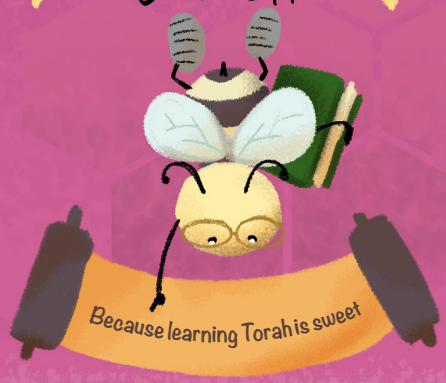
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- SHOFTIM
- KI TEITZEI
- KI TAVO
- NITZAVIM-VAYEILEKH
- HA'AZINU
- VEZOT HA-BERAKHAH

דְּבָרִים Devarim

DeVAsH



HADAR Children & Families

VOLUME 2 ISSUE 47

כ"ז תַּמּוּז – ד' אָב תשפ"ו

July 12–18, 2026

Devash this week is dedicated לְעִלּוּי נִשְׁמַת
(le-iluy nishmat, to elevate the soul of)

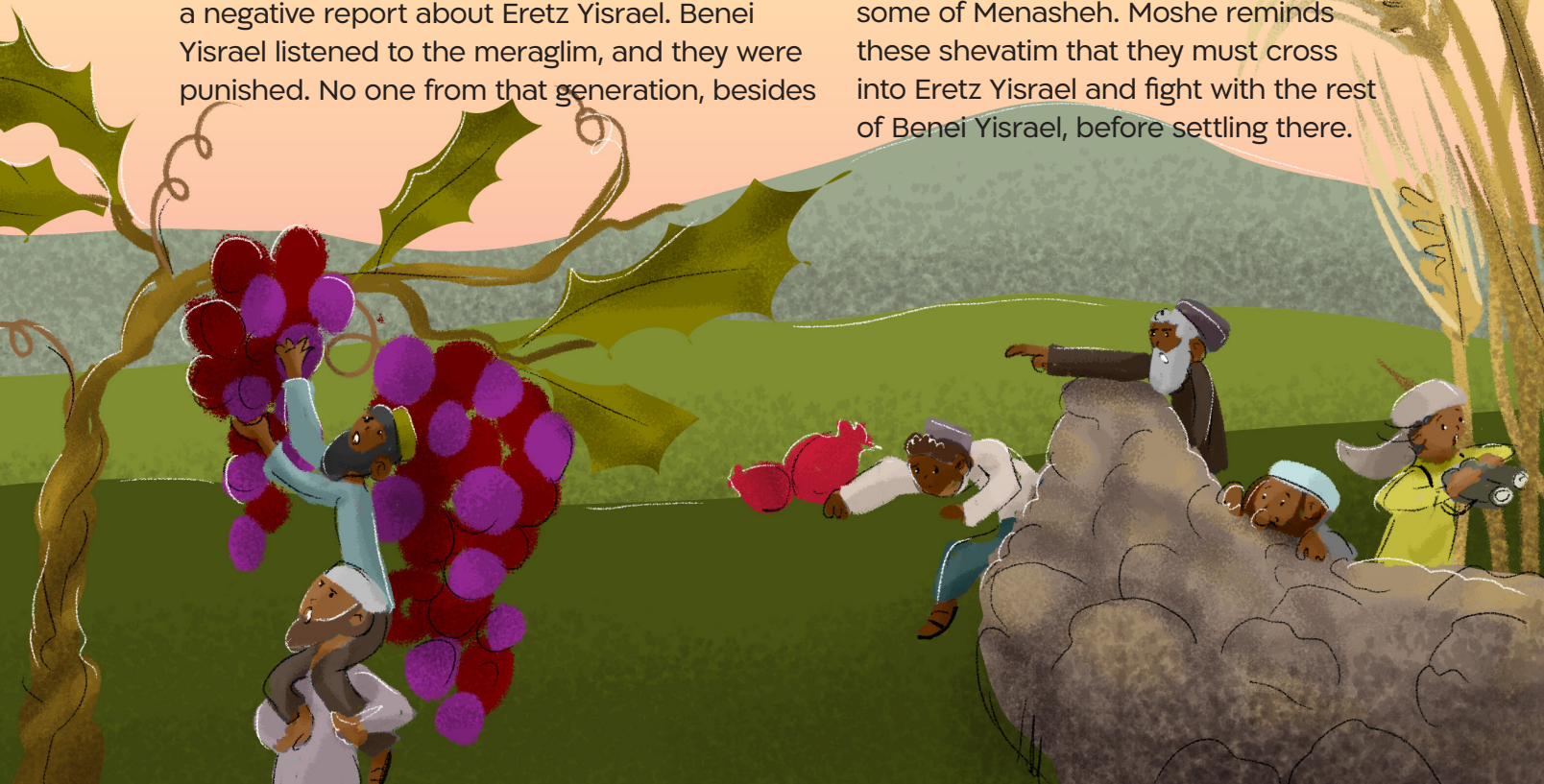
מתן יראה ע"ה בן חיים ורבקה עטרה

an inspiration for what we do in Devash, who was taken from us too soon.



מָה בַּפָּרָשָׁה • In This Week's Parashah

- In the 40th year of wandering in the מִדְבָּר (midbar, wilderness), Benei Yisrael are almost ready to enter Eretz Yisrael. Moshe gives a long speech, reminding the people of their journey after leaving Har Sinai.
- Moshe retells the story of how he needed help to judge Benei Yisrael's questions and legal cases, so he appointed judges to govern the people with him.
- Moshe reminds Benei Yisrael of the story with the מְרַגְּלִים (meraglim, spies), who gave a negative report about Eretz Yisrael. Benei Yisrael listened to the meraglim, and they were punished. No one from that generation, besides Calev and Yehoshua, would enter the land.
- God tells Moshe that Benei Yisrael should not fight against Se'ir, the descendants of Esav, nor should they fight against Moav and Ammon, the descendants of Lot.
- Benei Yisrael defeat the armies of Sihon and Og. Their land, east of the Jordan River, is given to the שְׁבָטִים (shevatim, tribes) of Reuven, Gad, and some of Menasheh. Moshe reminds these shevatim that they must cross into Eretz Yisrael and fight with the rest of Benei Yisrael, before settling there.



פְּשַׁט הַפְּסוּקִים • Understanding the Verses

Moshe tells Benei Yisrael about the challenges they experienced during their 40 years of wandering in the desert. It wasn't easy to be their leader.

Devarim 1:12-13	**דברים א:יב-יג**
How can I bear alone the trouble of you, and your burden, and your bickering!	אֵיכָה אֶשָּׂא לְבַדִּי טָרְחֲכֶם וּמַשַּׂאֲכֶם וְרִיבְכֶם:
Pick from each of your tribes people who are wise, insightful, and knowledgeable, and I will appoint them as your heads.	הָבוּ לָכֶם אֲנָשִׁים חֲכָמִים וּנְבֹנִים וְיֹדְעִים לְשִׁבְטֵיכֶם וַאֲשִׂימֵם בְּרָאשֵׁיכֶם:

- What do you notice? What questions do you have?
- Have you ever had a job that felt too big, and you knew you couldn't do it on your own? What was that experience like? How do you imagine Moshe felt?
- When you delegate, you trust another person with the responsibility of doing a task. What are the pros and cons of delegating? Why is it sometimes difficult to ask for help?



Listen carefully in shul! You might hear pasuk 12 being read in the sad melody that we'll use for reading the Book of Eikhah on Tisha B'Av, next week. This custom developed because pasuk 12 opens with the word אֵיכָה (eikhah, how).

- Can you also find the word eikhah in this week's haftarah? (Hint: Look at Yeshayahu 1:21.)

פֵּרוּשִׁים • Commentary

When Moshe tells the story of the מְרַגְּלִים (meraglim, spies), he says that the people came to him with this idea (Devarim 1:22). But back in Parashat Shelah the Torah says that God told Moshe to send the meraglim (Bemidbar 13:2). **So when did God agree to this idea?**

Ibn Ezra (Spain, 900 years ago)

It is written that God said to Israel, "Go up and inherit" (Devarim 1:21). But they said, "Let us send people" (Devarim 1:22). Then God said, "Send people" (Bemidbar 13:2).

אבן עזרא

כָּתוּב שֶׁהַשֵּׁם אָמַר לְיִשְׂרָאֵל "עֲלֵה רֵשׁ" וְהֵם אָמְרוּ "נִשְׁלְחָה אֲנָשִׁים" אָז אָמַר הַשֵּׁם "שְׁלַח לְךָ אֲנָשִׁים."

According to Ibn Ezra, there was a negotiation between God and the people. At first, God told them to go straight into conquering Eretz Yisrael. But the people wanted to scout out the land first. Then God agreed and commanded Moshe to send the meraglim.

Rashi (France, 1,000 years ago)

God said to Moshe, "I won't command you. If you want, send meraglim."

רש"י

אֲנִי אֵינִי מְצַוֶּה לְךָ, אִם תִּרְצֶה שְׁלַח.

Rashi is noticing that, in Bemidbar, God uses the words שְׁלַח לְךָ (shelah leha, send for you). He thinks that "for you" shows that it wasn't a commandment, and God never fully agreed with the people's plan. God allowed them to do it if they wanted to, but didn't command it.

CONTINUED ON NEXT PAGE >>



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- Why does it matter if God agreed to send the meraglim or not? What difference does it make to the story if it was God's command or the people's idea? (Think especially about how the story ends.)
- Sometimes you want to do something and someone in authority thinks it's a bad idea and tells you, "Do whatever you want!" Are they really giving you permission to do it?
- Does a leader (like God or Moshe) sometimes need to allow their people to do what they think they need to do, even if the leader knows it's a bad idea?



מִדְרָשׁ • Midrash

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

Devarim 1:1

These are the words that Moshe spoke to all Israel on the other side of the Jordan River, through the wilderness, in the Aravah near Suf, between Paran and Tofel, Lavan, Hatzerot, and Di-Zahav.

דברים א:א

אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל כָּל יִשְׂרָאֵל בְּעֵבֶר הַיַּרְדֵּן בַּמִּדְבָּר בָּעֲרָבָה מוֹל סוּף בֵּין פָּארָן וּבֵין תֹּפֶל וְלָבָן וַחֲצֵרֹת וְדִי זָהָב:



Earlier in the Torah we heard about all these places that were part of Benei Yisrael's journey through the wilderness–except one! The last place on the list, "Di-Zahav," hasn't been mentioned before. Where is it, and what happened there?

Talmud Bavli Berakhot 32a

What is Di-Zahav? The Sages of the school of R. Yannai said that Moshe said before the Holy Blessed One: Master of the Universe, because of the silver and zahav (gold) that you heaped upon Israel until they said dai!" ("enough!"); this is what caused them to make the golden calf.

תלמוד בבלי מסכת ברכות דף לב עמוד א

מַאי "וְדִי זָהָב"? אָמְרִי דְּבֵי רַבִּי יַנַּאי: כְּךְ אָמַר מֹשֶׁה לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, בִּשְׁבִיל כֶּסֶף וְזָהָב שֶׁהִשְׁפַּעְתָּ לָהֶם לְיִשְׂרָאֵל, עַד שֶׁאָמְרוּ "דַּי" – הוּא גָּרַם שֶׁעָשׂוּ אֶת הָעֵגֶל.

Content and editing by Yitzhak Bronstein, Elie Kaunfer, Chana Kupetz, Shoshie Lockshin, Jeremy Tabick, Ethan Tucker, Effy Unterman. Illustration by Rivka Tsinman. Design by Jen Klor.

According to R. Yannai, Di-Zahav isn't necessarily the real name of a place that Benei Yisrael visited. It's actually a reminder of an event that happened in the wilderness in connection to חֵטְא הָעֵגֶל (heit ha-eigel, the sin of the golden calf).

The Gemara quotes R. Yannai and others as well as suggesting that Moshe defended Benei Yisrael by saying that it was God's fault and not their own! If God hadn't given Benei Yisrael so much gold and silver from the Egyptians, then Benei Yisrael would never have used the gold to make an idol.

This midrash is surprising because, really, no one was more wrong than Benei Yisrael at the heit ha-eigel. But still, according to this Gemara, Moshe saw himself as their defender, and even went as far as blaming God instead of them. Most of us are quick to judge and blame other people, especially when we see them doing something we know is wrong. But not Moshe!

- What does it say about Moshe that he'd rather allow God to take the blame than Benei Yisrael? What does that say about his attitude toward Benei Yisrael? And if God were ok with that, what would that say about God's attitude toward Benei Yisrael?
- What can Moshe teach us about how we should view each other, even when we're pretty sure other people are doing a terrible sin?
- The Mishnah (Avot 1:6) quotes an idea that we're supposed to דָּן אֶת כָּל הָאָדָם לְכַף זְכוּת (judge all people favorably). How far are we supposed to take this? How far does Moshe take it?



aliyot:
1) Devarim 1:1 to 1:10
2) 1:11 to 1:21
3) 1:22 to 1:38
4) 1:39 to 2:1
5) 2:2 to 2:30
6) 2:31 to 3:14
7) 3:15 to 3:22

haftarah:
Yeshayahu 1:1 to 1:27

שְׁאֵלוֹת הַשָּׁבוּעַ • 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.

Good luck!



1. If you take the route via Mount Se'ir, how long would it take to walk from Horev to Kadesh Barnea?
2. Who should get preferential treatment in court?
3. What did the spies bring back from Eretz Yisrael?
4. Where were Benei Yisrael for "many days"? (Two places)
5. Who lived in Se'ir?
6. What piece of furniture is mentioned?



7. Who is told not to be afraid?



8. What place has the same name as a character from the book of Bereishit?
9. What insect appears in the parashah, and in what context?
10. **From the haftarah:** What does God **not** want from Benei Yisrael?

* Look for the answers on page 11!

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רֶגַע שֶׁל עִבְרִית • A Moment of Hebrew

Devarim 1:1

דברים א:א

These are the **words** that Moshe **spoke** to all Israel on the other side of the Jordan, through the wilderness, in the Aravah near Suf, between Paran and Tofel, Lavan, Hatzerot, and Di-Zahav.

אֵלֶּה **הַדְּבָרִים** אֲשֶׁר **דִּבֶּר** מֹשֶׁה אֶל כָּל יִשְׂרָאֵל בְּעֵבֶר הַיַּרְדֵּן בַּמִּדְבָּר בָּעֲרָבָה מוֹל סוּף בֵּין פָּארָן וּבֵין תֹּפֶל וְלָבָן וַחֲצֵרֹת וְדִי זָהָב:

לְדַבֵּר (שֹׁרֶשׁ ד.ב.ר)

To speak or talk (ledaber)

דִּבּוּרִית =
Hands-free device, speakerphone (dibburit)

דּוֹבֵר/דּוֹבֶרֶת =
Spokesperson (dover/doveret)

דָּבָר =
Thing, object (davar)

שֶׁהַכֹּל נִהְיָה בִּדְבָרוֹ =
The בְּרָכָה (berakhah, blessing) for foods that don't grow from the ground like meat, fish, dairy, candy, and most drinks (literally means "by Whose words all things came to be"). (shehakol nihyah bidevaro)

עֲשֶׂרֶת הַדִּבְּרוֹת =
The Ten Commandments (which are really statements) (aseret ha-dibrot)

Did you know?

The phrase וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵּאמֹר (va-yedaber Hashem el Moshe leimor, God spoke to Moshe saying) appears more than 70 times in the Torah! But it only shows up in three of the five books. Can you figure out which two books of the Torah don't include this phrase?

Learn one way the parashah practically impacts our lives

הֲלָכָה • Halakhah

We always read Parashat Devarim on the Shabbat before Tisha B'Av. We even have a little reminder of Tisha B'Av in the parashah, with the word אֵיכָה (eikhah) (Devarim 1:12, and see Understanding the Verses, p. 2).

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Tisha B'Av comes at the end of three intense weeks when we focus on remembering the destruction of the בֵּית הַמִּקְדָּשׁ (beit ha-mikdash, Temple). But remembering the beit ha-mikdash is a complicated thing. How do we remember it appropriately without being overwhelmed with sadness all the time?

The Gemara (Bava Batra 60b) tells us that R. Yehoshua heard about a group of people who stopped eating meat and drinking wine because meat and wine had been part of the beit ha-mikdash sacrifices. These people thought, "How could we eat meat and drink wine when these special items can no longer be used to worship God in the beit ha-mikdash?"

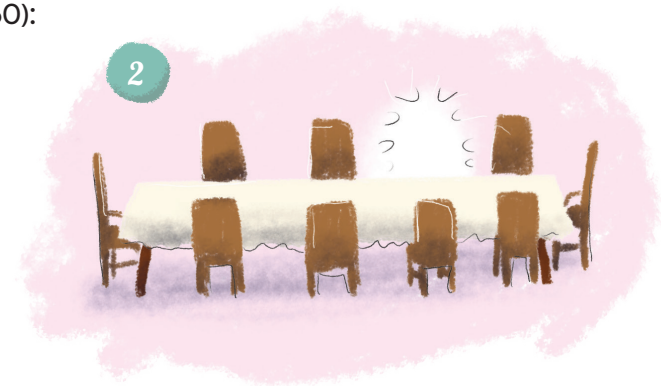
R. Yehoshua explained to these people that, based on their argument, they should also stop eating bread and drinking water! In the beit ha-mikdash, bread was part of מְנָחוֹת (menahot, grain sacrifices), and there was also נִסּוּךְ הַמַּיִם (nissukh ha-mayim, a water pouring ceremony) on Sukkot.

But it's impossible to survive without bread and water. So what can we do instead?

The Gemara provides four examples of ways to remember the destruction. These all appear in the Shulhan Arukh (OH 560):



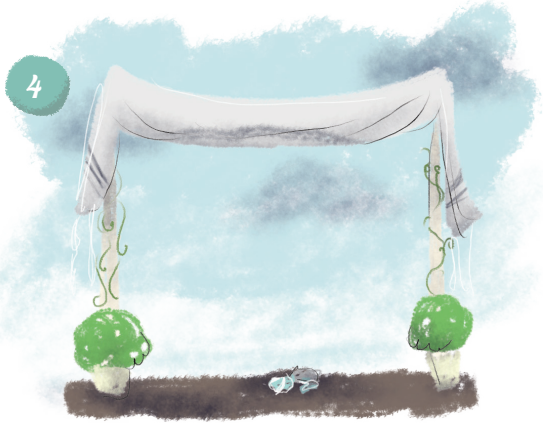
Leave part of a wall of your home across from the entrance unfinished (without plaster or paint).



When preparing a large and festive meal, leave an empty space at the table.



Wear one fewer piece of jewelry.



On your wedding day, place ashes on your forehead. In some communities, this is replaced (or accompanied) with breaking a glass under the חֻפָּה (huppah, wedding canopy) (Kaf Hayyim 560:21).

All these practices create a balance by helping us remember—on a daily basis, and also in the middle of our happiest celebrations—that something very important is missing from our lives.

- What helps you remember the destruction of the beit ha-mikdash?
- Can you find reminders about the destruction of the beit ha-mikdash in the Amidah? Where?





דַּקָּה שֶׁל דִּיּוּן • One-Minute Debate

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.

The מְרַגְּלִים (meraglim, spies) brought back fruit from Eretz Yisrael.

Debate: It's really important to bring back souvenirs when you take a trip.



Agree!

- They remind you of the good times you had.
- It's fun to show souvenirs to friends at home. They are props to help you tell about your adventures.
- If you're a parent and you go on a trip without your kids you must always bring home souvenirs. It shows your kids you were thinking about them when you were away.
- It's good for tourists to help the local economy.



Disagree!

- Souvenirs are way overpriced. Waste of money.
- They're never as exciting when you get home as when you were in the gift shop. They usually end up in the junk drawer or the garage sale pile.
- Just send a postcard.



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



הַפְטָרָה • Haftarah

Shabbat this week is called Shabbat Hazon, named after the first word in our haftarah. Hazon means "vision." Our haftarah includes a grim vision of destruction from the prophet Yeshayahu.

Reading this haftarah really gets us in the mood for Tisha B'Av. In many communities, most of the haftarah is read in the sad tune that we use on Tisha B'Av for the Book of Eikhah.

One of Yeshayahu's main messages is that God is not pleased with the ritual mitzvot that Benei Yisrael are observing.

Yeshayahu 1:11 **ישעיהו א:יא**

"Why do I need your sacrifices?"
says God.
"I am full of burnt offerings of rams, and fat of fatlings, and blood of bulls.
I don't desire lambs and he-goats."

לָמָּה לִּי רֹב זִבְחֵיכֶם יֹאמַר ה'
שָׂבַעְתִּי עֹלוֹת אֵילִים וְחֵלֶב מְרִיאִים וְדַם
פָּרִים וּכְבָשִׂים וְעַתּוּדִים לֹא חָפָצְתִּי׃

Yeshayahu adds that:

- The people's קְטֹרֶת (ketoret, incense) is offensive to God (1:13).
- God can't stand the way Benei Yisrael celebrate Rosh Hodesh, Shabbat, and holidays. These festivals have become a burden to God (1:13–14).
- Even if the people pray and pray, God refuses to listen (1:15).

You might wonder: Why is God having these negative reactions to the observance of mitzvot?

The reason is these three words in pasuk 15:

יְדֵיכֶם דָּמִים מָלֵאוּ

Your hands are full of blood

- What does it mean to have hands that are full of blood? What behavior is like having hands full of blood?
- What's so problematic about doing religious actions (like sacrifices and holiday celebrations and praying) at the same time that "your hands are full of blood"? Why does God hate this combination so much?



Parashah Scavenger Hunt Answers:

1. 11 days (1:2)
2. Nobody! (1:17)
3. Fruit of the land (1:25)
4. Kadesh and Mount Se'ir (1:46, 2:1)
5. The descendants of Esav (2:4)
6. Og's bed (3:11)
7. Yehoshua (3:22)
8. Lavan (1:1)
9. Bees; the Amorites are compared to them (1:44)
10. Sacrifices (while they don't seek justice, especially for the oppressed) (Yeshayahu 1:11, 17)

Thankfully, God also offers a step-by-step way to make things better (1:16-17):



- Why is each of these steps necessary for a person to repair their relationship with God?

תְּפִלָּה • Prayer in the Parashah

In our parashah, Moshe describes Benei Yisrael winning wars against Sihon the king of Emori and Og the king of Bashan.

Have you heard these kings' names in tefillah? We mention them in Shaharit on Shabbat and holidays, when we say Tehillim chapter 136. This chapter is also known as הַלֵּל הַגָּדוֹל (Hallel Ha-Gadol, the Big Hallel).

Hallel Ha-Gadol has a special structure. It starts by telling us to thank God:

הוֹדוּ לַה' כִּי טוֹב – כִּי לְעוֹלָם חַסְדּוֹ

Give thanks to God, Who is good – Whose kindness is forever

Then it continues to list 26 of God's kindnesses and miracles, each followed by the words כִּי לְעוֹלָם חַסְדּוֹ (ki le'olam hasdo, Whose kindness is forever). These include:



R. Yohanan (Bavli Pesahim 118a) explains that this chapter gets its special name because of the second-to-last line, which describes God providing food for all living things:

נֹתֵן לֶחֶם לְכָל בָּשָׂר – כִּי לְעוֹלָם חַסְדּוֹ

Who gives food to all flesh – Whose kindness is forever

- Why is this description of God as a food provider so important? Are you able to connect this to the other descriptions, which focus more on God's role in history? Why or why not?
- We also say Hallel Ha-Gadol at the Pesah seder. Why do you think we say it then?