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The Three Weeks are a time to display אהבת חנוך to help bring מיטח. How can you pay it forward?

WRITE A THANK YOU CARD * HOLD THE DOOR FOR SOMEONE * CLEAN UP A MESS * SHARE RETURN LOST ITEMS * GIVE A COMPLIMENT * GIVE UP YOUR SEAT * LET OTHERS GO IN FRONT OF YOU * OFFER HELP * DONATE FOOD * SEND A POSITIVE TEXT MESSAGE * INCLUDE EVERYONE * THANK A HEALTHCARE WORKER * LEAVE A BOTTLE OF WATER FOR THE MAIL CARRIER * MAKE GET WELL CARDS

[Share your random act of kindness here](#)

The Shul with the most submissions wins!



Missions:

Help in the house for shabbat: Take a moment and help your parents for Shabbat. There are many Mitzvot you accomplish when you help for shabbo. To name a few Kibbut Av Veim, Preparing for shabbos and Ahavat Yisroel. Here are some ideas:

- 1) Clean a room in your home
- 2) Set the table for the Shabbos meal,
- 3) Clear the table,
- 4) Let your parents rest while you play a game with your siblings
- 5) Ask your parents how you can help



[Torah out loud :](#)

Here is a list of the Shvat Haminim, do you know them by heart? Study these fruits by heart by yourself or with your family. Send an email to Rabbieli@bethjacob.org and be entered into a special raffle for a \$10.00 gift card on Amazon.



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**Parsha:**

This week we read a new Sefer and we start with Parshat Devarim. Here is a little summary, happy learning!

Devarim Roundup

From Chabad.org

This week's Torah portion is the first portion of the last book of the Chumash, the book of Devarim. Moshe starts to review the Torah before the Jewish people. He tells them about the exodus from Egypt and everything that happened while they were in the desert for 40 years. He encourages them to observe the Torah and the mitzvot when in the Land of Israel.

Moshe recalls how he appointed judges to help him judge the people as it had been too hard and time consuming to help the entire people all alone. He reminds the Jewish people of their trips through the desert, of the spies they sent to the Holy Land and of how they no longer wanted to move there after hearing their negative report. And of how because of that, G-d decreed that that entire generation would pass away in the desert and not go into the Holy Land.

Moshe then reminds the people of other recent events such as when the people of Moab and Ammon did not allow the Jewish people to pass through their countries and about the wars they had to wage with the Sichon and Og, the kings of the Emorites and Bashanites. This week's Torah portion ends with a message from Moshe to Yehoshua, the next leader of the Jewish people who will be the one to take them into the Holy Land; he tells him not to be afraid of the enemies because G-d will fight for him.

Statistics for Parshat Devarim!

Fun fact - This is the last book of the Torah

- **Place in the Torah** - 44th of the 54 sedras
- **Place in Sefer Devarim** - 1 of 11 in Devarim
- **P'sukim** - 105 P'sukim
- **Words** - 1548 words
- **Letters** - 5972 letters
- **Mitzvot** - 2 of 613 mitzvot (2 Negative)

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Questions for Parshat Devarim

Study this and get tested by a parent at the Shabbat table

1. What are devarim?
2. Whose words make up almost the entire sefer devarim?
3. On what day of which month did Moshe say these words?
4. Why did Moshe gather all the Bnei Yisrael?
5. What is Chumash Devarim referred to as and why?
6. What are some of the aveirot that Moshe reminds them of?
7. Which two meraglim (spies) didn't speak lashon hara on Eretz Yisreal?
8. Is a shofet (judge) allowed to make a poor man win in order to help him?
9. Although it seems that the Bnei Yisrael did so many aveirot, how many did they really do in forty years?
10. What berachah (blessing) did Moshe give the Bnei Yisrael in this Parsha?
11. How numerous were Bnei Yisrael at this time, i.e. what, in nature, did Moshe say Bnei Yisrael were as numerous as?
12. What was different about the three nations Edom, Amon, and Moav from all the other nations of Canaan?
13. Who do Amon and Moav come from?
14. Bnei Yisrael needed to go through the land of the Amorites and the Bashan, which are east of the Yarden, in order to eventually cross over the river and inherit the land west of the Yarden that HaShem promised to them. The king of each land denied their passage. What were the names of these two kings?
15. What did the kings do instead of helping them?
16. What was their punishment for waging war against Bnei Yisrael?
17. Which shevatim settled in these lands east of the Yarden?
18. Why did those particular shevatim settle there?
19. HaShem allowed Bnei Yisrael to take possession of the land of Canaan from the nations who inhabited it. How many nations inhabited it?
20. What is the special name of this Shabbos?

Answers

1. Words
2. Moshe Rabbeinu
3. Rosh Chodesh Shevat, the eleventh month
4. To give them mussar before he dies
5. Mishneh Torah, because the word mishneh means to repeat and relearn. The information contained in Sefer Devarim is the essence of all the Chamishe Chumshei Torah
6. Complaining about the mun, the rebellion of Korach, sending the meraglim, and worshipping the egel hazahav
7. Yohoshua and Kalev
8. NO! He must judge what is the truth
9. Ten
10. That they should be a thousand times as many as they are

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11. They were as numerous as the stars
12. We are not allowed to fight with them in order to get their land until Moshiach comes
13. Lot
14. Sichon Melech HaEmori and Og Melech HaBashan
15. They waged war against them
16. HaShem allowed Bnei Yisrael to possess their lands
17. Reuven, Gad, and half of Menashe
18. The land was ideal for cattle grazing
19. Seven (their names are Canaani, Chiti, Emori, Prizi, Yevusi, Girgashi, and Chivi)
20. Shabbat Chazon

Torah Teasers Parshat Devarim Challenging questions for the Shabbat table.

by Moshe Erlbaum

1. In this parsha, what location shares a name with a close relative of the matriarch Rivka?

One of the locations listed in Deut. 1:1 is Lavan, which is also the name of Rivka's brother (Genesis 24:29).

2. Which three metals are alluded to in this parsha?

One of the locations mentioned in Deut. 1:1 is "Di Zahav," which means "gold" in Hebrew. The bed of Og is described as having been fashioned out of iron (Deut. 3:11). The Jews offer to buy food and water from surrounding nations with "kesef" - "silver" (Deut. 6:28).

3. In what two contexts is the number 11 mentioned?

The Jews are an 11-day journey from Chorev (Deut. 1:2). Moshe gives a speech which occurs in the 11th month of the year (Deut. 1:3).

4. In what two contexts is the number 1,000 mentioned?

Moshe blesses the Jews that Hashem should increase them "one thousand fold" (Deut. 1:11). Moshe describes how he needs assistance to lead the Jews, and appoints various judges, including "leaders of thousands" (Deut. 1:15).

5. In this parsha, which foreign nation is referred to 11 times? Which foreign land is mentioned 12 times?

The nation of Emori appears 11 times. The country of Bashan is mentioned 12 times.

6. In this parsha, which nation is compared to an insect? Where else in the Torah are a group of people compared to insects?

The people of Emori are compared to bees, in the manner they attacked the Jews who attempted to enter the land of Canaan following the incident of the spies (Deut. 1:44). In parshas Shlach, the spies compare themselves to grasshoppers, in relation to the giants who lived in Canaan (Numbers 13:33).

7. Which person is mentioned in this parsha, for the first time since parshas Vayera? Who is mentioned for the first time since parshas Vayishlach?

Lot appears for the first time since parshas Vayera (Deut. 2:9). Esav is referenced multiple times in this parsha, for the first time since parshas Vayishlach (Deut. 2:4).

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8. Where is snow alluded to in this parsha?

The verse states that the Emorites called Mount Chermon by the name "shenir" (Deut. 3:9). Rashi states that shenir means "snow" in Germanic and Canaanite languages. Interestingly, Mount Chermon today is covered with snow at its high elevation areas.

9. What four places in this parsha does someone say, "Do not fear"?

1) Just prior to the sending of the spies, Moshe tells the Jews not to fear taking possession of the land of Israel (Deut. 1:21). 2) Hashem tells Moshe not to fear fighting Og, the king of Bashan (Deut. 3:2). 3) Moshe commands Yehoshua not to fear the kings in Canaan (Deut. 3:22). 4) When Moshe appoints judges, he tells them not to fear anyone (Deut. 1:16).

10. What three places in the book of Genesis does Hashem tell someone, "Do not fear"?

1) In parshas Lech Lecha, Hashem tells Avraham not to fear since He will protect him and bless him (Genesis 15:1). 2) In parshas Toldos, Hashem encourages Yitzchak with the words, "Do not fear," after Yitzchak has several disputes with the Pelishtim over the wells (Genesis. 26:24). 3) In parshas Vayigash, Hashem assures Yaakov on his way down to Egypt not to fear leaving Canaan (Genesis 46:3).

11. Which seven names of the 24 books of the scriptures are found in this parsha?

Devarim (Deut. 1:1), Numbers (Deut. 1:1), Eicha (Deut. 1:12), Yehoshua (Deut. 1:38), Vayikra (Deut. 3:14), and Melachim (Deut. 3:21). Shneim Asar (Trei Asar) (Deut. 1:23, see Bava Basra 14b).

Story

King Solomon's Harpist (Part 6 Final)

"I wish your majesty could spare me the embarrassment and shame of competing with such an accomplished master musician. I am only a simple shepherd, and know little else but the few tunes for which my fingers grope. Yet, if it is your wish that I play tomorrow night, I shall not refuse you."

Solomon was glad that Barzilai had answered him in such a frank and dignified manner. In his great wisdom, he had been able to look into the hearts of the two opponents, and he had seen the evil plan of Maran. "I am confident, my good Barzilai, that you will do us honor. Yet I suggest that you visit your native village and spend the day in the fields, as you used to do before I brought you here."

Barzilai did as the king suggested. His own heart drew him to the pastures which had nurtured him and his music. They were not as beautiful and artfully planned and planted as the royal park. Yet their voices were free and true. Delightedly he listened again to the birds who had been his teachers, and whose songs abounded with the sweetness he had missed for so long. Wind and water, trees and leaves, birds and crickets and the traveling clouds, all were full of harmonious, refreshing tunes. And their melodies expressed clearly what he had heard only dimly in the royal park.

Next evening he returned to the crowded court of Jerusalem, where Maran was waiting in anticipation of his victory over the shepherd. King Solomon, too, was waiting for Barzilai. He looked into the shepherd's eyes and saw the warm glow that was still there from his rich experience of the previous day. He, too, became sure of victory.

Lots were drawn, and it was Maran's turn to play first. The court musician from Tyre rose, and everyone present in the crowded gala hall of the palace realized that here was a true master of music. It took the spellbound audience several minutes to shake off the magic he had cast over them. Not only Hiram, King of Tyre, but all the courtiers were ready to give Maran the victory before his opponent had even played.

Only King Solomon knew better. At his signal Barzilai stepped forward, and his simple white garb contrasted sharply with Maran's rich robe. Equally sharp was the contrast between the instruments used by the two artists.

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But Barzilai saw nothing. His soul was in the pastures. His ears still heard the song of the birds, the whispering of the wind and leaves, and the ringing bells of the waterfalls. His eyes did not see the marble and glittering silver and gold. He looked far beyond, into the clouds that seemed to float towards heaven. His fingers wandered along the metal strings of the harp, and the instrument responded richly to Barzilai's song of tribute and homage paid to the glory of G-d by His creation.

Maran turned pale. Suddenly he seized his harp, lifted it high into the air and brought it down upon the marble floor. It shattered into a thousand pieces. Angrily he swore that he would never again touch an instrument as long as Barzilai lived.

King Solomon refused to accept Hiram's master musician as his prize of the wager. "I am satisfied," he said, "to know that there is a simple shepherd among my people who, like my beloved father long before him, is able to find G-d in the harmony of the universe. To him I shall turn when I fail to grasp it in my own way."

After the contest, Barzilai asked his master for permission to return to his village, to spend his life with his flock and the birds and trees of the green pastures. "When you sent me back that day, I realized what I had been missing in the luxurious beauty of your park. I belong there, whence my music springs."

King Solomon was sorry to let him go. Yet he knew that Barzilai was right. The shepherd returned to his poor hut in the country. And whenever King Solomon felt the burden of his kingship weighing him down, he visited his harpist shepherd in his village. Barzilai played for him, and the wisest of all men returned to his royal duties refreshed and happy.

(The end)



Parsha coming alive:

"Drama Telephone"

Devarim Game

GOAL: To learn about what kind of characteristics our leaders should have and not to judge people too quickly.

ACTIVITY:

Three kids leave the room. One comes back in, and someone designated by the group acts out a scenario for them, for example washing an elephant. Then the next kid comes in, and the first kid has to act out whatever he saw. By the time the third kid acts out what he saw, the action will likely have morphed from washing an elephant into doing a disco dance into swatting at flies. The more complex the original scenario, the more open it is to misinterpretation and the funnier it can be.

Discuss it out:

In this week's Parsha, Moshe speaks about picking judges based on very specific requirements. What kind of requirements do you think they needed to be a leader of the Jews? Can we really get to know a person from just looking at their picture and list of their characteristics? How long do you need to know a person until you really get to know who they are?

Moshe says he instructed the judges and said to them:

וְאַצְרֹה אֶת-שְׁפָטֵיכֶם בְּעֵת הַרְאָה לְאָמֵר שָׁמָעַ בֵּין-אַחִיכֶם וְשִׁפְטָתֶיכֶם צָדָק בֵּין-אִישׁ וּבֵין-אֶחָיו וּבֵין גָּרוֹן:
לֹא-תִּתְכַּרְרוּ פְּנֵים בְּמִשְׁפָּט כִּקְעָן כִּגְדָּל תְּשִׁמְעוֹן לֹא תָגֹרֶן מִפְנֵי-אִישׁ כִּי הַמִּשְׁפָּט לְאֱלֹהִים הוּא וְהַדָּבָר אֲשֶׁר יַקְשֵׁה מִכֶּם תִּקְרְבּוּ אֵלָי
וְשִׁמְעָתֵיכֶם:

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16 I charged your magistrates at that time as follows, "Hear out your fellow men, and decide justly between any man and a fellow Israelite or a stranger. 17 You shall not be partial in judgment: hear out low and high alike. Fear no man, for judgment is God's. And any matter that is too difficult for you, you shall bring to me and I will hear it."

Moshe does not say I will judge it but I will hear it. He teaches here a very important principle. Before you can judge someone you must listen attentively and hear what he has to say. Only then can you judge righteously.

Often we see something in our friends or neighbors, or perhaps, something in Shul that we dislike. We immediately jump to conclusions and condemn the person. What Moshe is teaching us is that we must not judge a person's actions before we listen to him and hear how he explains what he did.

If we follow this wise directive of Moshe we can avoid many arguments and many break-ups in friendships. We must learn to listen and then judge.

We often misinterpret people's intentions and falsely accuse them of things they didn't really mean. Be careful before you judge people and speak badly of them.



Pirkei Avot

This week we are learning the 2nd Perek of Pirkei Avot again. Here is a story based on the 6th Mishnah in Perek Hey. Enjoy!

Once Hillel saw a skull floating on the surface of the water. He said to it, "Since you drowned others, you were drowned. And in the end, those who drowned you will also drown." (Avot, 2:6)

Once two men were traveling together from town to town doing business. One rainy day they found themselves all alone in a deserted mountain area. One of the men was very greedy and jealous. He decided that this was an excellent chance to murder his companion and steal all his money.

"Please don't kill me," the poor man said. "Think of my family, my children." Seeing that his words had no effect at all, he cried out, "If you kill me, you will not get away with it. G-d will avenge my death!"

"Fool!" cried the villain. "Who will see? Who will know? Who will say that I did it?"

The bound man was desperate. "These raindrops will be my witness," he cried. "They will pay you for your crime!"

"Ha! Ha! Ha! That's nonsense!" the man laughed heartlessly. He robbed and killed his companion, and threw his body into a ravine, where no one would ever find it. Three days later he came to a town. As he walked about it began to rain very hard. Together with some others, the murderer took shelter under a roof. Standing there, watching the rain fall, he remembered the desperate words of his companion, that the raindrops would avenge his death.

"Ha," he laughed out loud. "What a crazy idea!"

Just as he burst out laughing, the king of that city happened to pass by. When the king heard this fellow laughing, he suddenly stopped.



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“Did he recognize me?” he said to himself. “Is that why he is laughing?”

“Guards! Seize that man!”

“Your excellency,” cried the newcomer. “What is my crime? Why do you want to kill me?”

“Why did you laugh as I passed by?” the king demanded. “No one laughs without a reason. I’m sure you were laughing at me! That is a serious offense.”

“No, no, Your Majesty,” pleaded the man. “I had no idea it was you. I was never in this town before today. I laughed for a different reason.”

“I don’t believe you,” said the king. “Either tell me the reason you laughed, or I will have you executed now!”

Realizing that he had no choice, the murderer told the terrible story about how he had killed his partner in the mountains. “When I saw the raindrops, I remembered his last words, and began to laugh at how wild the idea was, that the raindrops would bear witness against me. That is why I laughed.”

The king turned to his followers. “Do you see how great is G-d?” he exclaimed. “He deals with each person measure for measure. See how He arranged for the raindrops to expose this wicked murderer.”

The king demanded to know the address of the man who was murdered, and made sure to send all the money to his widow. Then the murderer was executed.

As the Mishnah teaches, “Since you drowned others, you were drowned.”



Parsha Related story

(This story can be found in Treasury of Jewish Bedtime Stories by Shmuel Blitz)

THE ROYAL ONIONS

Koppel loved to explore. One sunny day he boarded a ship to discover new lands. “This is my chance for fame and fortune,” he thought. For many days the ship sailed on calm seas. Finally, it arrived on an island no one knew existed. The people on the island had never seen strangers before. The king invited Koppel to a feast. The food was good, but Koppel noticed something was missing -onions. And Koppel loved the taste of onions.

“Your food is delicious,” he said to the people, “but why don’t you add onions to it? That would make your food taste even better.”

“Onions? What are onions?” they all asked. “We’ve never heard of them. We have parsley, oregano, and pepper, but what are onions?”

Koppel happened to have some onions in his backpack. He quickly fried them in a pan and added them to the food. “Scrumptious, absolutely delicious!” exclaimed the king. “I have never tasted anything as good as these fried onions. I am issuing a royal decree that onions must be added to all my food. And I am rewarding Koppel with baskets of gold and silver.”

Koppel was thrilled. He left his onions on the island and taught the people how to grow them. When he returned home, he told everyone about the island where nobody knew about onions. And he showed everyone his new riches.

One man decided he wanted to become rich and famous like Koppel. He guessed that if they didn’t know about onions, they might never have seen garlic either. He boarded the next ship and brought along a load of garlic.

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He, too, was invited to join a royal feast, and he taught them to cook with garlic. The king loved the garlic even more than the onions. "This thing you call garlic is even tastier than Koppel's onions," exclaimed the king. "We thank you. As we did for Koppel, we will reward you with what is most valuable to us." The king ordered that baskets be brought and filled to the brim with the most valuable things on the island. "This is wonderful," thought the man, a big smile appearing on his face. "Now I will be rich." The king handed the baskets to the man. The smile quickly faded from his face. The baskets were filled with the king's most valued possessions - the royal onions!

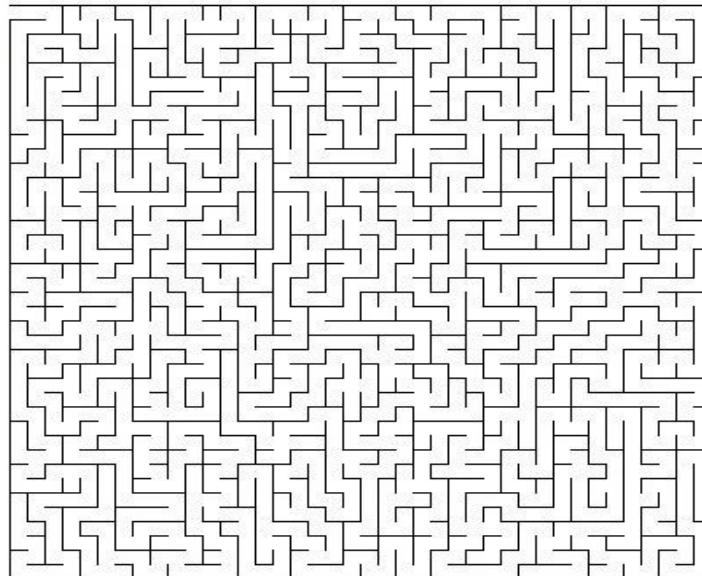
Maze:

In this week's parsha the Jewish people are about to go into Aretz Yisroel after 40 years. Can you help them get there!?

Page 3

40 Years Maze

Deuteronomy 2:7 For the Lord your God has blessed you in all the work of your hands. He knows your going through this great wilderness. These forty years the Lord your God has been with you. You have lacked nothing.



DID YOU KNOW---

DEVARIM in Hebrew means "WORDS" and is written in Hebrew below.

דברים

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	<u>Childs name:</u> _____				
Mission tasks:	(Place a ✓ if completed)				
Helped in the house for Shabbat					
Tefilah					
Torah out loud					
Parsha					

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 The Shul with the most submissions wins!



AABJ&D-Ahavas Achim Highland Park, NJ-Aish Chaim of Philadelphia-BBJ Synagogue of Savannah-Beth Aaron-Beth Israel Congregation Miami Beach-Beth Jacob Atlanta-Beth Jacob of Beverly Hills-Beth Joseph Congregation Phoenix Arizona-Boca Jewish Center-Boca Raton Synagogue-BRS West-Congregation Ahavat Torah-Congregation Arel Dunwoody, GA-Congregation Beth El Atereth Israel of Newton, MA-Congregation Brei Yeshurun-Congregation KINS of Chicago-Congregation Ohr Torah-West Orange NJ-Congregation Ohr Torah Skokie-Congregation Sons of Israel-Allentown-Eitz Chayim of Dogwood Park-Elmora Avenue Shul in Elizabeth, NJ-Irving Place Minyan Woodmere, NY-Kehilath Jeshurun-Kehilat Chovevei Tzion (KCT)-Kemp Mill Synagogue KMS Silver Spring-Keter Torah-Kingsway Jewish Center-Lower Merion Synagogue-Ner Tamid, Baltimore MD-Ohr Hatorah Bergenfield, NJ-Ohr Torah of Edison, NJ-Shaarei Tefilah of Lawrence-Shaarei Tefilah of Dallas-Shaarei Tefilah of Teaneck, NJ-Shaarei Shomayim in Toronto-Shomrei Torah of Fair Lawn-Woodside Synagogue Ahavas Torah Silver Spring, MD-Young Israel of Brookline-Young Israel of Great Neck-Young Israel of Hollywood-Ft. Lauderdale-Young Israel of Memphis-Young Israel of Southfield-Young Israel of Staten Island-Young Israel of Teaneck-Young Israel of Woodmere

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