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## מה בפדרשה

### In This Week's Parashah

- The eighth plague in מצרים (Mitzrayim, Egypt) is a swarm of locusts that blocks the sun and eats crops.
- The ninth plague is a heavy darkness. For several days, no one could see each other or move.
- God tells Benei Yisrael that they will soon be freed and that they should ask for gold and silver from their Egyptian neighbors.
- The month of יציאת מצרים (yetziat Mitzrayim, the Exodus from Egypt) becomes the first month in the Jewish calendar.
- God commands Benei Yisrael to sacrifice lambs and to place some of the animals' blood on their doorposts. This is a sign for God to pass over their homes during the tenth and final plague, the death of the firstborns.
- Future generations are told to celebrate yetziat Mitzrayim by eating matzah and not eating hametz for seven days and by sacrificing a קרבן פסח (korban pesah, pesah offering).
- After the last plague, Pharaoh tells Benei Yisrael to leave, and the Egyptians push them out. They depart in such a hurry that their dough does not have time to rise. They're free!







## פֶּשֶׁט הַפְּסוּקִים • Understanding the Verses

### Shemot 12:41-42

After 430 years, on this very day,  
all of God's army departed from Egypt.

It was a night of shimmurim (guarding or  
observing) for God, to take them out of Egypt;  
This night was for God,  
shimmurim for all of Benei Yisrael for  
generations.

### שמות יב:מא-מב

וַיְהִי מִקֵּץ שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה  
וַיְהִי בַעֲצָם הַיּוֹם הַזֶּה  
לֵצְאוֹ כָּל צְבָאוֹת ה' מֵאֶרֶץ מִצְרָיִם:

לֵיל שְׁמֻרִים הוּא לָהּ לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם  
הוּא הַלַּיְלָה הַזֶּה לָהּ  
שְׁמֻרִים לְכָל בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם:

- What do you notice? What stands out to you?
  - What words in these pesukim emphasize the drama and excitement of this moment?
  - Why might Benei Yisrael be called "God's army" here?
  - Did you notice that this night is described as "shimmurim" two times? The שָׁרֵשׁ (shoresh, root) ש.מ.ר means to protect or to keep.
  - Rashi says the night of shimmurim means that God had been protecting, or reserving, this night as the time to fulfill the promise to free Benei Yisrael.
- Hizkuni says it means that it was the night when God guarded Benei Yisrael from harm.
- Ramban says that it refers to Benei Yisrael keeping special mitzvot on this night.

When you read these pesukim, and the rest of the story about the amazing night of יְצִיַּאת מִצְרָיִם (yetziat Mitzrayim, the Exodus from Egypt), could shimmurim mean more than one thing? What can each interpretation be adding to our understanding of this special night?

Before or  
after Shabbat,  
scan to listen to a discussion  
of these pesukim  
on the Bo episode  
of TORAH TIME!







## מִדְרָשׁ • Midrash

Our parashah contains the first mitzvah given to Benei Yisrael: deciding when each new month begins with Rosh Hodesh.



Why is Rosh Hodesh described as being לָכֶם (lakhem, for you)?

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

### שמות יב:

הַחֹדֶשׁ הַזֶּה לָכֶם רִאשׁ חֳדָשִׁים  
רִאשׁוֹן הוּא לָכֶם לְחֹדְשֵׁי הַשָּׁנָה:

### Shemot 12:2

This month shall be for you the beginning of the months; it shall be the first of the months of the year for you.

### Shemot Rabbah

It's like a king who had a treasury full of gold and silver and jewels. The king had one child. While that child was young, the king took care of all the treasure. But when the child grew up, the king said:

"When you were little, I took care of all this. Now that you're mature, I'm giving everything to you."

At first the Holy Blessed One took care of time. We see this in the Creation story, where it says that the sun and moon (which God controls) "shall be signs for the set times" (Bereishit 1:14). But once Benei Yisrael matured, God handed it all over to them, as it says, "this month shall be for you."

### שמות רבה טו:

מִשָּׁל לְמֶלֶךְ שֶׁהָיוּ לוֹ אוֹצְרוֹת מְלֵאִים זָהָב וְכֶסֶף  
אֲבָנִים טוֹבוֹת וּמִרְגָּלוֹת, וְהָיָה לוֹ בֶּן אֶחָד, כָּל  
זְמַן שֶׁהָיָה הַבֶּן קָטָן הָיָה אָבִיו מְשַׁמֵּר אֶת הַכֹּל,  
הַגְּדִיל הַבֶּן וְעַמֵּד עַל פְּרָקוֹ אָמַר לוֹ אָבִיו כָּל  
זְמַן שֶׁהָיִיתָ קָטָן אֲנִי הֵייתִי מְשַׁמֵּר אֶת הַכֹּל,  
עַכְשָׁיו שֶׁעַמַּדְתָּ עַל פְּרָקֶךָ הֲרִי הַכֹּל מְסוֹר לְךָ.

כָּךְ הָיָה הַקָּדוֹשׁ בְּרוּךְ הוּא מְשַׁמֵּר אֶת הַכֹּל,  
שֶׁנֶּאֱמַר (בראשית א:יד): "וְהָיוּ לְאֹתוֹת  
וּלְמוֹעֲדִים." כִּיּוֹן שֶׁעַמְדוֹ יִשְׂרָאֵל מְסַר לָהֶם  
הַכֹּל, שֶׁנֶּאֱמַר: "הַחֹדֶשׁ הַזֶּה לָכֶם."

According to this midrash, when Benei Yisrael left Mitzrayim they achieved a kind of spiritual growth and God gave them control over time. New months do not begin all on their own. Rather, Benei Yisrael have to watch the sky and spot the new moon, and Rosh Hodesh can only begin when they say so. By deciding when new months begin, Benei Yisrael also decide when all the holidays will take place!



- ◆ What is special about control over time? What does this have to do with freedom from slavery?
- ◆ As you mature, what are some ways that you gain more control over how you spend your time?



## בואו נדבר על זה • Tell Me More About This!

R. Akiva emphasizes the power that human beings have when it comes to the calendar. He says that once people announce that it's Rosh Hodesh, it's Rosh Hodesh no matter what. This is true even if people announced the wrong day by mistake, or even if they announced the wrong day on purpose, or even if they announced the wrong day based on the testimony of false witnesses! (See Talmud Bavli Rosh Hashanah 25a.)

This idea is also sometimes stated in Aramaic as: יִשְׂרָאֵל דְּקַדְשִׁינְהוּ לְזַמְנִים (Yisrael dekadshinhu le-zemanim), which means that Benei Yisrael are what give holiness to the holidays on our calendar (Talmud Bavli Berakhot 49a).

Shabbat actually works a little differently. It's not like holidays because Benei Yisrael don't control when it happens. It takes place on the same day every week whether they say so or not.

- ◆ What does that say about the difference between Shabbat and holidays? How should we relate differently to Shabbat?





## 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) Shemot 10:1 to 10:11
- 2) 10:12 to 10:23
- 3) 10:24 to 11:3
- 4) 11:4 to 12:20
- 5) 12:21 to 12:28
- 6) 12:29 to 12:51
- 7) 13:1 to 13:16

### haftarah:

Yirmiyahu 46:13 to 46:28

*Good luck!*

1 Besides Moshe and Aharon, who tells Pharaoh to let Benei Yisrael go?

2 Where did the locusts go after the plague ended?

3 When is the last time Moshe appears before Pharaoh?

4 What metaphor describes just how quiet things will be for Benei Yisrael during מַכַּת בְּכוֹרוֹת (makkat bekhorot, the death of the firstborns)?

5 What should Benei Yisrael use to spread blood on their doorposts?

6 Who asks for a blessing?

7 The Torah describes a child in the future asking, "מַה זֶה?" (mah zot, what's this). What mitzvah is that child asking about?

8 When does Pharaoh say that he sinned?



9 When Benei Yisrael offer their קֹרְבַּן פֶּסַח (korban pesah, pesah offering) in Mitzrayim, how are they supposed to eat the meat?

10 **From the haftarah:** Which plague from our parashah appears in our haftarah? Who is compared to this plague?

\*  
Look for the answers on page 10!



## פְּרָשְׁנוֹת • Commentary

How did it feel to offer and eat the קֶרְבַּן פֶּסַח (korban pesah, pesah offering)?

This pasuk contains some clues. It describes rules about the korban pesah, for when it is offered in the years after יְצִיאַת מִצְרַיִם (yetziat Mitzrayim, the Exodus from Egypt).

### Shemot 12:46

It shall be eaten in one house; you shall not take any of the meat outside the house; and do not break a bone of it.

### שמות יב:מו

בְּבֵית אֶחָד יֵאָכֵל  
לֹא תוֹצִיא מִן הַבַּיִת מִן הַבֶּשֶׂר  
חוּצָה וְעֵצָם לֹא תִשְׁבְּרוּ בוֹ:

Inside of bones there's something called marrow. It's edible, and some people like to break the bones of animals they eat in order to also eat the marrow. But the Torah tells us not to do this when eating the korban pesah.

Our פְּרָשְׁנִים (parshanim, commentators) wonder why. **What kind of experience is this rule supposed to create?**





### Sefer Ha-Hinukh (Spain, 800 years ago)

Royalty and wise people don't smash bones and break them the way a dog does. Only starving poor people do that.

At the beginning of our journey to become God's treasured people—a kingdom of priests, and a holy nation—and then again every year at this time, it's a good idea for us to act in ways that demonstrate the high level that we rose to then. By acting out our imagination about this, this loftiness can be established in our souls forever.

### ספר החינוך מצוה טז

שָׂאִין כְּבוֹד לִבְנֵי מַלְכִּים וְיוֹעֲצֵי אֶרֶץ  
לִגְרֹר הָעֲצָמוֹת וּלְשִׁבְרָם כְּכֻלָּבִים, לֹא  
יֵאֱזוּת לַעֲשׂוֹת כִּכָּה כִּי אִם לַעֲנִיֵּי הָעָם  
הָרַעֲבִים.

וְעַל כֵּן בְּתַחֲלֵת בּוֹאֵנוּ לְהִיּוֹת סִגְלֵת  
כָּל הָעַמִּים מִמַּלְכֵת כְּהֲנִים וְעַם קָדוֹשׁ,  
וּבְכָל שָׁנָה וְשָׁנָה בְּאוֹתוֹ הַזֶּמֶר, רְאוּי  
לָנוּ לַעֲשׂוֹת מַעֲשִׂים הַמֵּרָאִים בְּנוֹ  
הַמַּעֲלָה הַגְּדוֹלָה שְׁעָלֵינוּ לָהּ בְּאוֹתָהּ  
שְׁעָה. וּמִתּוֹךְ הַמַּעֲשֶׂה וְהַדְמִיוֹן שֶׁאֲנֵחָנוּ  
עוֹשִׂין נִקְבַּע בְּנַפְשׁוֹתֵינוּ הַדְּבָר לְעוֹלָם.

- There are different times for eating in different ways. Sometimes, it's ok to eat in a messier way, and sometimes we need to have the highest manners. Can you think of a time for each?
- What is the Sefer Ha-Hinukh telling us about the way we are supposed to see ourselves?

### Rashbam (France, 950 years ago)

**And do not break a bone of it** - this is how you eat in a hurry (when you don't have time to break the bones of what you're eating).

### רשב"ם

וְעַצֵּם לֹא תִשְׁבְּרוּ בוֹ -  
כְּדֶרֶךְ אֲכִילַת חֶפְזוֹ:



- Sefer Ha-Hinukh sees the experience of korban pesah as being about acting free and wealthy, while Rashbam considers it an experience of acting out the events of yetziat Mitzrayim. What is each parshan noticing in our pesukim?
- Are these two experiences part of your Pesach seder? How so?



## דְּקָה שֶׁל דִּיּוּן • One-Minute Debate

**Debate: It's not good to rush!**

On their way out of slavery, Benei Yisrael were in such a hurry that they didn't even have time for their dough to rise (Shemot 12:34, 12:39).

### 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.



### Disagree!



- ◆ Benei Yisrael were happy to rush out of Mitzrayim. Being there was a terrible experience and they didn't want to stay for even one moment more than they had to.
- ◆ They were on a mission to receive the Torah and go back to the Land of Canaan—those things are worth rushing toward!
- ◆ There's always some rushing at the last minute before any trip or move.
- ◆ Thanks to Benei Yisrael's rush, we get to enjoy matzah! So crunchy and delicious.



### Agree!

- ◆ When you rush, you can make mistakes, or you can fall and hurt yourself.
- ◆ You miss things when you go too fast. It's good to stop and smell the roses.
- ◆ Why should Benei Yisrael have had to rush out of מִצְרַיִם (Mitzrayim, Egypt)? They were their own masters now, and they didn't have to do anything quickly just because the Egyptians wanted them to – not even leaving!



## הַלָּכָה • Halakhah

### Cooking on Yom Tov

Mishnah Beitzah 5:2 teaches us an important rule:

אֵין בֵּין יוֹם טוֹב לְשַׁבָּת, אֶלָּא אֶחָד נֶפֶשׁ בְּלִבָּד

There is no difference between Yom Tov and Shabbat other than the permission to prepare food.

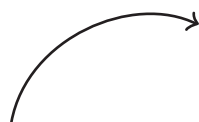


Learn one way the parashah practically impacts our lives





That's a bit of an oversimplification—actually there are a bunch of differences. Here are a few:



	YOM TOV	SHABBAT
Use existing fire	✓	✗
Carry necessary things outside an eruv	✓	✗
Cook food	✓	✗

The idea that cooking is ok on Yom Tov comes from our parashah! In a discussion of the first and seventh days of Pesah, the Torah says that מְלָאכָה (melakhah, productive work) is forbidden. But there's one exception:

## Shemot 12:16

## שמות יב:טז

Except whatever is needed for people to eat, that is the only thing that shall be done for you.

אֶךָ אֲשֶׁר יֵאָכֵל לְכָל נֶפֶשׁ הוּא לְבִדּוֹ  
יַעֲשֶׂה לָכֶם:

Based on this pasuk, we are able to get up on the morning of Yom Tov and make a hot pot of oatmeal or roast some vegetables, even though those things are not allowed on Shabbat. We get to enjoy Yom Tov by eating fresh, hot food. Yum!

There are still rules for cooking on Yom Tov, though. Here are a few to keep in mind:

- ♦ We are not supposed to create new fires on Yom Tov. You have to light a flame before Yom Tov and leave it burning so that you can light other fires from it in order to cook.
- ♦ You can only cook on Yom Tov for that day. You can't spend the afternoon of Yom Tov cooking for the rest of the week! (But it's ok if you have leftovers.)
- ♦ You can only cook things that were ready to become food when Yom Tov started. You can make applesauce on Yom Tov, but you can't make applesauce from apples that fell off the tree that morning!
- ♦ If Yom Tov falls out on Shabbat, then Shabbat's rules take over. So in that case, make sure to do all your cooking in advance!



*Devash is a weekly parashah magazine that makes Torah learning sweet. By engaging directly with texts and taking kids seriously as Jews, Devash helps children (ages 7+) and grown-ups discover the weekly Torah portion. Write to us: [devash@hadar.org](mailto:devash@hadar.org)*



## רִגְעַנִּים שֶׁל עִבְרִית • A Moment of Hebrew

### Shemot 10:5

שמות י:ה

They (the locusts) shall cover the surface of the land, so that no one will be able to see the land. They shall eat the surviving **remnant** that was left after the hail; and they shall eat all your trees that grow in the field.

וְכֶסֶה אֶת עֵין הָאָרֶץ וְלֹא יוּכַל לִרְאוֹת  
אֶת הָאָרֶץ וְאָכַל אֶת יִתְרֵי הַפִּלֹטָה  
הַנִּשְׁאָרִת לָכֶם מִן הַבָּרָד וְאָכַל אֶת כָּל  
הָעֵץ הַצֹּמַח לָכֶם מִן הַשָּׂדֶה:



פִּלְטָה (שְׂרֵשׁ פ.ל.ט.)

- ◆ Remainder, what's left at the end (pleitah)

= פָּלִיט

Someone who survived a bad experience, refugee (palit)

= לִפְלֹט

To spit up (like a baby does), to regurgitate (liflot)

= כְּבוֹלְעוֹ כָּךְ פּוֹלְטוֹ

In halakhah this means that the method of making a utensil kosher matches the way that utensil would be used for food. Sometimes people use this term to describe someone who learns new things quickly and forgets them just as quickly. (ke-vol'o kakh polto)



= פִּלְטָה

Output (pelet)

### Find the Word!

When Yosef reveals his true identity to his brothers, he tells them that God sent him to Egypt so that he could help make sure their family survives. Can you find the word he uses with this שְׂרֵשׁ (shoresh, root)? (Hint: Look at Bereishit 45.)

### Parashah Scavenger Hunt Answers:

1. Pharaoh's servants (10:7)
2. Towards the יַם סוּף (Yam Suf, Reed Sea) (10:19)
3. After the plague of darkness (10:28-29)
4. Not even a dog will bark (11:17)
5. A bunch of hyssop (a kind of plant) (12:22)
6. Pharaoh (12:32)
7. The mitzvah to give certain firstborn animals to God and redeem human firstborns (13:12-15)
8. After the plague of locusts (10:16)
9. Roasted, with matzah and מָרֹר (maror, bitter herbs), leaving no leftovers, eating in a hurry with shoes on and staffs in hands (12:8-11)
10. The people from the north (Bavel) who will come to punish Mitzrayim are compared to אֲרֵבָה (arbeh, locusts) (Yirmiyahu 46:23)







## מי היו חכמינו • Who Were Our Sages?

The **Sefer Ha-Hinukh (Book of Education)** is an extremely important book, written in Spain about 800 years ago, and studied throughout the world to this day. It goes through the Torah and lists every mitzvah found in the weekly Torah portion. Then it explains the reasons behind each mitzvah and how to observe it correctly. It is written as if by a parent for their child to educate them in how to live a mitzvah-observant life. One of its repeated ideas is that our actions shape the kinds of people we are and how we think about ourselves. You can see this idea expressed in the quote from the Sefer Ha-Hinukh in this week's פְּרָשְׁנוֹת / Commentary section (p. 6).

The funny thing is: We have no idea who wrote it! This is an amazing, useful, scholarly book of Torah, studied for hundreds of years—and its author is anonymous. Some people think it was written by Rabbi Aharon Ha-Levi of Barcelona, a colleague of the Rashba. Others think it was actually written by a different person called Aharon Ha-Levi, a student of the Rashba, or maybe a different member of his family.

Today, we refer to the author as just "The Hinukh," after the name of the book. Whoever wrote it, we're sure thankful for the Torah we can still learn from it. And it's fun to know there can still be mysteries!







## תפילה • Prayer in the Parashah

When Moshe warns Pharaoh about the plague of locusts, Pharaoh seems almost ready to let Benei Yisrael go. But then he asks Moshe: Who is going?



### Shemot 10:9

Moshe says: "We will go with our young and old; we will go with our sons and daughters, with our sheep and our cattle..."

וַיֹּאמֶר מֹשֶׁה בְּנֵעָרֵינוּ וּבְזָקָנֵינוּ גֵלָד  
בְּכַנְיָנוּ וּבְכַנּוֹתָנוּ בְּצֹאנֵנוּ וּבְבָקָרֵנוּ גֵלָד...

שמות י:ט

Pharaoh says no, only the men can go.

Moshe doesn't give in to this demand, and the locusts come.

Compare the language in the pasuk above to this line from Tehillim that we say each morning in פְּסוּקֵי דְדִזְמָרָא (Pesukei Dezimra), the opening section of our morning prayers:



### Tehillim 148:12-13

Boys and girls, elderly with youngsters will praise the name of God...

תהלים קמח:יב - יג  
בְּחוּרִים וְגַם בְּתוֹלוֹת זָקָנִים עִם נְעָרִים:  
יְהַלְלוּ אֶת־שֵׁם ה'...

- Why do you think it's important for old people and young people to worship God together?

Here's one answer:

### Radak (France, 800 years ago)

"Elderly with youngsters" - The elders will teach them how to praise God...because youngsters don't know how to praise God on their own.

### רד"ק תהלים קמח:יב

"זָקָנִים עִם נְעָרִים" - שֶׁהַזָּקָנִים  
יְלַמְּדוּם הַיָּאָד יְהַלְלוּ אֶת ה'... כִּי  
אֵין בְּנְעָרִים לְבָדָם דַּעַת לְהַלֵּל

- What have you learned from people older than you about how to pray?
- How is it different when you pray only with kids your own age vs. with people of all ages?
- Can adults also learn something from kids about how to pray?

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