



KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT
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דְּבָרִים-Devarim

7.25.20

PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) What is surprising about the words (1:1)
אלה הדברים אשר דבר משה
- 2) Why did Moshe hint to the sins Bnei Yisrael had committed in the Midbar rather than speak of them openly (Rashi 1:1)?
- 3) Why did Moshe only critique Bnei Yisrael right before he died? From whom did he learn this (Rashi 1:3)?
- 4) In how many languages did Moshe teach the Torah (Rashi 1:5)?
- 5) What message was Moshe sending by comparing Bnei Yisrael to the stars (Rashi 1:10)?
- 6) Why can't Moshe enter Eretz Yisrael along with Bnei Yisrael (1:37)?
- 7) In this parsha, which nation is compared to an insect and why (Rashi 1:44)?
- 8) In what place in the Midbar did Bnei Yisrael stay the longest? How long were they there (Rashi 1:46)?
- 9) On Tisha B'Av we will read megillat Eicha. Where in this week's parsha do we find the word Eicha as well?
- 10) What is the name of this Shabbat?



Parshat Devarim - Moses' Monologue

WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

If you could write one Tefilla and put it in the bricks of the Kotel what would it be?

DID YOU KNOW?

Torah Study On Tisha B'Av - Ou.org

On Tisha B'Av, unlike any other occasion, except for the "Shiva," the seven-day period of mourning for a loved one, there exists a prohibition to study the Torah. This is because the study of Torah is considered a delight and a source of joy, as King David says in Tehilim, "The Laws of Hashem are fair, and make the heart happy." (Psalms 19:9) On this day, happiness is specifically not a desired goal.

However, certain portions of the Torah are permitted to be studied even on Tisha B'Av, the saddest day of the Jewish year. They include the Book of Job, which is a dramatic probe into the question of seemingly undeserved suffering, "Megilat Eichah," the Book of Lamentations of the Prophet Yirmiyahu over the fate of Yerushalayim, the Laws of Mourning and certain portions of the Talmud.

The permitted Talmudical portions are in the "Aggadic" part of the Talmud; that is, the non-legal, but rather, historical or poetic, but with a moral lesson, portions. In particular, those portions of the Aggadah which are permitted to be studied are those dealing with the "Churban," or Destruction, of Yerushalayim and of the Temple, the destruction of Beitar at the end of the Bar Kochba Revolt with its river, literally, of Jewish blood, and of certain similarly tragic episodes in Jewish History. Presumably, books about the Holocaust perpetrated by the Nazis, may their name be erased, are also acceptable reading matter on Tisha B'Av.

The major location in which these Aggadic portions are found is in "Masechet Gittin," the Volume of the Talmud the legal portion of which deals mainly with "Gittin," or Divorces (pages 55b - 58a). This is most appropriate, since the destruction of Yerushalayim and the Temple about two thousand years ago represented a "temporary" divorce, separating G-d and the Jewish People. However, we have good reason to believe that this divorce is only temporary, because all the prophets prophesied about the ultimate redemption of Israel, and its glorious future in the time of the Mashiach. And we have begun to see the beginning, G-d willing, of the Messianic Process, with the establishment and growth of the State of Israel.

PARSHA ANSWERS

- 1) Moshe is the same person who once described himself as "לא איש לא דברים אנכי" (Shemot 4:10).
- 2) Moshe only hinted at their sins in order to help protect their Kavod.
- 3) Moshe did not want them to feel shame. Yaakov, Yehoshua, and Shmuel also rebuked shortly before their death.
- 4) Moshe taught the Torah in 70 languages. We are taught that Shivim Panim LaTorah (there are 70 faces of the Torah). There are many layers of meaning that can be derived from Torah.
- 5) The Jewish People are an eternal people, just like the sun, the moon and the stars.
- 6) Moshe tells the People that he is banned from entering the land as a result of the Cheit HaMeraglim.
- 7) The people of Emor, like bees, would die as soon as they attacked.
- 8) Bnei Yisrael stayed in Kadesh for 19 years.
- 9) Moshe asks how he can bear the burden of the People alone (1:12):
איכה אשא לבדי טרחכם ומשאכם וריבכם
- 10) The Shabbat before Tisha B'Av is called Shabbat Chazon based on the special Haftara that is read.

ELISHEVA'S PARSHA CHALLAH



Moshe knows his death is impending. He wants to make sure the Jewish people are prepared to go forth without him. I picture him reading from a scroll and what he does is highlight the mistakes that the people made along the way such as the Meraglim and the complaining they have done since they left Egypt. His hope is that they will learn from these mistakes as they take the next steps in their journey...

DVAR TORAH

By Ben Guggenheim (11th Grade)

This week we start Devarim, the final Sefer of the Torah. In this parsha Moshe talks about many things, including a commandment regarding Esav's descendant's land. Perek Bet, Pasuk Hay says: "כִּי לֹא־אֶתַן לָכֶם מֵאֶרֶץ עַד מְדִינָה כַּף־רֶגֶל", For I have not given them (Israel) from Esav's land, even a single footstep.

Rashi makes this more explicit by informing us that this was **ירשה לעשו מאבְרָהָם**, Esav's specific inheritance of Avraham, for Avraham's sake. It seems like this couldn't be much more clear a command; the Jews should never (at least before the Messiah comes) take the land of Esav, not only for Esav's sake but also out of respect for Avraham Avinu and by direct command of G-d.

And yet, looking at post-biblical history, this is exactly what happened. After the initial Maccabean revolt in the 160s BCE, the Hasmonean kings began a war not of liberation but of conquest, and began expanding their kingdom beyond traditional Judea. Among the areas they conquered was Idumea, the same region prohibited here in Devarim, still occupied by Esav's descendants. How could this be? This seems to be a huge sin in a parsha; a knock not only on Esav but also Avraham and G-d! It seems like a terrible thing that the nation of Esav was seemingly destroyed.

But this is not actually what happened. Looking back on the text we see that this commandment was fulfilled. The land does belong to Esav, and it is still the inheritance of Avraham. Esav is not gone, it is assimilated. The Idumeans did not disappear, they became part of Judea. Not only did the land of Edom stay inhabited by Edom, but they also partake in the allotment of Judea; even today we have both Judean and Edumian roots, and some of our greatest things are a result of this. The Kotel, one of the most important and holy sites of Judaism, was built by Herod, himself an Idumean Jew. The commandment in this Parsha wasn't ignored, it was instead fulfilled by the rejoining of estranged brother nations.

This shows us a worthwhile lesson, especially now: in these times of distance it is easy to let divides form and grow between friends and close ones. This Parsha reminds us of the value of reconnecting and strengthening bonds. It may seem hard and abnormal to keep in contact with everyone we would like to, but we see here how important it can be to take even a small step, to send a small text or whatsapp, and stay connected with our brothers in these odd times.