

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

Because learning Torah is sweet

HADAR
Children & Families

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קה בפֶּרָשָׁה • In This Week's Parashah

- The parashah focuses on leadership and justice. Benei Yisrael must appoint שֹׁפְטִים (shoftim, judges) and שָׂטְרִים (shotrim, officers). We are told: צֶדֶק צֶדֶק תִּרְדּוּף (tzedek tzedek tirdof), which means to work so hard to create justice that it's like we're chasing after it.
- There is a mitzvah to listen to the judgments and Torah teachings of the kohanim and shoftim.
- Whoever becomes a king of Benei Yisrael may not own too much gold or silver, own too many horses, or marry too many wives. A king needs to fear God, follow the Torah, and not "raise his heart" above everyone else.
- Benei Yisrael must not listen to sorcerers or false prophets.
- If a person kills someone by accident, they have to move to an עִיר מִקְלָט (ir miklat, city of refuge).
- Judges need to rule based on honest testimony from more than one witness.
- When it's time for war, not everyone has to fight. Before battle, Benei Yisrael should propose peace. They must make every effort not to harm people who were not soldiers or natural resources.
- If someone is mysteriously killed in the middle of nowhere, the leaders of the nearest town perform a special ritual called עֵגְלָה עֲרוּפָה (eglah arufah).





What happens if a judge is having a hard time making a decision? The Torah says to go get help from a higher authority.

Devarim 17:9

Go to the kohanim (priests) from the Levi tribe or to **the judge who is at the time**. Present your problem. They will tell you the verdict.

דברים יז:ט

וּבֹאֶת אֶל הַכֹּהֲנִים הַלְוִיִּם וְאֶל
הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם
וְדִרְשֶׁתָּ וְהִגִּידוּ לָךְ אֶת דְּבַר הַמִּשְׁפָּט:



Isn't it obvious that you'd go to a judge "who is at the time"? What can we learn from those words?



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

Talmud Bavli Rosh Hashanah 25b

Yiftah in his generation was like Shmuel in his generation. This teaches you that even someone who is much lower and less worthy than Torah leaders of the past, if they become a Torah leader in their generation, they should be seen as great. The Torah says, "Go to the kohanim (priests) from the Levi tribe or to the judge who is at the time." Would you have thought that a person would go to a judge who is not in their time?! It teaches us that you have no choice but to go to the judge who is in your days.

תלמוד בבלי ראש השנה דף כה עמוד ב

יִפְתָּח בְּדוֹרוֹ כְּשִׁמוּאֵל בְּדוֹרוֹ.
לְלַמְּדָהּ שְׁאֵפִילוּ קֵל שְׂבָקֶלֶין
וְנִתְמַנָּה פֶּרֶס עַל הַצִּבּוֹר הָרִי הוּא
בְּאֵבִיר שְׂבָאֲבִירִים. וְאוֹמֵר "וּבֹאֶת
אֶל הַכֹּהֲנִים הַלְוִיִּם וְאֶל הַשֹּׁפֵט
אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם", וְכִי תַעֲלֶה עַל
דַּעְתְּךָ שְׁאֵדָם הוֹלֵךְ
אֶצֶּל הַדִּיּוּן שְׁלֹא
הָיָה בְּיָמָיו? הֲאֵי אֵין
לָךְ לִילָךְ אֶלָּא אֶצֶּל
שׁוֹפֵט שְׂבִיָּמָיו.



Shmuel was one of the greatest prophets and judges of all time. But not all generations got to ask Shmuel their questions. There were times when Yiftah was the best judge of the day, even though he wasn't as great as Shmuel.

You might wish you could ask your questions to a more accomplished and more famous judge from the past. But that can't happen! The Torah leader in your generation can give you guidance, and that will be good enough.

- ♦ Teachers of Torah today may not be as knowledgeable or holy as Moshe was in the Torah. But how can we show gratitude for the Torah teachers we have?
- ♦ Why is it important to show respect to a person that the community has chosen as its leader?
- ♦ What would you do if you needed help making a difficult decision? Who can you ask to teach you the Torah?



דְּבָרָה שֶׁל דִּינִי • One-Minute Debate

Debate: Never leave unfinished business.



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!

- ♦ Anything unresolved makes you distracted from your next task.
- ♦ The Torah wants us to finish what we start. That's why an undedicated house, untasted vineyard, and unmarried engagement are important enough to get a person out of fighting a war. (See Devarim 20:5-8.)



Disagree!

- ♦ You can't finish everything right away. Everyone needs breaks.
- ♦ Sometimes you start something and a different person finishes it for you. It's called collaboration.
- ♦ It's not always up to you to complete the task! But that doesn't mean you don't try... (See Pirkei Avot 2:16)



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) Devarim 16:18 to 17:13
- 2) 17:14 to 17:20
- 3) 18:1 to 18:5
- 4) 18:6 to 18:13
- 5) 18:14 to 19:13
- 6) 19:14 to 20:9
- 7) 20:10 to 21:9

haftarah: Yeshayahu
51:12 to 52:12

Good luck!



1 What could be blinding?

2 Why shouldn't a king have a lot of horses?

3 Which three parts of an animal does the כֹהֵן (kohen, priest) get when someone slaughters meat to eat?

4 Where are there sorcerers that Benei Yisrael must not be like?

5 What work accident leads to major trouble?

6 What punishment do false witnesses get?

7 When an army is attacking a city, what are they not allowed to cut down?

8 What are all the leadership positions mentioned in our parashah?

9 Who should we **not** have compassion for?

10 **From the haftarah:**
What does God do to the sea?

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Look for
the answers
on page 7!



דקדוק • Grammar

In English, when you want to talk about two separate words and join them together, you use the word "and." In Hebrew, you can do this with just one letter, the magical vav. This kind of vav is known as **וַי"ו הַחִבּוּר (vav ha-hibbur), the conjunctive vav or the joining vav.** We have a good example of it right at the beginning of our parashah:

שֹׁפְטִים וְשֹׁטְרִים (דברים טז:יח)

shoftim **ve**-shotrim, judges and officials (Devarim 16:18)

Usually, this vav has a sheva under it and looks like this: ׁ But sometimes, the vowel in the vav changes because of how the word it connects to begins. There are four main reasons this happens, and we can find them all in our parashah:

1 When the word being connected starts with a sheva, then vav ha-hibbur gets a shuruk.

יָמִין וְשֵׁמֹל (דברים יז:יא)
Yamin **u**-semol, right or left (Devarim 17:11)

2 When vav ha-hibbur is connected to an accented syllable, it always gets a kamatz.

סוּס וְרֶכֶב (דברים כ:א)
soos **va**-rekhev, horses and chariots (Devarim 20:1)

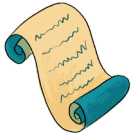
3 When the word being connected starts with the letter bet, mem, or pei, then vav ha-hibbur gets a shuruk.

וַיֵּצְאוּ... וַיִּמְדוּ (דברים כא:ב)
ve-yatzu... **u**-madedu, they go out... and measure (Devarim 21:2)

4 When the word being connected starts with a vov with a sheva, then the sheva drops out and vav ha-hibbur gets a hirik.

יַעֲוֶר... וַיִּסְלַף (דברים טז:יט)
ye'aver... **vi**salef, will blind... and will upset (Devarim 16:18)

See how many examples of vav ha-hibbur you can find in our parashah!



Our parashah contains the mitzvah to offer peace even when Benei Yisrael would be at war with a city (Devarim 20:10). What can we learn from this?

Devarim Rabbah 20:10

"God makes peace in the highest places" (Iyyov 25:2)—Reish Lakish said: The angel Michael is all snow, and the angel Gavriel is all fire, and they can stand next to each other without harming one another. Bar Kappara said: The angels up high, who have no jealousy, hate, or competition, still need peace. So how much more so do people down below—who have so much hatred, competition, and jealousy—need peace?!

The Sages said: This teaches how great is the power of peace. Even at wartime, when people go into it ready to fight with swords and spears in their hands, the Holy Blessed One says: 'When you go to fight a war, always start with peace.' How do we know this? From the words in our parashah, "When you come to a city to wage war with it, offer peace" (Devarim 20:10).

דברים רבה כ:

"עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו" (איוב כה:ב)—אמר ריש לקיש מיכאל כלו שלג, וגבריאל כלו אש, ועומדין זה אצל זה ואינם מזיקים זה את זה. אמר בר קפרא ומה אם העליונים שאין בהם לא קנאה ולא שנאה ולא תחרות הן צריכין שלום, המתחתונים שכלן שנאה ותחרות וקנאה על אחת כמה וכמה שהן צריכין שלום.

רבנן אמרי תדע לך כמה גדול כחו של שלום אפלו המלחמה שאין אדם יורד לתוכה אלא בחרבות וברמחים, אמר הקדוש ברוך הוא בשתהיו הולכים לעשות מלחמה לא תהיו פותחין תחלה אלא בשלום, מנין, ממה שקרינו בענין כי תקרב אל עיר.

- ♦ If angels don't have jealousy or hatred, why do they need peace? What is peaceful about the angel of snow and the angel of fire being able to stand together?
- ♦ Why might it be hard to ask for peace once you're already holding a sword in your hand and you're all ready to fight? What does this teach us about what God wants our top priorities to be?
- ♦ Why is it important to always start with peace first? Can you think of ways to do this in your life?
- ♦ **Try it!** In tefillah, when you hear or say the words **עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו** (oseh shalom bimeromav, God makes peace in the highest places), think about how God helps make peace for angels up high, and how God can help make peace for people down below. Who are you praying for when you ask God to help make peace?





הַפְּטָרָה • Haftarah

The **שִׁבְעַת הַנְּחֻמָּתָא** (sheva de-nehemta, seven haftarot of comfort) are getting more and more uplifting. This week, in haftarah #4 of the series, the **נָבִיא** (navi, prophet) Yeshayahu describes how the Jewish people will return from **גָּלוּת בָּבֶל** (galut bavel, the exile in Bavel). The guards standing in Yerushalayim will lift up their eyes and see a truly amazing sight: crowds and crowds of Jewish people climbing the mountains, coming home! A messenger will proclaim peace, happiness, and victory. The guards who hear and see this will shout for joy.

Yeshayahu explains that it's not just that the Jewish people will be returning to their home. They will also enjoy special closeness with God, getting to know God in new and intimate ways.

Yeshayahu 52:6

"Therefore, My people will know My name.
Therefore, on that day, they will know that I am
the One Who says: hineini (I am here).

ישעיהו נב:ו

לְכֵן יֵדַע עַמִּי שְׁמִי
לְכֵן בַּיּוֹם הַהוּא כִּי אֲנִי הוּא
הַמְדַּבֵּר הַהֵנִי:

- Why is it important to know someone's name? What does it mean about your relationship with them if you know their name? What could it mean to know God's name?

- What does it mean for God to be "here"? Can you imagine what it might be like to hear God tell you, "I am here"? What would that feel like? Why is this a comfort and a sign of redemption?



Parashah Scavenger Hunt Answers:

- A bribe (16:19)
- Because they might lead him to bring the people back to Egypt (17:16)
- Shank, cheeks, stomach (18:3)
- In the land that will be given to Benei Yisrael (18:9-11)
- Accidentally killing someone while chopping wood (19:5)
- Whatever they tried to do to the people they were lying about in court (19:19)
- Trees with edible fruit (20:19-20)
- שׁוֹפְטִים** (shoftim, judges) (16:18, 17:9, 17:12, 19:17-18, 21:2); **שׁוֹטְרִים** (shotrim, officers) (16:18, 20:5-9); **כֹּהֲנִים** (kohanim, priests) (17:9, 17:12, 17:18, 18:1, 18:3, 19:17, 20:2, 21:5); **מֶלֶךְ** (melekh, king) (17:14); **לְוִיִּם** (Levi'im, members of the tribe of Levi) (18:1, 18:6-7); **נָבִיא** (navi, prophet) (18:15-22); **זִקְנֵי הָעִיר** (ziknei ha-ir, the elders of the city) (19:12, 21:2-4, 21:6)
- A false witness (19:21)
- Stir it up into waves (Yeshayahu 51:15)



פְּרָשְׁנוֹת • Commentary

Moshe gives Benei Yisrael a very special commandment:



Devarim 18:13

דברים יח:יג

Be tamim (whole) with God your Lord.

תָּמִיִּם תִּהְיֶה עִם ה' אֱלֹהֶיךָ:

The word "tamim" has a lot of different meanings: pure, whole, or perfect. **What does it mean for us to try to be tamim with God?**

Rabbeinu Bahaye (Spain, 700 years ago)

רבנו בחיי

This means "pure"—you should be on the inside like you are on the outside, and be righteous in your speech and actions.

לְשׁוֹן תָּמִיִּם שְׂיִהְיֶה תוֹכוֹ כְּבָרוֹ
וְשִׁי צֶדֶק בְּדַבָּרוֹ וּבְמַעֲשָׁיו.

- ♦ What does it mean to be pure? What does that have to do with being righteous on the inside and on the outside?
- ♦ Why isn't it enough to just be righteous on the outside? Why is it important to have righteousness on the inside too?

חזקוני

לְשׁוֹן שְׁלֵמוֹת... תִּהְיֶה בְּכָלִי מְלֵא תָם וְשָׁלֵם מֵעַנִּין אֶחָד
בְּלוֹמַר שָׁלֵם תִּהְיֶה עִמּוֹ בְּכָל מַעֲשִׂיךָ וּבְכָל מַחֲשַׁבּוֹתֶיךָ וְעַל
זֶה אָמַר שְׁלֹמֹה בְּחֻכְמָתוֹ "בְּכָל דְּרָכֶיךָ דַּעֲהוּ" (משלי ג:ו).

Hizkuni (France, 800 years ago)

This means "completeness"... You are supposed to be like a container full, pure, and complete with one thing. Meaning, complete with God in all your actions and thoughts. This is what Shlomo said in his wisdom: "In all your ways, know God" (Mishlei 3:6).

- ♦ According to this, being tamim means being complete—that everything we do is connected to God. But don't we do a lot of things that aren't mitzvot (like reading books or coloring or playing with friends)? How can everything we do be connected to God?
- ♦ How does this make us, or our lives, more complete?

