



1 DEFINITION AND CONTEXT

Simchat Torah (“Joy of the Torah”) is the holiday in which we celebrate the completion of the Torah’s reading cycle and the beginning of a new reading cycle. In Babylon, our sages divided the Torah into fifty-four portions (parashot), since this is the number of weeks in the Jewish calendar. It is customary to read a parashah, or sometimes even two, every week; therefore, they are known as “Parashat HaShavua” (“weekly portion”). The first parashah is “Bereshit” in which the creation of the world and the human being is narrated, and the last parashah is “Vezot Habracha”, in which the death of Moshe is told.

The cyclical study of this text is what has allowed generations of people to find multiple messages and focuses for each one of the biblical stories, enriching not only the personal viewpoint of the reader but also the enormous cultural heritage of the Jewish people and even other nations around the world.

? DID YOU KNOW?

- Similar to the way in which Simchat Torah symbolized the Torah reading cycle that ends and begins again, in the Tnua, there are different cycles that we go through: the cycle of being a chanich, the cycle of being a madrich and the cycle of being a manhig (leader). However, at a macro level, we also have a permanent cycle of thought, dialogue and learning that is reflected in the short, medium and long term. Within this dialogue and learning takes place the annual Seminar Bogrim Manhigim, an encounter in which topics of great interest to our chaverim throughout the world are analyzed, discussed and learned. Every five years takes place the Veida Chinuchit, which is held with the aim of deepening the study of educational, didactical and pedagogical topics related to the Tnua, and finally, every ten years we hold the Veida Olamit, the ultimate framework for reflection, thought and study during which our educational platform is updated.



S.B.M. SEMINAR BOGRIM MANHIGIM



SYMBOLS AND CUSTOMS

- **HAKAFOT (Circles)**

In Simchat Torah, some attend the Beit Knesset to dance with the Torah scrolls. This custom involves taking the Torah scrolls out of Aron HaKodesh and doing seven rounds of dancing. Some claim that behind the custom of dancing with the Torah scrolls stands the desire of not creating differences between the members of Am Israel, so that both those who thoroughly know the text and those who do not can enjoy the celebrations and the joy of the chag. In Israel, and particularly in Jerusalem, some tend to perform the Hakafot near the Kotel HaMaaravi.



THE CHAG'S VALUES

THE RIGHT TO DOUBT
CREATIVITY DIALOGUE
LEARNING
CONTINUITY
PLURALISM ETHICS
INDEPENDENT THINKING
ETHICS
DIALOGUE
INDEPENDENT THINKING
RESPONSIBILITY
CREATIVITY
INTELLECTUAL CURIOSITY
THE RIGHT TO DOUBT
RESPONSIBILITY
INTELLECTUAL CURIOSITY



HOLIDAY RELATED QUOTES

One gentile came before Shammai and said to him: "Convert me to Judaism on condition that you teach me the entire Torah while I am standing on one foot." Shammai pushed him away. When same gentile came before Hillel, he said to him: "That which is hateful to you do not do to another; that is the entire Torah, and the rest is its interpretation. Go and study it" (Babylonian Talmud, Shabbat 31a).



HOLIDAY RELATED ARTICLES

THE HAFTARAH OF SIMCHAT TORAH THROUGH THE EYES OF THE TNUA – GABRIEL SCHNAIDER, ROSH CHINUCH HANOAR HATZIONI B'PERU

Every year, on the twenty-second of Tishrei, the Jewish people celebrate Simchat Torah. This chag begins automatically after Sukkot, concludes the reading of the Torah and marks the beginning of a new reading cycle. This chag is characterized by the great joy it evokes, where both adults and children dance and rejoice along with the Sifrei Torah. On many occasions, the reading of the Torah on Shabatot and chagim is accompanied by the reading of a biblical selection from the book of Nevi'im (Prophets) called Haftarah. The Haftarah is usually related to the main topics addressed in the parashah, or to the dates on which it is read. In Simchat Torah, just as the reading of the Torah begins with Parashat Bereshit, the Haftarah includes the first psukim from the Book of Yehoshua, the first prophet.

This article offers an analysis and interpretation of the Haftarah in light of the values, concepts and practices present in the Tnuva. I would like to put particular emphasis on the resource that is being used, the Tanach, since the ancient Jewish sources are often perceived as obsolete or as ones which offer solely religious content. However, it is essential to acknowledge the values of the Tanach as educational material, even within the framework of the Tnuva.

EXCERPTS FROM "MOSES", AHAD HA'AM – A SOURCE OF INSPIRATION OF HANOAR HATZIONI

(...) "Forty years are gone, and the new generation is about to emerge from its vagabond life in the wilderness and take up the broken thread of the national task, when the Prophet dies, ' and another man assumes the leadership, and brings the people to its land. Why does the Prophet die? Why is it not vouchsafed to him to complete his work himself? Tradition, as we know, gives no enough reason. But tradition recognized, with unerring instinct, that so it needs must be. When the time comes for the ideal to be embodied in practice, the Prophet can no longer stand at the head; he must give place to another. The reason is that from that moment there begins a new period, a period in which prophecy is dumb, a period of those half-measures and compromises which are essential to the battle of life. In this period reality assumes gradually a form very different from that of the Prophet's vision; and so, it is better for him to die than to witness this change.

'He shall see the land before him, but he shall not go thither.'" He has brought his people to the border, fitted them for their future, and given them a noble ideal to be their lodestar in time of trouble, their comfort and their salvation; the rest is for other men, who are more skilled to compromise with life. (...) He dies with gladness on his face, and with words of comfort for the latter days on his lips: dies, as tradition says, " in a kiss," embracing, as it were, the ideal to which he has consecrated his life, and for which he has toiled and suffered till his last breath."



ZMAN LE PEILUT

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HATZIONI ACROSS THE WORLD

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