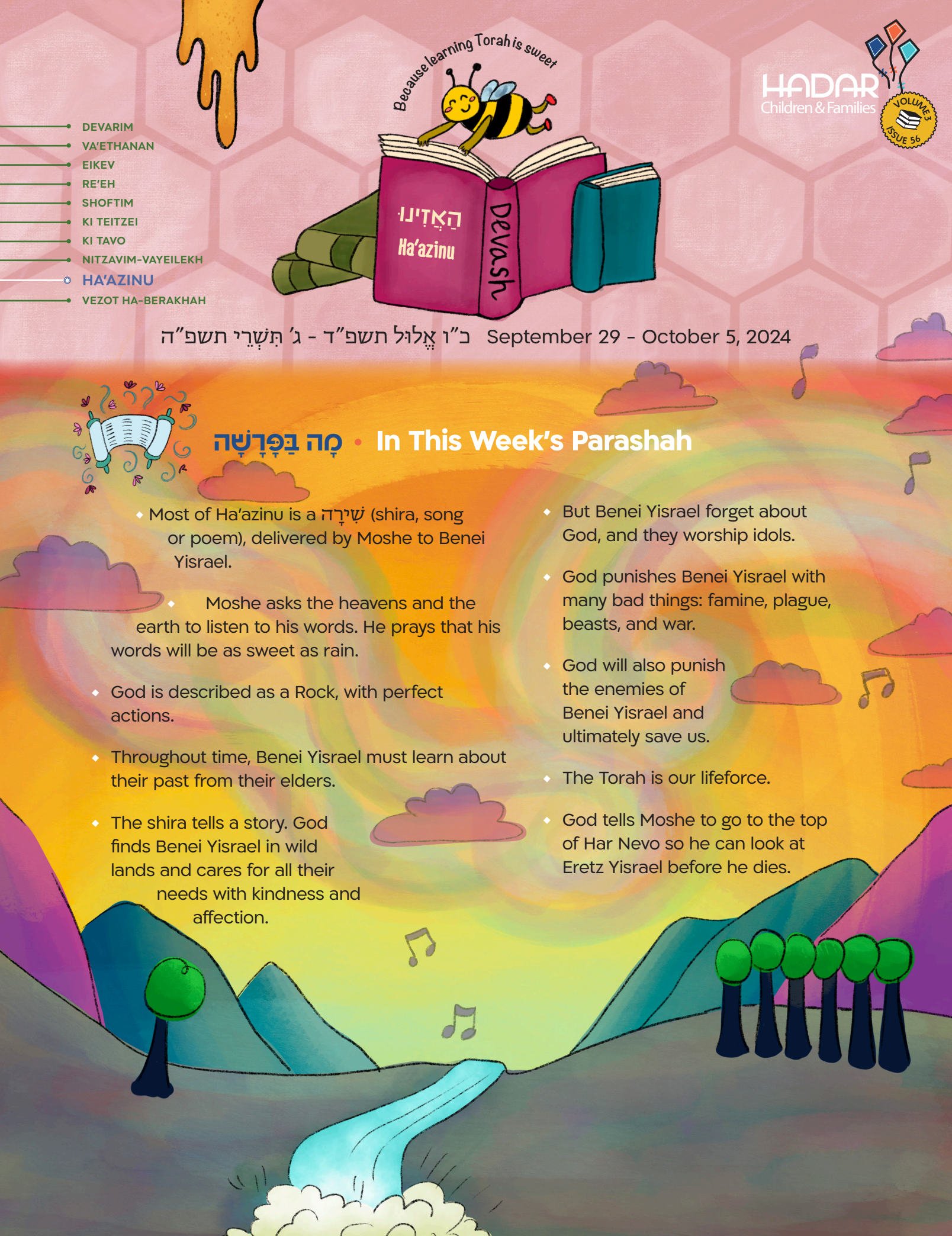




- DEVARIM
- VA'ETHANAN
- EIKEV
- RE'EH
- SHOFTIM
- KI TEITZEI
- KI TAVO
- NITZAVIM-VAYEILEKH
- **HA'AZINU**
- VEZOT HA-BERAKHAH

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סָה בַּפָּרָשָׁה • In This Week's Parashah

- ◆ Most of Ha'azinu is a שִׁירָה (shira, song or poem), delivered by Moshe to Benei Yisrael.
- ◆ Moshe asks the heavens and the earth to listen to his words. He prays that his words will be as sweet as rain.
- ◆ God is described as a Rock, with perfect actions.
- ◆ Throughout time, Benei Yisrael must learn about their past from their elders.
- ◆ The shira tells a story. God finds Benei Yisrael in wild lands and cares for all their needs with kindness and affection.
- ◆ But Benei Yisrael forget about God, and they worship idols.
- ◆ God punishes Benei Yisrael with many bad things: famine, plague, beasts, and war.
- ◆ God will also punish the enemies of Benei Yisrael and ultimately save us.
- ◆ The Torah is our lifeforce.
- ◆ God tells Moshe to go to the top of Har Nevo so he can look at Eretz Yisrael before he dies.



Devarim 32:2

May my words come down like rain, my speech drip like dew,
Like showers on young plants, like droplets on the grass.

דברים לב:ב

יַעֲרֹף בְּמָטָר לִקְחֵי תֹזֶל אֶמְרָתִי
בְּשֻׁעִירִים עָלֵי דָשָׁא וְכִרְבִּיבִים עָלֵי
עֵשֶׂב:



How is Torah like rain?

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



Sifrei

The same rain falls on the trees and gives them each their own flavors, each according to what it is. A grapevine gets its own flavor, an olive tree gets its own flavor, a fig tree gets its own flavor. So too, the words of the Torah are one, yet they contain Tanakh, Mishnah, Talmud, halakhah, and aggadah (stories).

ספרי

מָה מָטָר זֶה יוֹרֵד עַל הָאֵילָנוֹת וְנוֹתֵן
בָּהֶם מִטְעָמִים לְכָל אֶחָד וְאֶחָד לְפִי מָה
שֶׁהוּא: בְּגִפֶּן לְפִי מָה שֶׁהוּא, בְּזֵית לְפִי
מָה שֶׁהוּא, בְּתֹאנָה לְפִי מָה שֶׁהוּא. כֵּן
דְּבָרֵי תוֹרָה בְּלֶשׁת אֶחָת וַיֵּשׁ בָּהּ מִקְרָא
וּמִשְׁנָה תַלְמוּד הִלְכוֹת וְהַגְדוֹת.

- Even trees that are so different from each other can all be nourished by the same rainfall. In what way are the words of Torah nourishing as well?

- What are the different "flavors" of Torah? How can people with very different interests, ideas, or backgrounds all find some connection to the same Torah?

- Why is it important for the Torah to contain all different kinds of teachings? What does this tell us about the Torah?

- Can you think of other ways that Torah is like rain or dew?





דקדוק • Grammar

In English, a word's accent can be in different places. Sometimes it's on the last syllable of a word, like bal-**LOON** or vol-un-**TEER**. But most words in English have the accent earlier in the word, as in **TA**-ble, or **OC**-to-pus.

In Hebrew, the main accent can **only** be on the last or second-to-last syllable, and it's usually on the last syllable. These are the two kinds of accents:

In a mil'ra word, the accent is on the last syllable

מִלְרָע (MIL'RA)

Aramaic for "below"

In a mil'eil word, the accent is on the second-to-last syllable (which is "above")

מִלְעִיל (MIL'EIL)

Aramaic for "above"

Let's look at the first pasuk of our parashah. Can you see where the accents are? (You can tell because we bolded them and because the notes usually go on the accents.)

הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמָע הָאָרֶץ אִמְרֵי־פִי:

Give ear, O heavens, and I will speak. Let the earth hear the words of my mouth. (Devarim 32:1)

There are 6 word units in this sentence, and 4 of them are מִלְעִיל. That's a pretty high percentage!

Sometimes a shifted accent can change the whole meaning of a word. For example, the mil'eil word בָּנוּ (BA-nu) means "in us," and the mil'ra word בָּנוּ (ba-NU) means "they built." So, if you want to be a champion pronouncer of Hebrew, pay close attention to which words are mil'ra and which are mil'eil!



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.

Good luck!



1 Who is asked to listen?

2 What bird is God compared to?

3 What two edible items come out of rocks?

4 What does God NOT want the enemies of Benei Yisrael to think?

5 What two wicked cities are mentioned?

6 What are God's weapons?



7 Who will Moshe die like?

8 What letter is smaller than all the others in our parashah?

9 What letter is bigger than all the others in our parashah?



10 **From the haftarah:** What are God's paths like? How do different people experience them?

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*
Look for the answers on page 8!

aliyot:

- 1) Devarim 32:1 to 32:6
- 2) 32:7 to 32:12
- 3) 32:13 to 32:18
- 4) 32:19 to 32:28
- 5) 32:29 to 32:39
- 6) 32:40 to 32:43
- 7) 32:44 to 32:52

haftarah for Shabbat

Shuvah: Hoshea 14:2 to 14:10 and Micah 7:18 to 7:20 for Sefaradim; Hoshea 14:2 to 14:10 and Yoel 2:15 to 2:27 for Ashkenazim



הַפְּטָרָה • Haftarah

The Shabbat between Rosh Hashanah and Yom Kippur has a special name: Shabbat Shuvah. "Shuvah" means "return" or "repent."

The opening word of our haftarah is—you guessed it—shuvah. The shoresh ש.ו.ב (shuv, to turn or repent) comes up quite a few times in the haftarah. Can you find them all?



Hoshea 14:2 — שׁוּבָה יִשְׂרָאֵל

(shuvah Yisrael; return, Israel)

The Jewish people are told: Do teshuvah!

Hoshea 14:3 — שׁוּבוּ אֶל ה'

(shuvu el HaShem, return to God)

The message is repeated: Return to God!

Hoshea 14:5 — אֶרְפָּא מְשׁוּבָתָם

(erpa meshuvatam, I will heal

their turning away) *The Jewish people had turned away, but God will heal them from that behavior*

Hoshea 14:5 — שָׁב אַפִּי מִמֶּנּוּ

(shav api mimenu, My anger

turned away from them) *God's anger had been facing the Jewish people, but it will turn away from them*

Micah 7:19 — יָשׁוּב יִרְחָמֵנוּ

(yashuv yerahamenu, God will once

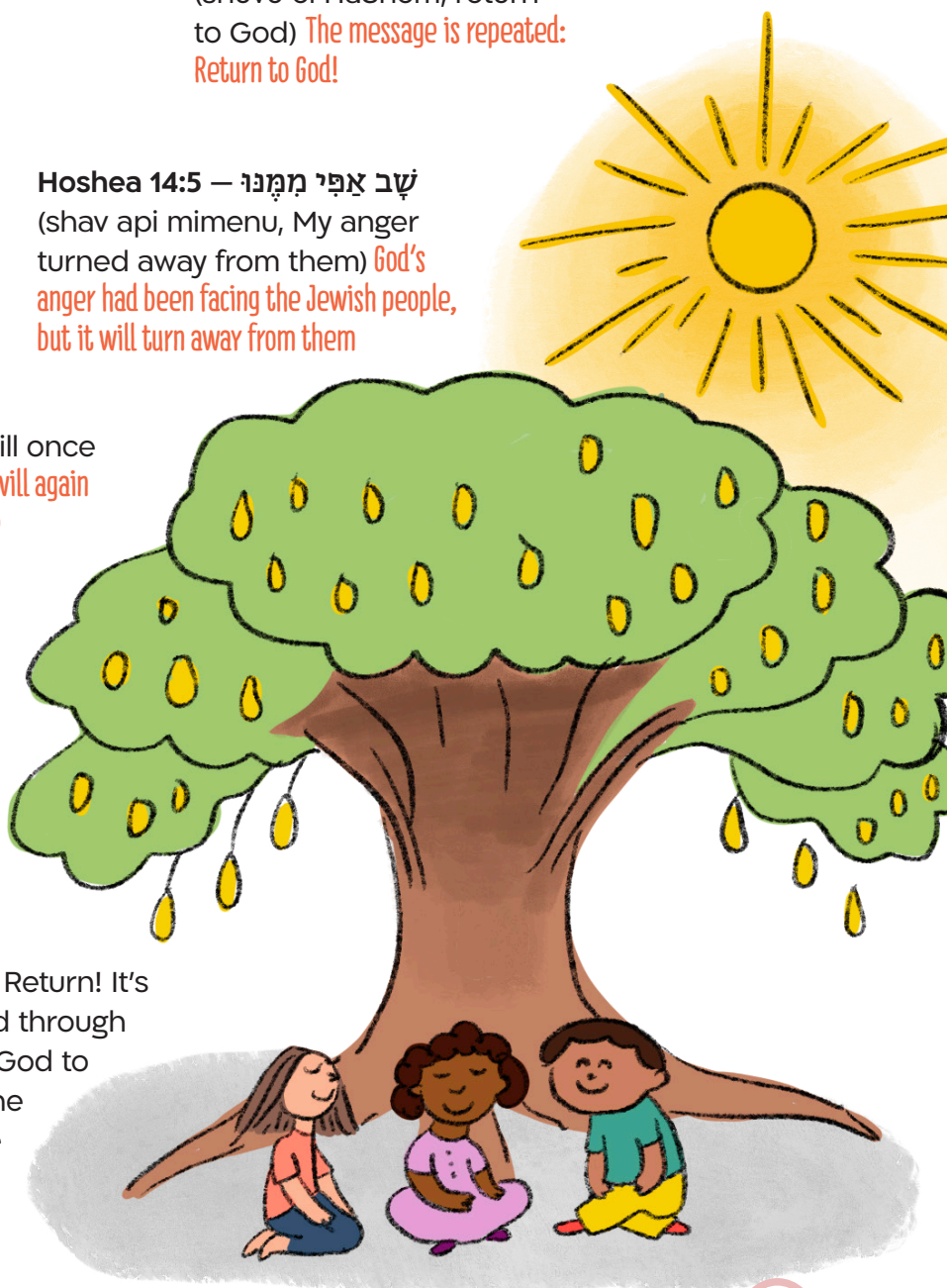
again have compassion) *God will again show compassion to the Jewish people*

Hoshea 14:8 — יָשׁוּבוּ יֹשְׁבֵי בֵּצִילוֹ

(yashuvu yoshvei betzilo, those

who sit in its shade will be revived) *Anyone who sits in the shade of the Jewish people will be revived*

If you didn't get the message, it's: Return! It's the season for us to return to God through teshuvah, and it's the season for God to return to us. Shabbat Shuvah is the ideal time. What better day of the week could there be for spiritual growth and connection to God?





בואו נדבר על זה • Tell Me More About This!

Ha'azinu is Moshe's song. But did you know there are actually ten famous songs in Tanakh? Here they are (based on Mekhilta, Massekhta de-Shira 1):

A song in Egypt

הַשִּׁיר יִהְיֶה לָכֶם בְּלֵיל הַתְּקֵדָשׁ חָג
You will have a song like on the
night the Pesah offering was
made holy (Yeshayahu 30:29)



Moshe's song (in our parashah!)

וַיִּכְתֹּב מֹשֶׁה אֶת הַשִּׁירָה הַזֹּאת
Moshe wrote this song (Devarim 31:22)

שִׁירַת הַיָּם (Shirat Hayam, Song of the Sea)

אָז יָשַׁר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל
Then sang Moshe and Benei Yisrael
(Shemot 15:1)

Song of the well

אָז יָשַׁר יִשְׂרָאֵל
Then Yisrael sang
(Bemidbar 21:17)

Song of Devorah and Barak

וַתִּשָּׂא דְּבוֹרָה וּבָרַק בֶּן אֲבִינוֹם
Then Devorah sang with Barak
ben Avinoam (Shoftim 5:1)



King Shlomo's song

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד
A song for the dedication of the
Temple for David (Tehillim 30:1)

Yehoshua's song

אָז יַדְּבַר יְהוֹשֻׁעַ לֵאמֹר ...
Then Yehoshua spoke before God ... (Yehoshua 10:12) The
midrash considers this a song because it begins with אָז (az,
then)—just like Shirat Hayam and the song of the well.

King David's song

וַיִּדְבַּר דָּוִד לַיהוָה אֶת דְּבָרֵי הַשִּׁירָה הַזֹּאת
David spoke to God the words of this
song... (Shmuel Bet 22:1)



King Yehoshafat's song

וַיִּזְעַץ אֶל הָעָם וַיַּעֲמֵד מְשֻׁרְרִים לָהּ...

Yehoshafat consulted with the people and appointed singers to God... (Divrei haYamim Bet 20:21)

A future song in עוֹלָם הַבָּא (olam ha-ba, the world to come)

שִׁירוּ לַה' שִׁיר חֲדָשׁ תְּהִלָּתוֹ מִקְצֵה הָאָרֶץ

Sing to God a new song, and praise God to the ends of the earth (Yeshayahu 42:10)



- ♦ What makes singing a special way to share a story or talk about an idea? Why isn't plain talking enough?
- ♦ Why does the Torah contain so many songs? Why does the midrash think this is special? What can this teach us about the Torah?
- ♦ Can you think of some connections between these different songs?
- ♦ These songs seem to range across the whole story of the Jewish people—from the night we were freed from Egypt all the way to the end of time. How is Torah connected to all the stories of Jewish history that we will tell over and sing about, even the future ones that haven't happened yet?

Throughout the Torah and Talmud you'll find many different metaphors to try to understand God. The most common one used in our parashah is: a rock. Look them up! (Devarim 32:4, 18, 31)



דְּבָרָה שֶׁל דִּינָי • One-Minute Debate

Debate: God is a rock.

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!

- ♦ Rocks last forever and don't change.
- ♦ A rock is dependable; you can lean on a rock for support.



Disagree!

- ♦ God is a mother eagle (32:11).
- ♦ God loves me. Rocks don't.
- ♦ God is just God.





מִדְרָשׁ • Midrash

Moshe's life is coming to an end, and he has to go up Har Nevo to die and be buried. The Torah puts a big stress on when God told Moshe to go:

Devarim 32:48

דברים לב:מח

God spoke to Moshe in the middle of that day...

וַיְדַבֵּר ה' אֶל מֹשֶׁה בְּעֶצֶם הַיּוֹם הַזֶּה...



What is so important about this happening "in the middle of that day"?

Sifrei Devarim #337

ספרי דברים שלז

Benei Yisrael said, "We swear, if we get the feeling that Moshe is about to leave, then we won't let him! The person that brought us out of Egypt, split the Sea for us, brought down the mann (miraculous food) for us, flew in the quail for us, and did powerful miracles for us—we will not let him go!"

God said, "I will bring him into his burial cave in the middle of the day, and anyone who wants to should try and stop Me."

שָׁהָיוּ יִשְׂרָאֵל אוֹמְרִים בֶּן מִכָּן אִם אָנוּ מְרַגְשִׁים בּוֹ אֵין אָנוּ מְנִיחִים אוֹתוֹ. אָדָם שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם וְקָרַע לָנוּ אֶת הַיָּם וְהוֹרִיד לָנוּ אֶת הַמָּן וְהִגִּיז לָנוּ אֶת הַשָּׁלוּ וְעָשָׂה לָנוּ נִסִּים וּגְבוּרוֹת אֵין אָנוּ מְנִיחִים אוֹתוֹ!

אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא הֲרִינִי מִכְנִיסוֹ לְמַעְרָה בַּחֲצִי הַיּוֹם וְכָל מִי שֵׁשׁ בִּידוֹ לְמַחֹת יָבֹא וְיִמְחָה.

Benei Yisrael and Moshe had a complicated relationship. Throughout their story, there were many times Benei Yisrael doubted Moshe or complained to him—including about the Sea and the mann and the quail!

But this midrash suggests that, at the very end, when they hear God's plan for Moshe to finally leave them forever, Benei Yisrael threaten to try to stop God. They don't want their Moshe to be taken away!

- What does this midrash suggest about how Moshe and Benei Yisrael's relationship has changed over time?
- Why would it be so hard to lose Moshe? Why would Benei Yisrael want to stop that from ever happening?
- What stories or ideas stick out to you when you think about Moshe?

Parashah Scavenger Hunt Answers:

- The heavens and the earth (32:1)
- An eagle (32:11)
- Honey and oil (32:13)
- That they were able to harm Benei Yisrael thanks to their own strength (rather than God's) (32:27)
- Sodom and Amorah (32:32)
- Sword (32:41) and arrows (32:42)
- Aharon (32:50)
- The letter yud תָּשִׁי (32:18)
- The first heh in לָהּ (32:6)
- They are יְשָׁרִים (yesharim, straight or smooth); righteous people can walk on them, but sinners stumble on them (Yeshayahu 14:10)

