

Devarim Wrap-Up

TORAH COMICS



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by Sammy Schaechter

On the first of Shevat (thirty-seven days before his passing), Moshe begins his review of the Torah to Bnei

Yisrael, going over all the events that happened and the laws that were given over the forty-year journey from Mitzrayim to Har Sinai and eventually into Israel, scolding Bnei Yisrael for their mistakes and immoralities, and commanding them to keep the Torah and follow all the mitzvot in the land that Hashem is giving them as an eternal inheritance, that Bnei Yisrael will receive and enter after Moshe passes away.

Moshe speaks about when he appointed judges and officers to help him ease his load of answering questions and teaching Torah to Bnei Yisrael; the journey from Har Sinai through the desert; sending spies and Bnei Yis-

rael's ensuing scorning of the Israel, so that Hashem declared that the entire-generation of Yetziat Mitzrayim would die out in the desert. Moshe also reminds them all that Hashem also punished him, not allowing Moshe to enter the land of Israel.

Moshe also describes some more recent events such as Moav and Ammon refusing Bnei Yisrael to pass through their countries; the wars against the Emorim kings Sichon and Og, and the settlement of their lands by the shvatim of Reuven, Gad, and half of the Menashe; and Moshe's message to Yehoshua who will be taking Bnei Yisrael into the Land of Israel and lead them in the battles to conquer it.

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Hashem Lowers the Proud and Raises the Lowly

For the judgment is G-d's (1:17)

There was once a poor man in Bavel who had a claim against one of the rich members of the community. He said that the rich man had done him an injustice. As was his perfect right, the poor man went to the court of Rav and stated his plea.

Rav did not hesitate; he immediately sent a messenger to fetch the wealthy man.

The messenger delivered his message. The man read the summons, laughed derisively and said, "What?! Does Rav really expect me to appear in court against that beggar, that nobody? I, who am one of the wealthiest, most esteemed members of this community?! It is out of the question. It is far below my dignity. I absolutely refuse to go."

The messenger returned to Rav with the rich man's refusal. Rav showed his surprise by saying, "How can that man boast of something which is not even his? If Heaven willed it, he would become a pauper in an instant!"

As soon as the words left Rav's mouth, a terrible thing occurred. At that very moment, the rich man had been seething angrily at the summons. Now, a second messenger arrived, sent by the king. He read his message aloud, "His Royal Majesty has decreed that all of your property is to be confiscated for the royal treasury and that you are to become a slave for the rest of your days."

The man turned white. His knees buckled under him. He realized that he was being punished for having defied Rav, for having refused to come to court and for having belittled a man who had a claim against him. But, what a sudden punishment!

He ran to Rav and threw himself down before that great man and pleaded for mercy. "You must forgive me for what I just said! I sinned through my pride. I was blinded by it. And now I don't have anything left to my name, not even my liberty. I will be a slave for the rest of my life. Compared to the poor man who summoned me to court, I am a nothing and he — he is like a king!

How lowly I have fallen; all because of my foolish pride! If only he would agree to come now. . . "

Rav listened to the man's broken-hearted words and saw that he was sincere in his regret. He had truly repented. And so when the man at his feet begged that Rav pray for him, he agreed.

The man returned home to await his terrible fate. When he arrived he found the king's messenger awaiting him. He unfurled a scroll bearing the royal decree and read aloud, "The King in his great mercy, has recalled his edict. He, hereby, frees you from slavery and grants you all of your property as a gift."

In one short hour the rich man had been plunged from great heights to the lowest of depths, from wealth to slavery. He had learned that nothing had any permanent value, for one's gold and silver could disappear in a flash, if Hashem so willed it!

(Adapted from Yerushalmi, Nedarim, Perek 9, Halachah 4)

TALES OF TZADIKIM

The Cabbage That Returned the Loss

For the judgment is G-d's (1:17)

A few hundred years ago, there lived in Aram Tzova (Aleppo), in Syria, a distinguished Jewish family by the name of Fejuto. Because of their importance, the sign of the nobility, "de," was added to their name — de Fejuto.

Members of the family served as the Austrian consuls in Syria. One of them, aside from his diplomatic duties, was involved in trade and banking. His principal customers were the local Ars.

One evening, Senior de Fejuto had a visitor. As soon as he saw who it was,

he turned pale. It was a very influential Arab businessman who had a reputation of never returning any money he borrowed.

The visitor came to the point at once, "I am in desperate need of two hundred pounds. Can you lend me that sum for six months and help me out of my grievous state?"

Although de Fejuto knew that his visitor did not pay his debts, he agreed to give the loan. He opened his money box and took out two hundred pounds. But, before he passed over

the sum, he said, "I have a promissory note here that you must sign first. I never give a loan without receiving a note and a guarantor. Bring me someone to vouch for you and the money is yours."

"A guarantor? You know who I am! I don't need someone to vouch for me. I own so much prime property in this city that if I were to go seeking for a guarantor, people would laugh. Don't be silly. Forget this foolishness and give me the money."

"I am sorry, but that is my rule. I

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make no exceptions, even for you," the Jew said softly but firmly.

"Very well, if you want a guarantor, let G-d be my guarantor."

The Jew saw that he had gone as far as he could. It was now a question of kiddush Hashem. He would have to be satisfied with the Arab's offer. He gave him the money. The man took out a large red kerchief, wrapped the money in it and left the house.

"How easy it was to fool that fellow," he smirked to himself. He had expected that it would be more difficult to extract such a large sum, especially with his reputation. But it had not been hard at all.

With firm steps, he turned towards a large holding, where vegetables were grown, to speak to his workers. Feeling burdened by the heavy coins, he laid his bundle down on top of a large head of cabbage and went to take care of his business. He became so involved that he forgot all about the money and, when he had finished his affairs, he left for home.

The next morning he awoke in a sweat. He remembered that he had left the kerchief with the two hundred pounds on the cabbage. The money might, very well, have been stolen! He rushed out of the house, but, when he got to the cabbage patch, there was no trace of a red kerchief. The cabbages, which had opened up at night to catch the dew, had gathered up their leaves in the morning sun, as they did every day. The cabbage had swallowed up the money, leaving no trace.

Grumbling and muttering evil curses under his breath, the Arab left his vegetable garden. Shortly thereafter, the farmhands came to begin their chores. There were many cabbages ripe and ready for picking, among them the one that had "swallowed" up the red kerchief with its prize.

They worked all morning, loading the ripened vegetables onto the cart. And then on to the marketplace where the venders eagerly awaited the fresh

produce. But, first, they went to their best customer, a greengrocer who always bought up their finest vegetables for his choosy customers, the nobility of the city, who were prepared to pay high prices for quality merchandise. He spotted the fat cabbage and pounced upon it. "This is just what I need for Senor de Fejuto. He ordered a cabbage a few days ago, but told me to wait until I got a really prize one. This fits the description."

He turned to his errand boy and sent him to deliver the cabbage to the Consul's house. The cook took the cabbage and thanked the boy. She turned her attention to the vegetable, peeled off leaf after leaf and put them aside for pickling. When she got close to the core, she gave a sudden start. Something red could be seen in the heart of the cabbage. What could it be? She rushed out of the kitchen and into the dining room, crying in alarm, "There is something red and dangerous hiding in the cabbage. I am afraid to touch it!"

The master of the house went into the kitchen. He picked the cabbage up gingerly and began plucking off a few leaves. How heavy the cabbage seemed, even after most of its leaves had been stripped! Soon, he came to the mysterious red thing. It was a bundle tied up in a red kerchief.

De Fejuto looked at the kerchief and puckered up his brow. It seemed familiar to him, somehow. Where had he seen it before? Then, it came back to him; this was the kerchief in which the Arab had bound up the two hundred pounds which he had "lent" him. He untied the knot and began counting the money. Sure enough, here it was, all intact. The very same two hundred pounds. De Fejuto placed the money back in the kerchief, tied it and put it into his strongbox with a prayer of thanks on his lips. The guarantor of the loan, who was none other than Hashem Himself, had already returned the money to him!

Six months passed and the promissory note came due. The Arab paid a visit to Senor de Fejuto and, for ap-

pearance's sake, apologized, "I do not have the money at the present. Perhaps, you can wait another three or four months until my finances improve?"

He paused, then added, "Do you know that I never even had any benefit from your money? It vanished mysteriously from my possession. I don't know what happened to it. All I remember is that I tied the money up in my red kerchief and took it with me that evening when I left your house. I went to my vegetable garden first and must have laid it down somewhere, but when I went to look for it, it was gone, vanished. Someone must have stolen it!"

Senor de Fejuto went over to his chest and opened it. He took out the bundle tied up in the red kerchief and asked, "Is this the bundle that you are talking about?"

The Arab grew excited. "Yes, that is it! That is the very bundle!"

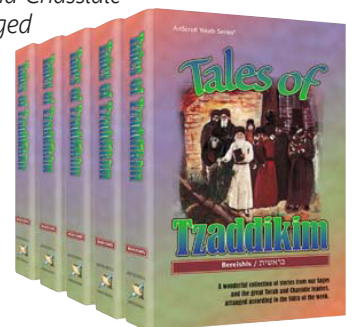
The Jew then fixed him with a penetrating look and asked, "Tell me the truth, when you borrowed the money, did you really intend to return it to me?"

The Arab hesitated, but, fearful of this powerful Jew, finally admitted sheepishly, "No. Not really."

"Surely, you remember that you designated G-d as your guarantor for the loan. Hashem, Who can look into a person's innermost heart, knew that you had no intention of returning my money. And so He contrived to have the money returned to me the very next day!"

Tales of Tzadikim by G. Matov is a wonderful collection of stories from our Sages and the great Torah and Chassidic leaders, arranged according to the Sidra.

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PARSHA PUZZLERS

TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter & Dovid Saleman
Answers on page 7.

EASY Qs

1. What are devarim?
2. What berachah (blessing) did Moshe give the Bnei Yisrael in this Parsha?
3. HaShem allowed Bnei Yisrael to take possession of the land of Canaan from the nations who inhabited it. How many nations inhabited it?
4. Whose words make up almost the entire sefer devarim?
5. Why did Moshe gather all the Bnei Yisrael?
6. What is Chumash Devarim referred to as and why?
7. What are some of the aveirot that Moshe reminds them of?
8. Which two meraglim (spies) didn't speak lashon hara on Eretz Yisreal?
9. Although it seems that the Bnei Yisrael did so many aveirot, how many did they really do in forty years?

MEDIUM Qs

10. What is the special name of the Shabbat before Tisha b'Av?
11. What was different about the three nations Edom, Amon, and Moav

from all the other nations of Canaan?

12. Who do Amon and Moav come from?
13. Which shevatim settled in these lands east of the Yarden?
14. Why did those particular shevatim settle there?
15. Is a shofet (judge) allowed to make a poor man win in order to help him?

HARD Qs

16. How numerous were Bnei Yisrael at this time, i.e. what, in nature, did Moshe say Bnei Yisrael were as numerous as?
17. 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?
18. What did the kings do instead of helping them?
19. What was their punishment for waging war against Bnei Yisrael?
20. What is the special name of this Shabbos?

CRACK THE PARSHA CODE

by Rabbi Yaakov Levine
Answers on page 7.

1. S D is also called M T, because it reviews many L of the T
2. Before M D he told B Y about all the A they did
3. B Y wanted to S S into E Y before going in, and M agreed
4. The S S B about E Y and B Y C
5. B Y S in the D for 40 Y before going into E Y
6. No M over 20 Y O was able to E E Y except for C B Y and Y B N
7. On the way to E Y, B Y was not able to A the nations of E, M and A
8. S the king of E, did not let B Y P through his L, so B Y fought against them
9. During the B against S, the S S S in the S making the D longer
10. B Y also D O the king of B

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21. On what day of which month did Moshe say these words?

PARSHA STORIES

TALES OF TZADIKIM

The Staff and the Pouch

You shall not cover before any man for the judgment is G-d's (1:17)

When the Rebbe R' Shmelke served as rabbi of Nikolsburg, he hung two articles up on a nail in his study, a walking staff and a pouch. These hung prominently, for everyone to see.

When people asked him about these

objects, he would answer, "I want everyone to know, especially the parnassim, the leaders of the community who hired me, that when I sit as judge there is no favoritism, no partiality before the law. It makes no difference who stands before me. I will act according to the letter of the halachah. I will not honor anyone.

"And if any of you," he would add,

looking directly at the trustees of the congregation, "object and consider dismissing me, I am already prepared for that. I have my staff and pouch hanging in readiness on the wall. If you are dissatisfied with me, I will take them in hand and leave, even if I must go begging. But no one will enjoy any favors from me!"

PARSHA PUZZLERS

TORAH RHYMES & RIDDLES

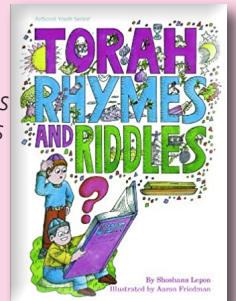
Answers on page 7

1. In the fortieth year,
With Canaan so near,
I spoke to the Israelites
So they would hear.
I told how their fathers
Angered Hashem;
And the great many times
That He forgave them.
The book of Devarim was spoken
by me. Do you know who I must
be? _____
2. We were many like the stars in the
skies,
So Moshe chose men who were
wise.
They helped him lead and judge

- our fights.
Who are we? The _____
3. How many people could have said
The Torah speaks about their bed?
Mine is iron and giant, too.
I'm a king? Do you know who?
_____, _____ of _____
 4. Moshe said about our fathers
They made such trouble with their
cries.
They feared to conquer Canaan
For they listened to the _____
 5. When Israel passed by Eisav's land,
Eisav had no need to fear.
Hashem had told Israel not to fight.
He gave Eisav, Mount _____

6. Hashem commanded Israel
To leave us both alone.
We are two nations, sons of Lot,
Moav and _____
7. Moshe said no one should fear,
I'd fight their wars for them.
Who does miracles for Israel?
It's Me, of course, _____

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PARSHA STORIES

STORIES MY GRANDFATHER TOLD ME

A Child's Honor

"These are the words that Moshe spoke to all Israel, across the Jordan" (Devarim 1:1)

A group of students from Talmud Torah Eitz Chaim once went with their teacher to visit the rosh yeshivah, R' Isser Zalman Meltzer. The rosh yeshivah tested the boys, asking them questions on the Gemara they were learning.

When R' Isser Zalman asked for the explanation of a certain Tosafos, one of the boys answered in a way that showed he did not correctly understand it. R' Isser Zalman tried to spare the boy humiliation.

"Maybe," the rosh yeshivah suggested, "you really meant this and this." And he himself began to explain the Tosafos to the boy.

But the student protested, "No! That's not what I meant." And he went back to his incorrect explanation.

R' Isser Zalman tried to explain the Tosafos in a different way, always making sure to add, "That's probably what you meant to say."

But the boy stubbornly stuck to his own explanation of the Tosafos.

The student's teacher lost all patience with the boy, but R' Isser Zalman continued for ten minutes to try to spare the boy more embarrassment — but in vain.

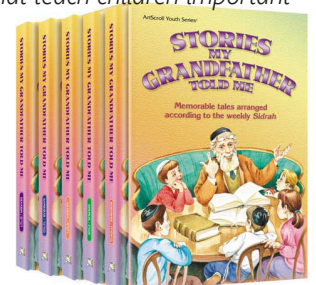
Finally, the rosh yeshivah apologized to those present, saying that he had to leave the room for a few minutes. He walked into the hall, closed the door behind him, and began to pace to and fro. As he paced, R' Isser Zalman was heard repeating to himself, over and over, "Honoring one's fellow man includes children, too ... honoring one's fellow man includes children, too."

After a few minutes, R' Isser Zalman returned to the room. He behaved as

though the students had just walked in. With fresh enthusiasm and warmth he turned to the boy and began explaining the Tosafos once again, until the boy finally grasped his meaning and was saved from total embarrassment.

R' Avigdor Halberstam, brother of R' Chaim of Sanz, was once a guest in a rich man's home. In those days, the custom was for an honored guest to

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PARSHA STORIES

dole out the cholent on Shabbos. R' Avigdor's host, therefore, placed the cholent pot in front of R' Avigdor at the table.

R' Avigdor put some cholent on his plate and tasted it! Then he took another taste. Instead of handing out the cholent to the rest of the family, R' Avigdor continued to eat spoonful after spoonful, until there was no cholent left for anyone else!

When the cholent pot was empty, R' Avigdor asked if there was another pot, or whether there was any more

cholent left in the kitchen. The rich man hurried to bring everything that was left — and R' Avigdor ate every bit of it. He left nothing at all for the others.

The rich man and his family were dumbfounded. They understood that their honored guest must have his reasons for his actions, but they could not fathom what those reasons could possibly be.

A few days passed — and the reason for R' Avigdor's actions came to light. The widow who cooked for the

rich man had made a mistake. Instead of pouring oil into the cholent pot, she had poured in kerosene. R' Avigdor, after that first taste, realized her error — but did not want the maid to be embarrassed. Mastering his distaste, he finished his own portion, and then made sure that no one else would get a chance to taste that awful cholent.

When all was found out, R' Avigdor explained, "Better that they think me a glutton, and better that I suffer with eating kerosene-flavored cholent, than to let the widowed maid feel humiliated."

STORIES MY GRANDFATHER TOLD ME

Horse Talk

"And Chatzeros" (Devarim 1:1)

R' Aharon of Karlin started out on foot to visit his rebbe in Mezritch. On the way, a group of wagon drivers picked him up on the road to give him a lift. As soon as they were on their way, they began to speak disparagingly about the Jews of the city. Their talk was filled with slander and lashon hara.

R' Aharon broke into the conversation to ask a question about horses. Distracted, the drivers went on to discuss horses enthusiastically all the way to Mezritch.

As the wagon pulled into the city, chassidim flocked around from all sides. The drivers were astounded. Turning to R' Aharon, they demanded, "If you are a rebbe, why did you discuss horses with us all this time?"

R' Aharon replied, "I saw that you were murdering people with the words you were speaking, and I said to myself, 'It is better to let them murder horses.'"

The Chofetz Chaim once met a well-known philanthropist in Moscow.

The two began to discuss various matters. In the course of the conversation, the Chofetz Chaim sensed that they were on the brink of speaking lashon hara. He stood up and told the wealthy man, "Look how careful people are when sending a telegram. They count every word and make every effort to reduce the number of words they use. Why? Because they know that every word will cost them money. If people are so careful with something that involves only money, how much more so should we be careful to scrutinize every word to see if we're coming close to the serious sin of speaking lashon hara."

One of Warsaw's foremost citizens came to see the Chofetz Chaim and ordered all his sefarim — except for the sefer "Chofetz Chaim."

Surprised, the Chofetz Chaim asked his reason for this.

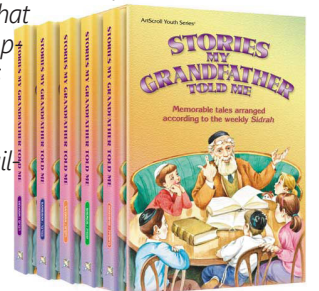
The businessman replied that because he had dealings with so many people in the course of his business transactions, there was no way he could be careful about speaking

lashon hara. So there was no use buying that particular sefer.

Hearing this, the Chofetz Chaim told his visitor, "That same thought occurred to me before I printed the sefer, and I brought it up to R' Yisrael Salanter. R' Yisrael told me that it was worthwhile for me to publish my sefer, even if it succeeded in nothing more than making one Jew sigh from his heart because of lashon hara. Even that sigh has value."

Then the Chofetz Chaim added, "It's worthwhile for a person to learn musar all his life, even if all it does is prevent him from speaking lashon hara just once."

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JEWISH LEADER OF THE WEEK

David Ben Gurion

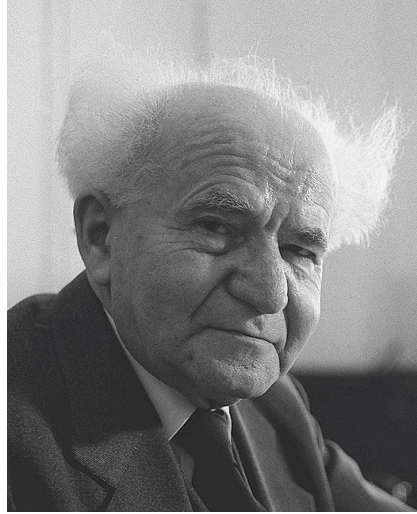
October 16, 1886- December 1, 1973

David Ben Gurion was the first Prime Minister of Israel and popularly considered the State's main founder.

David Ben Gurion was born in Plonsk, Poland in 1886 and went to a Hebrew school started by his father, a passionate Zionist. In his mid-teens, Ben Gurion led a Zionist youth group, "Ezra," whose members spoke only Hebrew among themselves. At the age of 18 he became a teacher in a Warsaw Jewish school and joined the Socialist-Zionist group "Poalei Zion".

Ben Gurion's passion for Zionism, which began early in life, led him to become a major Zionist leader and Executive Head of the World Zionist Organization in 1946. On May 14th 1948, he formally declared the establishment of the State of Israel, and was the first to sign the Israeli Declaration

of Independence, which he helped write. Ben Gurion led Israel during the 1948 Arab-Israeli War, and united the



various Jewish soldiers into the Israel Defense Forces (IDF). Afterwards, he

became known as "Israel's founding father".

Since he was the one to lead the way to establish the State of Israel in May 1948, Ben Gurion became Prime Minister and Defense Minister. He was in charge of many national projects trying to develop the country and population as fast as possible.

In 1953, Ben Gurion left the government and retired to Kibbutz Sde Boker in the Negev. He came back in to politics, after the Knesset elections in 1955, taking the position of Defense Minister and later Prime Minister.

In June 1970, Ben Gurion retired from politics and returned to Sde Boker where he passed away in 1973. After he passed away, Ben Gurion was named one of Time magazine's 100 Most Important People of the 20th century.

PUZZLERS ANSWERS

PARSHA CODE

- SEFER DEVARIM is also called MISHNAH TORAH, because it reviews many LAWS of the TORAH
- Before MOSHE DIED he told BNEI YISROEL about all the AVEIROS they did
- BNEI YISROEL wanted to SEND SPIES into ERETZ YISROEL before going in, and MOSHE agreed
- The SPIES SPOKE BADLY about ERETZ YISROEL and BNEI YISROEL CRIED
- BNEI YISROEL STAYED in the DESERT for 40 YEARS before going into ERETZ YISROEL
- No MAN over 20 YEARS OLD was able to ENTER ERETZ YISROEL except for CALAV BEN YEFUNEI and YEHOSHUA BIN NUN
- On the way to ERETZ YISROEL, BNEI YISROEL was not able to ATTACK the nations of EDOM, MOAV and AMON
- SICHON the king of EMORI, did not let BNEI YISROEL PASS through his LAND, so BNEI YISROEL fought against them
- During the BATTLE against SICHON, the SUN STAYED STILL in the SKY making the DAY longer
- BNEI YISROEL also DESTROYED OG the king of BASHAN

TEST YOUR PARSHA KNOWLEDGE

- Words
- That they should be a thousand times as many as they are
- Seven (their names are Canaani, Chiti, Emori, Prizi, Yevusi, Girgashi, and Chivi)
- Moshe Rabbeinu
- To give them mussar before he dies
- 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
- Complaining about the mun, the rebellion of Korach, sending the meraglim, and worshipping the egel hazahav
- Yehoshua and Kaleb
- Ten
- Shabbat Chazon
- We are not allowed to fight with them in order to get their land until Moshiach comes
- Lot
- Reuven, Gad, and half of Menashe
- The land was ideal for cattle grazing

- NO! He must judge what is the truth
- They were as numerous as the stars
- Sichon Melech HaEmori and Og Melech HaBashan
- They waged war against them
- HaShem allowed Bnei Yisrael to possess their lands
- Shabbat Chazon
- Rosh Chodesh Shevat, the eleventh month

TORAH RHYMES & RIDDLES

- Moshe
- Israelites
- Og, King of Bashan.
- Spies.
- Seir.
- Ammon
- Hashem

PARSHA GAMES

“Help!”

by Sammy Schaechter

GOAL: To teach the kids that it's ok to ask other people for help

TYPE: Moderate, indoor, group game.

HOW TO PLAY: Split the kids into teams. Each team needs to act out a scene where they are in need of help, but without talking. They keep going until someone who's not acting jumps in and does what they need. If they're wrong, the actors just nervously shake their heads and keep acting until someone else jumps in. Scenes can include: in a boat with no paddle, taking a test but no one brought a pen, doing construction but the scaffolding is

falling, etc.

DISCUSSION: “We don't have to be embarrassed to ask for help. In this week's Parsha Moshe talks about how he asked for help when leading and organizing Bnei Yisrael became too much for him to do alone. So too, we should feel comfortable asking, when there's something we need help in or don't understand. Everyone in this world needs help with something. Think about it—no one MAKES their own food from the ground up, no one MAKES their clothes or their cars, every little thing requires other people's help.

TEFILAH TREASURES

Shemona Esre - Elokai Netzor

In the last paragraph of Shemoneh Esrei, Elokai Netzor speaks about avoiding lashon hara and asking Hashem for help in order to do so. Lashon Hara is one of the most difficult things to hold back from since we all love talking about other people—whether good or bad. It happens every single day, numerous times a day, and we always need to try our best to be conscious of the way we speak.

After saying all of Shemoneh Esrei and talking to Hashem in the best way possible following the words that our Rabbis gave us, we get to the last paragraph. Before we finish our Shemoneh Esrei and go into “the real world” of normal interactions with people,

we ask Hashem for help to give us the strength to avoid speaking badly about anyone. While talking to Hashem it's very easy to do that since we are reading the set words our Rabbis gave us. But once we finish doing that and need to use our own words, we often make mistakes and say things we shouldn't. We ask Hashem right before we finish Shemoneh Esrei to help us and give us the strength to only say good things about people and just like we spoke beautifully while speaking to Hashem, we should also do that when speaking to people as well.

further discussion for older kids...

The Gemara (Bava Batra 165a) teach-

es, “Everybody violates avak lashon hara, the ‘dust’ of lashon hara,” which is lashon hara in its most subtle form. Because the urge to speak lashon hara is so strong, a special prayer to avoid it, netzor lishnoi me'ra, is said. But why is a prayer to avoid mirmah, speaking badly, included? Rav Schwab says that avoiding lashon hara can lead to mirmah, speaking badly when, trying to hide the details of something offensive that was said about someone else, a person might make up something and tell an lie—a mirmah. Therefore, we ask Hashem with a prayer to help us avoid these situations where we may be tempted to be dishonest and tell a lie, no matter how honorable the purpose is.

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