

• DEVARIM
 • VA'ETHANAN
 • EIKEV
 • RE'EH
 • SHOFTIM
 • KI TEITZEI
 • KI TAVO
 • NITZAVIM
 • VAYEILEKH
 • HA'AZINU
 • VEZOT HA-BERAKHAH

DEVASH

זאת הברכה!
 VEZOT HA-BERAKHAH

Because learning Torah is sweet

HADAR
Children & Families

VOLUME
ISSUE 58

שמחת תורה תשפ"ו Simhat Torah, October 15, 2025



מה בפרשה • In This Week's Parashah

- ♦ Moshe gives a בְּרָכָה (berakhah, blessing) to each שֵׁבֶט (shevet, tribe) of Benei Yisrael.
- ♦ Moshe teaches that the Torah is an inheritance that belongs to all of Benei Yisrael. The last thing he says to the people is: אֲשֶׁרִידָּהּ לְיִשְׂרָאֵל (ashrekha Yisrael, you are so fortunate, Israel)! This means that we should be really happy about our special relationship with God.
- ♦ Moshe climbs up a mountain called Har Nevo. God shows him Eretz Canaan and says that this is the land promised to Avraham, Yitzhak, and Yaakov.
- ♦ Moshe dies and God buries him on the mountain. Nobody knows where this burial place is.
- ♦ Benei Yisrael cry and mourn Moshe's death for 30 days. Yehoshua takes over as leader of Benei Yisrael, and they listen to him because Moshe said to.
- ♦ The final pesukim of the Torah say that there never was another נָבִיא (navi, prophet) like Moshe, who knew God "face to face" and performed amazing miracles before all of Benei Yisrael.





מִדְרָשׁ • Midrash



Here are the pesukim from our parashah that describe Moshe's death. What do you notice as you read them? How do they make you feel?

Devarim 34:5-6

So Moshe the servant of God died there, in the land of Moav, at God's command.

God buried him in the valley in the land of Moav, near Beit-Peor; and no one knows his burial place to this day.

דברים לד:ה-ו

וַיָּמָת שָׁם מֹשֶׁה עֶבֶד ה' בְּאֶרֶץ מוֹאב
עַל פִּי ה':

וַיִּקְבֹּר אֹתוֹ בְּגִי בְּאֶרֶץ מוֹאב מוֹל
בֵּית פְּעוֹר וְלֹא יָדַע אִישׁ אֶת קְבֻרָתוֹ
עַד הַיּוֹם הַזֶּה:



Here we are at the very end of the Torah, and I'm noticing a connection to the beginning of the Torah!

מִזְכָּר • Review



The very beginning of Bereishit: Adam and Havah



מַבּוּל (mabul, flood)



לֵךְ-לְךָ (lekh-lekha, go)! God chooses Avraham



The עֶקְדָּה (akeidah): Avraham almost sacrifices Yitzhak—but doesn't



~2000 YEARS

~200 YEARS

Talmud Bavli Sotah 14a

R. Simlai taught: The Torah begins and ends with acts of hesed (kindness).

Its beginning is hesed – “God made for Adam and for his wife garments of skin and dressed them” (Bereishit 3:21).

Its ending is hesed – “God buried him in the valley” (Devarim 34:6).

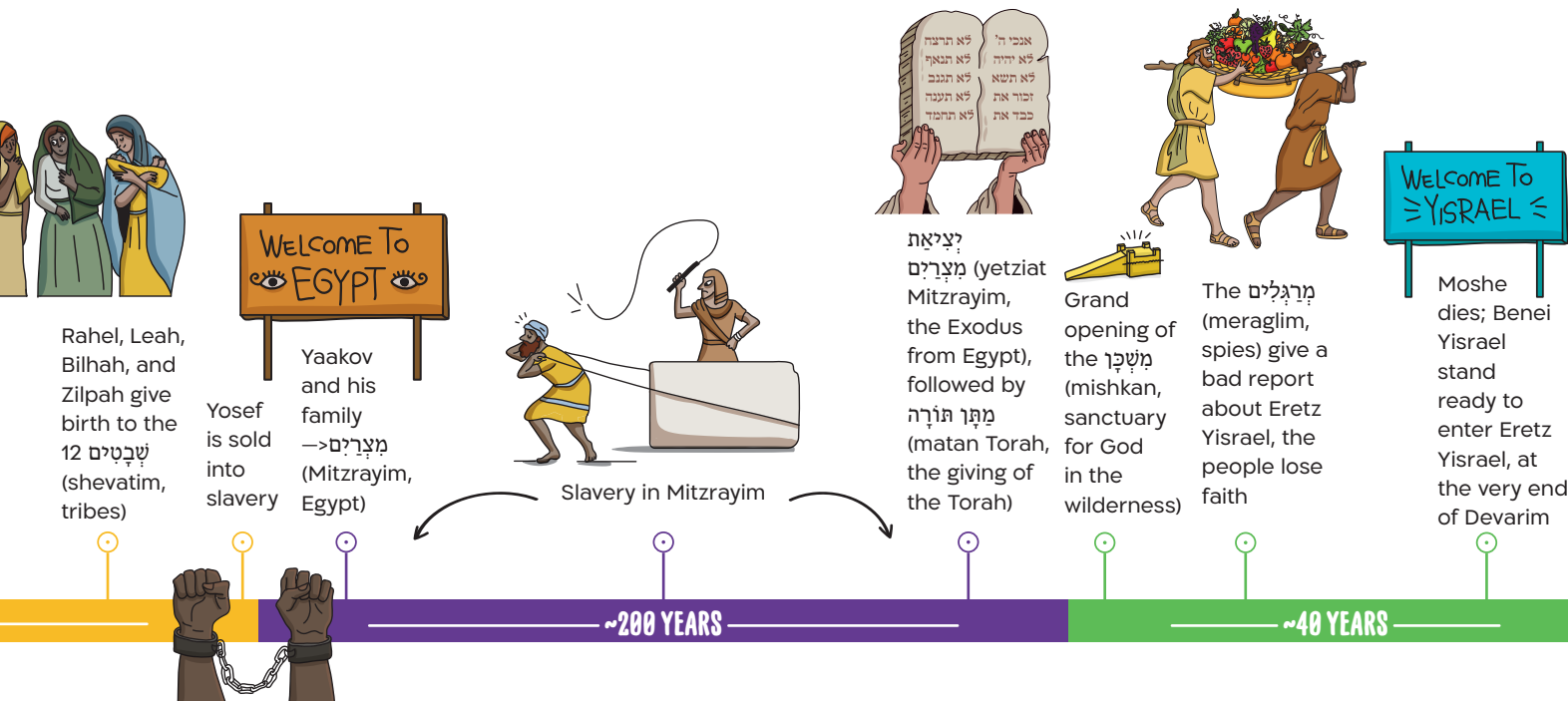
תלמוד בבלי סוטה דף יד עמוד א

דרש רבי שמלאי: תורה תחלתה גמילות חסדים וסופה גמילות חסדים.

תחילתה גמילות חסדים דכתיב "ויעש ה' אלקים לאדם ולאשתו כתנות עור וילבשם" (בראשית ג:כא).

וסופה גמילות חסדים דכתיב "ויקבר אותו בגי" (דברים לד:ו).

- What's surprising or interesting about God making garments for Adam and Havah, and burying Moshe?
- Why is it important that the Torah begins and ends with stories about hesed? What could this tell us about the relationship between Torah and hesed?
- How does learning Torah make us kinder and more likely to act with hesed? Can you think of a few ways?





פְּרָשְׁנוֹת • Commentary

On Simhat Torah, you might find yourself dancing to the words of this pasuk!

Devarim 33:4

The Torah was commanded to us by Moshe, a **morashah** for the congregation of Yaakov.

דברים לג:ד

תּוֹרָה צִוָּה לָנוּ מֹשֶׁה
מִוִּרְשָׁה קֹהֲלֵת יַעֲקֹב:

What's a morashah? How is Torah a morashah? Here are two explanations. The first connects morashah to another word with the same שָׁרֵשׁ (shoresh, root):

Shemot Rabbah

Instead of "morashah" say "yerushah" (inheritance). Torah is our inheritance forever.

It's like a prince who is taken captive far away. Even years later he can return home to his kingdom, because he's coming back to his rightful inheritance. The same is true for Torah scholars who stop learning, and get involved in other things. They can always return to Torah, because Torah is their inheritance...

שמות רבה

אֵל תִּקְרִי מִוִּרְשָׁה אֶלֶּא יִרְשָׁה. יִרְשָׁה
הִיא לְיִשְׂרָאֵל לְעוֹלָם.

מִשָּׁל לְבוֹן מַלְכִּים שֶׁנִּשְׁבָּה כְּשֶׁהוּא קָטָן
לְמַדִּינַת הַיָּם. אַפְלוּ לְאַחַר כְּמָה שָׁנִים
אֵינוֹ בּוֹשׁ מִפְּנֵי שֶׁהוּא אוֹמֵר, לִירֶשֶׁת
אֲבוֹתַי אֲנִי חוֹזֵר. כִּךָּ תִּלְמִיד חֶכֶם
שֶׁהוּא פּוֹרֵשׁ מִן הַתּוֹרָה וְהַלֵּךְ וְהִתְעַסֵּק
בְּדִבְרֵים אֲחֵרִים. אַפְלוּ לְאַחַר כְּמָה
שָׁנִים הוּא מִבְקֵשׁ לְחֹזֵר אֵינוֹ בּוֹשׁ,
מִפְּנֵי שֶׁאוֹמֵר לִירֶשֶׁת אֲבוֹתַי אֲנִי חוֹזֵר...

According to this interpretation, morashah means that Torah is our rightful inheritance, something that we can come back to even if we haven't learned it for a long time.

- ◆ Does it change the way you feel about learning something new if you know it's meant for you and belongs to you? For example, is there a difference between how it feels to learn new things about your own family, and how it feels to learn new things about something else completely?
- ◆ In the Talmud Yerushalmi (Bava Batra 8:2), R. Hoshaya says that a morashah is a specific kind of yerushah, because a morashah is an inheritance that you have to do some work to get. It doesn't just come to you automatically. What kind of work does Torah take to inherit? What are some other really great things that take work to get?



Shemot Rabbah offers a second explanation of morashah. It's a play on words, connecting it to another word that sounds similar.

דָּבַר אֶחָד, אֵל
תְּהִי קוֹרָא מוֹרָשָׁה
אֶלָּא מְאָרְסָה,
מְלִמֵּד שְׁהַתּוֹרָה
אֲרוֹסָה לְיִשְׂרָאֵל.

Another interpretation: Instead of "morashah," say "me'orasah" (engaged to be married). This teaches that the Torah is engaged to Israel.

- How do you understand the idea that Torah and Benei Yisrael are connected to each other like an engaged couple? Can you explain that in more than one way?
- Are you more drawn to one of these two explanations of morashah? Why?



מְזָרָה • Review

Have you ever given a name to a place? Maybe your family got soaked in a thunderstorm at a certain playground, and now you always call it "Rainy Park"? Naming a place for an event happens in the Torah, too!



ה' יִרְאֶה (HaShem Yireh, "God will see")

Avraham almost sacrifices Yitzhak, in the עֶקְדָּה (akeidah) (Bereishit 22:14).

בֵּית-אֵל (Beit El, "home of God")

Yaakov dreams of angels on a ladder (Bereishit 28:19, and also Bereishit 35:7 and 35:17.)



בְּאֵר שֶׁבַע (Be'er Sheva, "well of seven" or "well of oath")

Avraham and Yitzhak make oaths of peace (Bereishit 21:31 and 26:34).



פְּנוּאֵל (Penu'el, "God's face")

Yaakov wrestles with the angel (Bereishit 32:31).



מַסָּה וּמְרִיבָה (Massah U-Merivah, "testing and conflict")

Moshe hits the rock (Shemot 17:7).



תַּבְעִירָה (Taveirah, "burning")

Benei Yisrael start to complain, God sends a fire (Bemidbar 11:3).



Gold star for Yaakov! He is the character in the Torah who gives names to the most places. Check out:

Gal-Eid (Bereishit 31:47),

Mitzpah (Bereishit 31:49),

Mahanayim (Bereishit 32:3),

and Sukkot (Bereishit 33:17)!

נַחַל אֶשְׁכּוֹל (Nahal Eshkol, "cluster river")

The מְרַגְלִים (meraglim, spies) cut down a large cluster of grapes (Bemidbar 13:24).





יָדָה שֶׁל דִּיּוּ • 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.

Debate: It's a good thing Moshe got to see Eretz Yisrael before he died.



Agree!

- ♦ The sites are really interesting and beautiful, so at least he got that!
- ♦ When you love something, even seeing it can bring you a lot of joy. It's better than nothing!

Disagree!

- ♦ It's a bit of a tease to see it, knowing he's not allowed to go there.



רִמֵּעַ שֶׁל עֵבְרִית • A Moment of Hebrew

Devarim 33:2

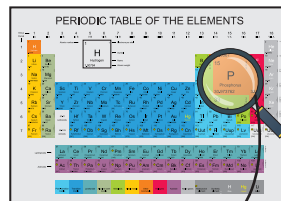
Moshe said: God came from Sinai, **and shone** upon them from Seir
God appeared from Mount Paran, and approached from Rivevot-kodesh
The fire of religion was coming at them from God's right.

דברים לג:ב

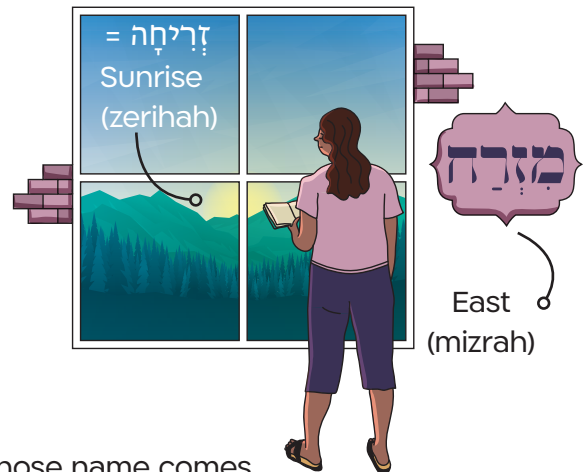
וַיֹּאמֶר ה' מְסִינִי בָּא וְזָרַח מִשְׁעִיר לָמוֹ
הוֹפִיעַ מִהָר פָּאֲרוֹן וְאֶתֶּה מִרְכַּבֶּת קֹדֶשׁ
מִיְמִינֹו אֵשׁ דָּת לָמוֹ:

לְזָרַח (שָׁרַשׁ ז.ר.ח.)

- ♦ To shine, to glow (lizro'ah)



= זָרְחָן
Phosphorus
(zarhan)



Find the Word!

There are at least two people in Sefer Bereishit whose name comes from this שָׁרֵשׁ (shoresh, root). Can you find them? (Hint: One is a son of Yaakov [Bereishit 38:30] and one is son of Esav [Bereishit 36:13]).



שאלות השבוע • Parashah Scavenger Hunt

The aliyot here are divided up as they often appear in a printed humash, but the parashah is divided differently when we read it on Simhat Torah, both in the Diaspora and in Israel. In the Diaspora, there are always only five aliyot, and then an extra one is added for the person finishing the Torah. In Israel, sometimes Simhat Torah falls on Shabbat, and then there are seven aliyot *plus* an additional one for finishing the Torah.

aliyot:

- 1) Devarim 33:1 to 33:7
- 2) 33:8 to 33:12
- 3) 33:13 to 33:17
- 4) 33:18 to 33:21
- 5) 33:22 to 33:26
- 6) 33:27 to 33:29
- 7) 34:1 to 34:12

Good luck!

- 1 According to our parashah, God came from Sinai and appeared in which three other places?

- 2 What does the parashah say the tribe of Levi places in God's nose?

- 3 Which two kinds of animals is Yosef compared to?

- 4 Which animal is Gad compared to?

- 5 In what liquid will Asher dip his feet?

- 6 What two-word phrase from the Amidah appears in this aliyah?

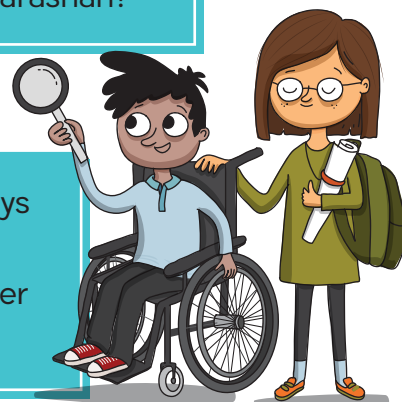
- 7 Which city is called עִיר הַתְּמָרִים—the city of date palms?

- 8 Which tribe does not get a blessing in our parashah?

- 9 Which tribes have the names of their tribes appear once in the introduction to their blessing and once in the blessing itself?

- 10 For how many days did the people mourn Moshe after he died?

*
Look for the answers on page 12!



קריאת התורה • Torah Reading

You made it to the end! 54 parashiyot and 5,845 verses. We have learned a lot of notes and other special things about how the Torah is written and how we read it together. Did you know that, in some printed versions of the Torah, each parashah has a special note at the end to celebrate what we have accomplished?

Here's the one from the end of this week's parashah:



מ"א פסוקים. גאוא"ל סימן. אל"י סימן.

Mem-Aleph Verses. Code: Geuel. Code: Eli.

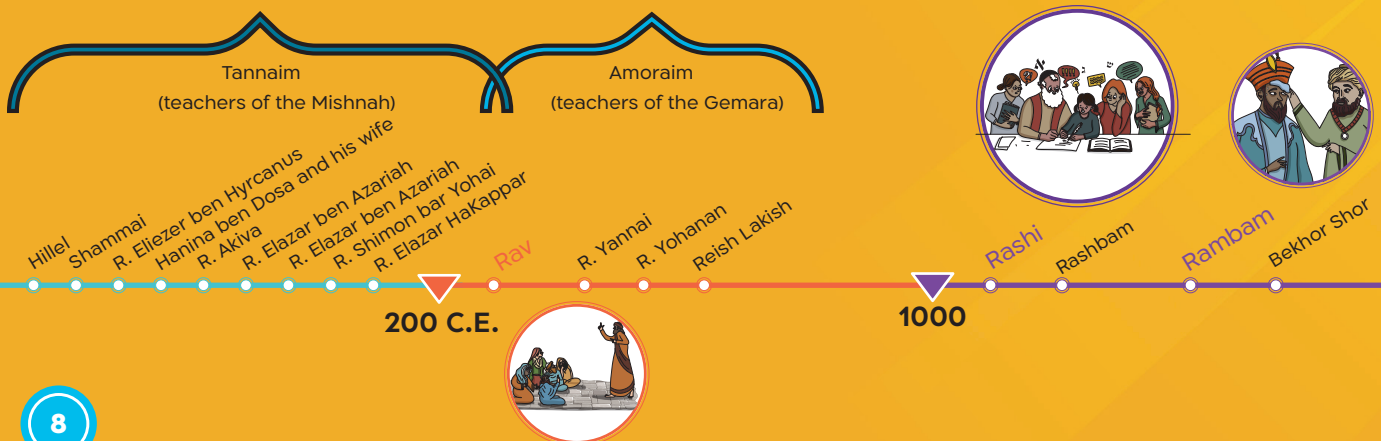
Seems like a strange secret message, right? Well, this note is in a kind of code called gematria, where Hebrew letters are used to represent numbers. Here's how the code works:

כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
20	10	9	8	7	6	5	4	3	2	1
.....										
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל
400	300	200	100	90	80	70	60	50	40	30



הזדה • Review

In Devash this year, we've met many teachers and rabbis whose commentaries and ideas have helped us better understand the Torah. Here's a review of some of the key players, and when they lived.



The next code words are a kind of interesting game to try to find names and words that have the same value in the gematria code. Can you see how גאואל (geu'el) and אלי (eli) each add up to 41 as well? These are names and words that appear in the Torah. (Extra points if you can find them as well!)

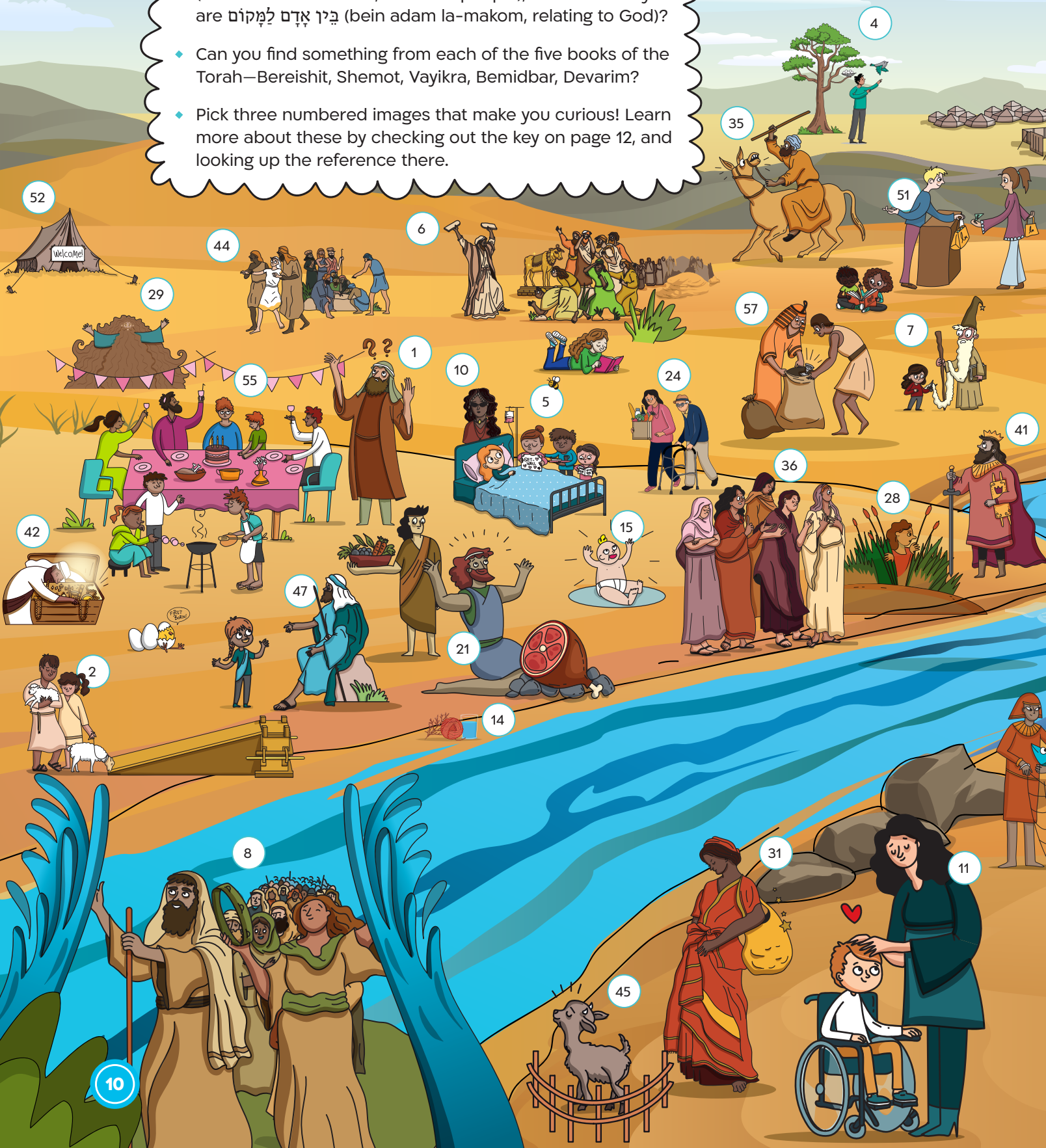
Since this is the end of the entire Torah, we also get another special note:

It means that the total number of verses in the Torah is 5,845. And the note suggests that 5,845 equals to the word **החמה** (ha-hamah, the sun). Now, if you followed normal gematria rules, **החמה** would equal 58 (5+8+40+5). But gematria can be flexible. If the first ה were 5000 instead of 5, and if the ה were 800 instead of 8, then you'd get 5,845 (5000+800+40+5).

The phrase that includes ha-hamah comes from Yeshayahu, and it talks about how, in the future, the sun will be seven times as bright as it is now. Whoever wrote this note felt that if you learn the whole Torah, you can make the world a much brighter place. We agree! Thanks so much for being on this journey with us this year!



- ◆ How many stories do you recognize?
- ◆ How many mitzvot can you find that are בין אדם לחבירו (bein adam la-haveiro, between people), and how many are בין אדם למקום (bein adam la-makom, relating to God)?
- ◆ Can you find something from each of the five books of the Torah—Bereishit, Shemot, Vayikra, Bemidbar, Devarim?
- ◆ Pick three numbered images that make you curious! Learn more about these by checking out the key on page 12, and looking up the reference there.





59

43

16

25

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27

11

Parashah Scavenger Hunt Answers:

1. Seir (the home of Esav); Har Paran (once the home of Yishmael); Rivevot Kodesh (perhaps a reference to Benei Yisrael, who are elsewhere described as יִשְׂרָאֵל אֶלְפֵי רִבְבוֹת—the Rivevot of Israel) (33:2)
2. Incense (33:10)
3. שׁוֹר (shor, ox); רֵאִים (re'eim, oryx) (33:17)
4. לָבִיא (lavi, lion) (33:20)
5. Oil (33:24)
6. מִי כְמוֹךָ (mi khamokha, who is like You) (33:29) — it appears in the second blessing of the Amidah in the phrase מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ (Who is like You, Master of mighty deeds, and who can be compared to You?)
7. Yeriho (34:3)
8. Shimon! Ramban suggests that maybe a hint at Shimon is included in the blessing of Yehudah, שְׁמַע ה' קוֹל יְהוּדָה (shma HaShem kol Yehudah, may God hear Yehudah's voice) (33:7). This would fit with the fact that Shimon's territory in the land was absorbed into Yehudah's territory. See Yehoshua 19:1,9.
9. Yehudah (33:7), Zevulun (33:18), Gad (33:20), Dan (33:22), Naftali (33:23), Asher (33:24)
10. 30 (34:8)

חוק חזק ונתחזק



Curious about the images in the חֲזָרָה / Review spread (p. 10-11)? Look them up!

- | | | |
|--|---|--|
| 1. Avraham (Bereishit 15:8) | 21. Kayin and Hevel (Bereshit 4:4-5) | 41. Rules for kings (Devarim 17:15) |
| 2. Korban (Vayikra 1:2) | 22. Yom Kippur (Vayikra 16:8) | 42. Lavan (Bereishit 24:30) |
| 3. Rivkah (Bereishit 24:19) | 23. Angels or people? (Bereishit 18:2) | 43. The Mishkan (Shemot 25:8) |
| 4. Shiluah ha-kein (Devarim 22:6-7) | 24. Respect old people (Vayikra 19:32) | 44. Yosef, brothers (Bereishit 27:28) |
| 5. Visiting the sick (Bemidbar 12:13) | 25. 7 prophetesses (Devash Behar) | 45. Hekdesh (Devash Kedoshim) |
| 6. Moshe (Shemot 32:19) | 26. Pharaoh's daughter (Shemot 2:5) | 46. Yaakov and Esav (Bereishit 33:4) |
| 7. Hair tzara'at (Vayikra 13:33) | 27. Shemittah (Vayikra 25:5) | 47. Census (Bemidbar 1:2) |
| 8. Crossing Yam Suf (Shemot 15:20) | 28. Miriam (Shemot 2:4) | 48. After tzara'at (Vayikra 14:1) |
| 9. Yaakov and Esav (Bereishit 25:25-26) | 29. Nazir (Bemidbar 6:5) | 49. Yitzhak and Yaakov (Bereishit 27:22) |
| 10. Leah (Bereishit 29:17) | 30. Parah adumah (Bemidbar 19:2) | 50. Remember Egypt? (Bemidbar 11:5) |
| 11. Blessing children (Bereishit 48:20) | 31. Rahel (Bereishit 31:19) | 51. Business harm (Vayikra 25:14) |
| 12. Kohanim (Shemot 28:2) | 32. Laws about stealing (Shemot 22:6) | 52. Avraham's tent (Bereishit 18:1) |
| 13. Tzara'at (Vayikra 13:12) | 33. Justice (Devarim 1:16) | 53. The Tokhehah (Vayikra 26:14...) |
| 14. Purification (Vayikra 14:4) | 34. Noah (Bereishit 6:14) | 54. Asham (Vayikra 5:5) |
| 15. Baby Moshe (Shemot 2:2) | 35. Bil'am (Bemidbar 22:28) | 55. Shelamim (Vayikra 3:1) |
| 16. Birkat Ha-Mazon (Devarim 8:10) | 36. Tzelofhad's daughters (Bemidbar 27:3) | 56. In the same boat (Devash Vayikra) |
| 17. Hagar and Yishmael (Bereishit 21:17) | 37. Tefillin (Devarim 6:8) | 57. Yosef's goblet (Bereishit 44:12) |
| 18. Riches from Egypt (Shemot 11:2) | 38. Hail (Shemot 9:19) | 58. Hasagat gevul (Devarim 27:17) |
| 19. Piggul (Vayikra 7:18) | 39. Pe'ah (Vayikra 19:9) | 59. God like an eagle (Devarim 32:11) |
| 20. Midwives (Shemot 1:17) | 40. Og (Devarim 3:11) | |

