

* Look for the answers on page 8!

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דַּקָּה שֶׁל דִּיּוּן • One-Minute Debate



Debate: The עֲשֶׂרֶת הַדִּבְּרוֹת (Aseret Ha-Dibrot, Ten Commandments) seem really overwhelming!

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!

- There are so many of them! Ten things is a long list.
- Shabbat alone has a lot of rules.
- Honoring your parents isn't easy at all. That comes with a lot of responsibility.

Disagree!

- Most of these mitzvot are easy to do. How hard is it to not steal or not kill someone? You can do those mitzvot while you sleep!
- The rules of Shabbat are what make it so awesome. What's better than having nice meals with family and friends, praying with your community in shul, and taking a day to rest?
- Honoring parents is something you'd do anyway if you appreciate how much they do for you. And the Torah promises long life as a reward! Sounds like a good deal to me.



דִּקְדּוּק • Grammar

Time to spend more time with some of the dots in Hebrew letters, called דְּגֵשִׁים (degeishim). One kind is called a דָּגֵשׁ קַל (dagesh kal). This dagesh is often added to letters when they start a new syllable, which means it is usually added at the beginning of a new word.

Here is an example of two similar phrases in our parashah:

שמות יח:יז
כָּל־הַדָּבָר
kol hadavar (every thing)

שמות יח:כג
וְכָל־הַדָּבָר
ve-khol hadavar (and every thing)

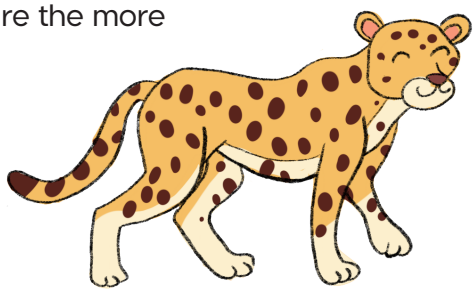
See the dot in this kaf, which is absent from the khaf in the other phrase? It's a dagesh kal, popping up at the beginning of a word!

(The dagesh in the dalet is a different kind of dagesh that we'll cover another time.)

A dagesh kal appears in only six letters, and there's a little phrase to help you remember them:

BeGeD KeFeT בְּגֶד כְּפֶת

Putting a dot in one of these letters changes its sound in at least some version of pronounced Hebrew. These are the more common sound changes:





בּ with a dagesh it sounds like B

ב without a dagesh it sounds like V

פּ with a dagesh it sounds like P

פ without a dagesh it sounds like F

כּ with a dagesh it sounds like K

כ without a dagesh it sounds like KH (like a sound you might make when clearing your throat!)

The other three letters in BeGeD KeFeT are often pronounced the same whether they have a dagesh or not. But some traditions feature sound changes for these letters as well:

גּ with a dagesh it sounds like G (like in "God")

ג without a dagesh, some people pronounce it like... well, we don't really have this sound in English! Try making a soft growling or purring sound in the back of your throat, and that will be close.

דּ with a dagesh it sounds like D

ד without a dagesh some people pronounce it like Th (as in "the")

תּ with a dagesh it sounds like T

ת without a dagesh some people pronounce it like S or Th (as in "think")

An exception! Check out this phrase in our parashah: כִּי גָדוֹל (ki gadol, that [God] is great) (Shemot 18:11). The dagesh kal in the kaf makes sense because it's the beginning of a word. But why isn't there a dagesh kal in the gimmel at the beginning of the second word?

It's because there's a י (yud) at the end of the first word. When BeGeD KeFeT letters start a word, but they're connected to a previous word that ends with א (alef), ה (hei), ו (vav), or י (yud), then they don't get a dagesh.

הַפְטָרָה • Haftarah



Our parashah and haftarah both feature something totally supernatural, other-wordly, and impossible to imagine: God's revelation!

In the parashah, all of Benei Yisrael experience God's revelation at Har Sinai. In the haftarah, the prophet Yeshayahu has his own personal experience of seeing God.

Here are some examples of language and images that connect these two.

Revelation comes from the word, "reveal." When you reveal something, you're showing it so people can see it better. Sometimes we can even reveal things that can't be seen, like when you use words to show people how you feel. When God shows us things—like the Torah—that's a kind of revelation of God!



Parashat Yitro

God carries Benei Yisrael עַל כַּנְפֵי נְשָׁרִים (al kanfei nesharim, on eagles' wings) (Shemot 19:4)

God intends for Benei Yisrael to become a גּוֹי קָדוֹשׁ (goy kadosh, holy people) (Shemot 19:6)

Har Sinai is full of עָשָׁן (ashan, smoke) (Shemot 19:18)

The word וַיָּנָעוּ (va-yanu'u) describes Benei Yisrael trembling from the experience of revelation (Shemot 20:15)



- How do Benei Yisrael react to the experience of God's revelation, and how does Yeshayahu react? Are their reactions similar or different? How so? (See Shemot 20:15–16 and Yeshayahu 6:5)

Haftarah from Yeshayahu

Yeshayahu sees God surrounded by angels with כְּנָפַיִם (kenafayim, wings) (6:2)

The angels in the vision speak about God, saying: קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ (kadosh kadosh kadosh, Holy Holy Holy) (6:3)

The place fills with עָשָׁן (ashan, smoke) (6:4)



The word וַיָּנָעוּ (va-yanu'u) describes the walls trembling (6:4)





Parashah Scavenger Hunt Answers:

1. Yitro (18:10)
2. בָּצַע (vatza, using power to steal things—this word is usually spelled בֶּצַע/betza) (18:21)
3. Returns home (18:27)
4. נְשָׁרִים (nesharim, eagles) (19:4)
5. נַעֲשֶׂה (na'aseh, we will do it!) (19:8)
6. Work on Shabbat (20:10)
7. A sword (20:22)
8. The fourth, Shabbat (20:10)
9. The fifth, honoring parents (20:12)
10. קָדוֹשׁ (kadosh, holy) (Yeshayahu 6:3)