

NCYI Youth Groups Parshat Bechukotai

(http://www.headcoverings-by-devorah.com/HebEngTaNaKh_TorahSummary.htm)

Parsha Outline

- Reward and punishment
- Endowment evaluations

Parsha Summaries

http://www.chabad.org/parshah/article_cdo/aid/382857/jewish/Bechukotai-Roundup.htm

Bechukotai Roundup

In Parshat **Bechukotai**, we read about the promises that G-d gives us if we keep the Torah and do the mitzvot:

rain will come when we need it to make the crops grow

there will be enough **food** and everybody will eat until they are satisfied

we will have **peace** and security in the land

no wild **beasts** or **armies** will pass through the land

we will be successful in our battles and **victorious** over armies much larger than ours

and **G-d** will be with us.

But, then the Torah tells us that if the people don't keep the commandments, and forget about their agreement with G-d, then many unfortunate things will happen. But even if G-d is angry at the Jews and must punish them, he will never **forget** or abandon them.

The last thing we learn in the Parshah is how to calculate the **value** of different types of **gifts** that people promise to G-d.

http://www.chabad.org/parshah/article_cdo/aid/512591/jewish/Aliya-Summary.htm

Bechukotai Aliya Summary

General Overview: This week's reading, *Bechukotai*, contains a vivid description of the rewards for observing G-d's commandments and the series of punishments that will befall us if we choose to disregard them. The Torah then discusses different types of gifts given to the Temple, and the animal tithes.

First Aliyah: We are promised incredible blessing if we diligently study Torah and observe the mitzvot. The blessings include plentiful food -- "You will be threshing wheat until the grape-harvest, and the grape-harvest will keep you busy until the sowing season!" -- timely rain, and security.

Second Aliyah: More blessings: Peace in the land, the elimination of wild animals from the land, and incredible military success -- "Five of you will chase away a hundred, and a hundred of you will chase away ten thousand!"

Third Aliyah: And even more blessings: An overabundance of crops and G-d's presence will be revealed in our midst. This section then describes the severe, terrifying punishments which will be the Jews' lot if they reject G-d's mitzvot. The punishments include disease, famine, enemy occupation of the land, exile, and desolation of the land. The non-observance of the Sabbatical year is singled out as the reason for the desolation of the land. The aliyah concludes with G-d's promise never to utterly forsake us even when we are exiled in the lands of our enemies.

Fourth Aliyah: This section discusses various endowments pledged to the Temple coffers. A person can pledge the worth of an individual, in which case the Torah prescribes how much the person must pay -- depending on the gender and age of the individual who is being "assessed." An animal which is pledged to the Temple must be offered on the altar if it is fit for sacrifice -- otherwise it must be "redeemed" for its value. If the owner chooses to redeem it, he must add one fifth of its value to the redemption price. The same rule applies to a house which is pledged to the Temple.

Fifth Aliyah: This section discusses the endowment of land to the temple. If it is land which was part of the family lot (given to his ancestors when Israel was divided amongst the Tribes), then the redemption price is a fixed amount, depending on its harvest yield. If the owner chooses not to redeem it, it may be redeemed by any other individual. In this event, or if the land remains un-redeemed, the land becomes the property of the priests during the next Jubilee year.

Sixth Aliyah: Land which was purchased and then consecrated by the buyer can also be redeemed, but it reverts to its original owner when the Jubilee arrives. All firstborn livestock are sacrificed in the Temple, and their flesh is consumed by the priests. A person also has the option of dedicating and consecrating any of his belongings specifically for the use of the priests.

Seventh Aliyah: The "Second Tithe," which must be consumed by its owners in Jerusalem, is briefly mentioned -- as well as the rules for redeeming this tithe if it is too burdensome to transport to Jerusalem. Also discussed is the animal tithe -- every tenth animal is offered as a sacrifice, and the meat consumed by its owners. With this we conclude the Book of Leviticus.

<http://ohr.edu/yhiy/article.php/3513>

The Torah promises prosperity for the Jewish People if they follow G-d's commandments. However, if they fail to live up to the responsibility of being the Chosen People, then chilling punishments will result. The Torah details the harsh historical process that will fall upon them when Divine protection is removed. These punishments, whose purpose is to bring the Jewish People to repent, will be in seven stages, each more severe than the last. *Sefer Vayikra*, the book of Leviticus, concludes with the details of *erachin* the process by which someone vows to give the *Beit Hamikdash* the equivalent monetary value of a person, an animal or property.

Parsha Songs

[The lyrics are supplied here. For the tunes, please click on the link]

http://www.chabad.org/parshah/article_cdo/aid/573757/jewish/Parshah-Song.htm

Lyrics:

With these words Vayikroh does end
These are the laws that Hashem does command
Laws of Kedusha and all the Dinim
Of the Mishkan, Korbonos and Kohanim

Chorus:

"If all my Mitzvos you will do
All the world's good I'll give to you,
The fields will bloom, the sun will shine
"Me rain will fall, in the proper time."

But though we may ask, "Why should we learn how
To do the things we cannot do now?
We're still in Golus we've shed many tears
We've had no Bais Hamikdosh for two thousand years."

Chorus:

But the answer is really a very simple one
We want to be ready when Moshiach will come
Ready to bring Korbonos again
Remembering the promise, Hashem made to us... then

Chorus:

Parsha Questions & Answers

Selected from the following websites:

http://www.chinuch.org/item_details.php?mid=1917

<http://ohr.edu/yhiy/article.php/937>

http://www.chinuch.org/item_details.php?mid=2979

http://www.chinuch.org/item_details.php?mid=7076

The following are a selection of questions obtained from the above mentioned websites.

K-2

Questions

1. To what do the words "*bechukotai telechu*" (walk in My statutes) refer?

2. What is the reward for observing the mitzvot of the Torah? What is the correct time for rain? Why?
3. What is one of the most important berachot?
4. What is temurah?
5. Can one switch an animal which has a mum for an animal without a mum?
6. What happens if you do this?
7. Who decides the value of a house that a Jew gives to hekdesch?
8. How much does the owner have to pay if he wants to redeem it from hekdesch?
9. What was the duration of the Babylonian exile and why that particular number?
10. Where must "*ma'aser sheini*" be eaten?

Answers

1. Laboring in Torah learning.
2.
 - a. Rain in its time
 - b. When people aren't outside (like Friday night)
3. Shalom (peace)
4. Switching one animal in place for a hekdesch animal.
5. NO
6. Both animals become holy.
7. Kohen
8. He should add a fifth
9. 70 years. Because the Jewish People violated 70 *shemita* and *yovel* years.
10. In Jerusalem

3-4

Questions

1. To what do the words "*bechukotai telechu*" (walk in My statutes) refer?
2. What is the reward for observing the mitzvot of the Torah? What is the correct time for rain? Why?
3. What is one of the most important berachot?
4. How do we know that klal Yisrael have more strength when many people do the Mitzvot than when a few do them?
5. What mitzvah is given immediately after the tochachah (rebuke)?
6. What is Eruchin?
7. What is temurah?
8. Can one switch an animal which has a mum for an animal without a mum?
9. What happens if you do this?
10. Who decides the value of a house that a Jew gives to hekdesch?
11. How much does the owner have to pay if he wants to redeem it from hekdesch?
12. How much does one pay if he wants to redeem his maser?
13. What was the duration of the Babylonian exile and why that particular number?
14. Why does the Torah say in 26:46 "*Torot*" (plural) and not "*Torah*" (singular)?

15. Where must "*ma'aser sheini*" be eaten?

Answers

1. Laboring in Torah learning.
2.
 - a. Rain in its time
 - b. When people aren't outside (like Friday night)
3. Shalom (peace)
4. 5 pursue 100 (1:20 ratio), 100 pursue 10000 (1:100 ratio)
5. Eruchin
6. This means that if a person pledges to donate "his value" to the Beit Hamikdash, then he must contribute a certain amount, depending on his gender and age.
7. Switching one animal in place for a hekdesch animal.
8. NO
9. Both animals become holy.
10. Kohen
11. He should add a fifth
12. Add a fifth
13. 70 years. Because the Jewish People violated 70 *shemita* and *yovel* years.
14. To teach that both the Written Torah and the Oral Torah were given to Moshe on Har Sinai.
15. In Jerusalem

5-6

Questions

1. To what do the words "*bechukotai telechu*" (walk in My statutes) refer?
2. What is the reward for observing the mitzvot of the Torah? What is the correct time for rain? Why?
3. What is one of the most important berachot?
4. How do we know that klal Yisrael have more strength when many people do the Mitzvot than when a few do them?
5. What are the seven steps which cause a person to stray from Hashem?
6. What mitzvah is given immediately after the tochachah (rebuke)?
7. What is Eruchin?
8. What is temurah?
9. Can one switch an animal which has a mum for an animal without a mum?
10. What happens if you do this?
11. Who decides the value of a house that a Jew gives to hekdesch?
12. How much does the owner have to pay if he wants to redeem it from hekdesch?
13. How much does one pay if he wants to redeem his maser?
14. What is the blessing of "*v'achaltem lachmechem l'sova*" (and you shall eat your bread to satisfaction)?

15. What is meant by the verse "and a sword will not pass through your land?"
16. What was the duration of the Babylonian exile and why that particular number?
17. Why does the Torah say in 26:46 "*Torot*" (plural) and not "Torah" (singular)?
18. Where must "*ma'aser sheini*" be eaten?
19. When a person redeems "*ma'aser sheini*" what happens to the food? What happens to the redemption money?
20. How does a person tithe his animals?

Answers

1. Laboring in Torah learning.
2.
 - a. Rain in its time
 - b. When people aren't outside (like Friday night)
3. Shalom (peace)
4. 5 pursue 100 (1:20 ratio), 100 pursue 10000 (1:100 ratio)
5.
 - a. Not learning Torah
 - b. Stop doing mitzvot
 - c. Be upset with others doing mitzvot
 - d. Hate the Rabbis
 - e. Prevent others from being observant
 - f. Deny that Hashem gave mitzvot
 - g. Deny the existence of Hashem
6. Eruchin
7. This means that if a person pledges to donate "his value" to the Beit Hamikdash, then he must contribute a certain amount, depending on his gender and age.
8. Switching one animal in place for a hekdesch animal.
9. NO
10. Both animals become holy.
11. Kohen
12. He should add a fifth
13. Add a fifth
14. You will only require a little bread to be completely satisfied.
15. No foreign army will travel through your land on their way to a different country.
16. 70 years. Because the Jewish People violated 70 *shemita* and *yovel* years.
17. To teach that both the Written Torah and the Oral Torah were given to Moshe on Har Sinai.
18. In Jerusalem
19. The food becomes permissible to him outside of Jerusalem. The redemption money must be brought to Jerusalem and used to purchase food to be eaten there.
20. He passes them through a door individually and every tenth animal he marks with a rod smeared with red dye.

Parsha Stories

http://www.chabad.org/parshah/article_cdo/aid/677176/jewish/Care-to-Win.htm

Care to Win

By [Mendy Loewenthal](#)

"You must pass the ball to each other," Mr. Gibson said. "If you want your team to win, you all need to work together, if you just try to run down with the ball and play your own game then your team will lose."

Ben's team was in the middle of the first game of the interschool competition and they had a new coach. They all stood huddled around him at halftime, listening to his words of wisdom and inspiration intended to keep them going through the second half and carry them through to a win.

"It doesn't sound as if he cares whether we win or lose," Ben said to David as they jogged out to the field. "All he says is, 'if you do this you will win, if you do that you will lose.' It's all 'if you,' 'if you.'"

"Instead of telling us that we will lose, it would be nice if he would encourage us..." "Yeah," David said. "Instead of telling us that we will lose, it would be nice if he would encourage us to play well in a positive way."

"It's like this week's Torah reading," Ben said. "The reading starts with the words 'If you follow My laws.' We had a long discussion in class about the word 'if.' Does it mean 'if,' or does it mean 'please'?"

"What's the difference?" David asked as they waited for the whistle to blow.

"Well, this little word," Ben explained, "changes the whole meaning of the verse. It could make G-d sound as if He doesn't really care whether we win or lose, and all He is saying is 'if you keep the mitzvot you will be blessed.' Or, it could be a passionate plea from G-d that we should keep the mitzvot and learn Torah, and consequently we will be blessed."

"So," David said, "what did you decide, does G-d care if we do the mitzvot?"

"The Talmud says," Ben explained "that G-d is pleading with us to do the mitzvot. G-d wants us to live a life filled with positive things. He wants us to study Torah and do the mitzvot, such as being kind to each other and kind to our parents, to our brothers and sisters and being good to a lonely person, and like Shabbat and kosher and so on."

"Wow! Pleading with us! That's amazing," said David.

"Yeah," said Ben. "But most importantly He wants us to win the game!"

"Remember to pass...!" David yelled as he ran for the ball...

<http://ohr.edu/yhiy/article.php/Parshat-Bechukotai.pdf?docid=3511&ie=1&showobject=1>

LESSONS FROM THE PARSHA

THE BLESSING OF HEALTH

What a beautiful day, Chaim."

"It sure is, Avi. It stopped raining a few minutes ago, and the sun is now shining brightly. The air is so fresh."

"Take a deep breath, Chaim. It smells so good. Look at that creek. The rainfall made the flowing water so clear and clean."

"Clean air and clean water are such blessings.

They make fruits and vegetables grow bigger and better. Better produce, as well as clean air and water, are very good for a person."

"Have you been reading up on good health, Chaim?"

"As a matter of fact, I have been, Avi. I read the Ramban's commentary on the second verse of this week's parasha."

"Really? What does he say?"

"The verse states, 'If you will follow My decrees and observe My commandments and perform them; then I will provide your rains in their time . . .' (Vayikra 26:3,4). Verse four is the first of ten verses which list all of the blessings that will come to Klal Yisrael as a result of our following Hashem's decrees (by toiling in Torah) and observing His commandments. We all know that we will receive reward in olam habo for fulfilling Hashem's commandments. What we may not realize is that we also receive blessing in this world for the mitzvos! That is astounding! Peace, security, prosperity, children, and the Divine Presence will all come to us here in this world when we serve Hashem properly. The Ramban points out that 'rains in their time' is the first blessing listed. The first item in a list always has a special importance."

What is the significance of 'rains in their time,' Chaim?"

"They clean and purify the air. They provide

fresh water to the rivers and wells. This makes the fruits and vegetables grow well. Clean air and water also contribute directly to the good health of a person. His body lives in a pure environment. He also gets proper nourishment by eating fruits that grow with good air and water. The Ramban plainly states that there will be no sickness, miscarriages, or childlessness among our people. Our bodies will be big and healthy, thereby living to a ripe old age.”

“Wow! What a blessing!”

“Correct. The Ramban sums it up by saying that rain in its time is the biggest blessing of all.”

“I want rain, and the good health that comes from it, Chaim. I want to toil in Torah and fulfill all of Hashem’s precious mitzvos. I want reward in olam habo as well as blessing in olam haze.”

“May Hashem fulfill all of your wishes, Avi.”

Kinderlach . . .

Good rains lead to good health – a big blessing. It is proper to express our gratitude to Hashem every day for His blessings of good health. We do this in the morning when we bless Hashem; thanking Him for eyesight, the ability to move, stand straight, and walk. We also thank Him for giving us strength. After we use the washroom, we thank the Almighty for the workings of the wondrous body that He made for us. If anything would go wrong with it, we would find it impossible to exist and stand before our Creator. How do we take care of our health? The Ramban reveals to us that toiling in Torah, and keeping mitzvos brings blessings down to Klal Yisrael. First and foremost of those blessings is rain in its time. This leads to good health. Kinderlach, learn well! Labriut!

TRAVELING MAN (1)

If you will travel in My decrees, and guard My mitzvos and perform them (Vayikra 26:3).” How does one “travel” in Hashem’s decrees? One observes His decrees. This does not involve traveling. Or does it? The Kedushas Levi zt”l has a beautiful elucidation of this verse. A mitzvah can accomplish many things. It earns reward (in the next world) for the one who performs the mitzvah. It may also change the person in this world. It can move him up to a higher madrayga (spiritual level). At the new madrayga, he finds a new mitzvah to perform. He does it,

thereby moving up to another madrayga. And so, the tsaddik is called “mehalech” – a traveler. Because he is traveling from madrayga to madrayga by virtue of the mitzvos that he performs.

This can lend a novel explanation to a passage in Tanna DiBei Eliyahu. “Every one who ‘shoneh halachos’ (learns Torah laws) each day is guaranteed a place in the World to Come.” The Kedushas Levi explains that the word “shoneh” can also mean “change”. The word “halachos” can also mean “travels”. One who changes his travels each day, by traveling up from madrayga to madrayga is guaranteed a place in the World to Come.

Kinderlach . . .

Let’s hit the road. We have places to go. Where? Higher madraygos (spiritual levels). Don’t be satisfied with today’s madrayga. You can be in a much higher place tomorrow. And an even higher place the day after. Just keep doing mitzvos. And keep moving up and up. This road leads to wonderful places.

TRAVELING MAN (2)

Shalom aleichem Akiva! I haven’t seen you for a long time!”

“I’ve been traveling, Benny.”

“Where have you been?”

“I have been in many places. This trip was unique. I never ended up in the same place twice.”

“How so, Akiva?”

“Many times I went hiking. I started on the same path as the day before. When I reached as far as I had gone yesterday, I pushed myself and went even farther. I was constantly expanding my horizons.”

“Fantastic.”

If you will travel in My decrees . . .

(Vayikra 26:3).” The Maharal muses why the word “travel” is used in this verse.

Hashem’s decree is called a “chok”. It is too deep for us to completely understand. Like the laws of meat and milk.

The ultimate meaning is so profound, that we cannot hope to understand it completely.

However, that does not exempt

us from trying. Laws that are simple require very little effort. Profound wisdom

takes a lot of time and mental exertion.

You may spend an entire day working on

understanding a “chok”. And you will

understand more than yesterday. Tomorrow

you will work even harder and understand

even more. You are like the

“hiker” in our story. Each day he traveled a little farther. There is no end to the wisdom of a “chok”. So too, there is no end to how far you can “travel” in trying to understand it.

Kinderlach . . .

Did you learn well today? Did you understand everything that you learned? Some Torah subjects are very deep and difficult. You may work very hard on them and still not understand them as well as you like. Don't get discouraged, kinderlach. Try again tomorrow. You may get a little farther. You may understand a little more. He next day you may understand even more. The Maharal says that learning “chukim” is like a road. Happy travels, kinderlach!

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<http://www.aish.com/torahPortion/pArchive.asp?eventType=33&eventName=Bechukotai>

There are other stories available as well at the above website.

http://www.aish.com/torahportion/family/Family_Parsha_Bechukotai_5763.asp

Bechukotai (Leviticus 26:3-27:34)

The Greeting that Saved Lives

From this week's Torah Portion

What gives a person value and makes him important? Is it his wealth? His looks or talents?

According to the Torah, a person is important and valuable just because he's a person created by God. In this week's portion, when somebody wanted to donate his 'value' in silver to the Tabernacle, each person in every age group was told to give the same amount, implying that they all had equal value in the eyes of God. We learn from here to treat each and everyone we meet with true respect, no matter how important or not they seem on the outside.

Story

In our story a boy goes out of his way to show respect for everyone, and is glad he did.

"PAYING RESPECTS "

Another fun-filled summer at Camp Wallabee was in full swing. The campers had settled in, and were really enjoying the long, lazy days of sports, nature walks, and especially swimming and boating on Lake Wallabee.

One day, Jay and his friends were chatting and joking as they made their way back from the lake on their way to lunch. They walked quickly past the old janitor's shack, paying it no attention. Only Jay stopped for a moment to greet the small, wrinkled man half-dozing inside.

"Hi Ed, have a good day!" Jay said, with a big smile. He exchanged a few pleasant words with the man, and ran to catch up with his friends who had already reached the lunchroom.

"Hey Jay, what took you so long?" teased Adam. "Having another deep conversation with your friend, the janitor?" he laughed derisively.

Jay blushed, embarrassed by the boy's comment. Old Ed was a plain, simple man without much of an education, doing what the boys considered an unimportant job. They would sometimes laugh and make fun of him behind his back, but usually just ignored him, as if he didn't even exist.

But Jay's parents had always taught him to show respect to everyone he met. His dad would always say, "If God felt somebody was important enough to put into His world, certainly he's important enough for us to treat decently."

Jay dug into his lunch, trying to ignore his friend's barb, and the incident was soon forgotten.

The next day was boating day. The excited campers trotted down the path to the lake, each running past Ed, the janitor, without giving him a second look. As Jay passed by, he felt tempted to do the same. Maybe the other kids were right, and it was just foolish to pay so much attention to someone like that.

He was about to fly by like the rest, but something inside wouldn't let him. "A person is a person," he thought. "Just because he's not someone people consider so important, that doesn't mean I should ignore him." He stopped and greeted Ed, who as usual smiled back at him and mumbled a few friendly words.

Jay and Adam, who had teamed up, felt like ancient explorers as they rowed their boat to the far end of the lake. But they got a little carried away, and rowed a bit too close to the rocky shore. Suddenly there was a big bump and a loud ripping sound. The boys were shocked to hear those sounds, and even more shocked to see water gushing into the boat.

"A sharp rock must have pierced the bottom of our boat!" yelled Jay.

Fortunately they were very close to the edge of the lake, and they were able to row the leaking boat quickly to the nearby shore.

"What do we do now?" asked Adam, panic in his voice.

"Don't worry," Jay said. "When the counselors check the list of boats, and notice that the one you signed out didn't come back in time, they'll for sure come and find us."

But Adam didn't look relieved. In fact he looked terrified. "Oh, no!" he gasped. "I was in such a hurry, I forgot to sign us out for the boat this time. No one knows we're here. We'll be stuck here forever!"

Sure enough, hours passed with no sign of help on the way. It was now starting to get dark. The boys had no idea what to do and were on the verge of despair.

Suddenly they heard the sound of an approaching motorboat. They were relieved to see chief water counselor who spotted them with his searchlight. "Wow, thanks for saving us!" cried out the grateful boys.

The counselor shook his head. "Don't thank me," he said with a stern look. "Without your names on the sign-out list, I had no idea you were out there."

The boys looked confused. "So how did you know we were missing?"

"You can thank old Ed, the janitor," the counselor said. "I was about to lock up the dock for the night, when he came running over and told me that all of the boys hadn't come back. I assured him they had, but he insisted, saying that he had been in his shack all afternoon, and one boy, the only boy who ever spoke to him, had greeted him on the way to the lake, but not on the way back. I counted the boats again, and sure enough, we discovered he was right."

The boys stood there with mouths wide open. They both saw very clearly just how important the 'unimportant' man that Jay had properly treated with respect had really been in their lives.

Discussion Questions

Ages 3-5

Q. How did most of the boys feel about Ed the Janitor?

A. They felt that since he wasn't very smart or rich, he wasn't important enough to talk to.

Q. How did Jay feel differently?

A. He felt that every single person is important because he was made by God.

Ages 6-9

Q. Do you think that some people are more valuable and important than others?

A. While some people do have more talents, power, or possessions than others, we are all of equal value. Every one of us has been created by God with his own special set of circumstances, and mission to fulfill in life. Each human being is unique, and an invaluable piece of the great jig-saw puzzle of life.

Q. Why do you think Ed the janitor noticed that Jay hadn't returned and went out of his way to tell the water counselor?

A. Unlike his friends, Jay made a special effort to greet Ed every day, and treat him with dignity. Because Jay cared about the janitor, Ed, in turn, cared about Jay. It was only natural that he would notice that Jay hadn't passed him and greeted him again on his way back from the lake. When we go out of our way to treat each and every person we meet in a way that lets them know we feel they are important, we bring a lot of light into their lives, and do our part to make the world a better place.

Ages 10 and Up

Q. Our sages teach that we shouldn't look down on any person, as there is nobody who doesn't have his moment. What does this statement mean to you?

A. There is a temptation to look at the world from a very limited viewpoint, and see people in terms of 'haves' and 'have-nots.' It can seem that only those who have whatever society values are worthy of our respect. The sages of the Torah want us to adopt a higher, more spiritual perspective, and realize that if someone weren't an important part of God's plan for the world, he wouldn't be here. Each person has his 'moment,' his unique reason for being put here, and therefore is just as important in the big scheme of things as anyone else.

Q. Are all men created equal?

A. Yes, and no. In the ultimate sense, as God's children we are all equally valuable and necessary parts of creation. Yet each of us has been given a role to play, and the assets needed to play that role, which can be vastly different. The ideal is to respect the intrinsic Godly value of every human being, but not make

the mistake of thinking that we should somehow discourage, or prevent people from being their unique selves, and playing the roles for which they are especially suited.

Parsha Games

<http://www.aje.org.uk/harayon/>

K-2

Hashem wants us to keep the mitzvot of the Torah. He gives us what we need when we keep the mitzvot

Middah/ Jewish Value

- **The result of good behaviour**

Activity

Read the following story:

The Rewards **Adapted from an Old Jewish Tale**

A long time ago in a country far away, Motti lived with his family in a little cottage at the edge of the village. His father had gone off to the big city to look for work. "Be sure to look after your mother and sisters whilst I'm away," he said. And Motti was trying his best to do just that.

As the weeks went by, the little bit of money that his father had left was used up. "How am I going to buy food for Shabbat?" sighed his mother. "There are no carrots or cabbages left in the cellar and the pickle barrel is completely empty." A tear rolled down her cheek.

"Don't be sad, Mama," said Motti. "Maybe there are some potatoes still left in the garden."

Motti put on his boots and took the big shovel from the corner. He went out into the garden to dig for potatoes. He dug deeply into the ground and there lying in the earth were one, two, three, four, five, big brown potatoes. He gathered them up out of the earth and shook off the mud. Just as he was about to take them into the house, an old lady passed by. She was wrinkled and bent, her clothes were ragged and she looked very, very hungry. Motti felt sorry for her.

"I will give her these potatoes. I'm sure there must be plenty more in the ground." The old lady thanked Motti. "You are such a kind boy. May G-d bless you and your family."

Motti went back to digging the garden. He dug the shovel deep into one corner but there was nothing. He dug the shovel deep into the other corner. Still there

was nothing. He tried again in the middle of the garden. He dug and dug but he still couldn't find any potatoes. Just as he was about to give up, the shovel hit something hard. Motti pushed the earth away to find out what it was. It was a small metal box. He lifted it out of the ground and brushed away the clumps of earth. Excitedly he opened up the lid and inside lay five golden coins glinting in the sunshine.

He ran back to the house.

"Mama! Look what I found in the ground while I was digging for potatoes." He told his mother about the poor old woman. "You are a very kind boy, Motti. G-d has rewarded you for your kindness," she said. "Now we will have plenty of money to buy food for Shabbat until Papa returns from the big city."

Although the situation in the story seemed hopeless, Motti's kindness to the poor old lady ensured that he and his family had their reward.

3-4

The parashah tells us that if we keep God's commandments we will have all we need

Middah/ Jewish Value

- **Obeying God's instructions**

Activity

Activity One:

In the game 'Simon Says' following instructions carefully leads to a reward - being the winner. Play this game, which requires careful listening and coordination, and give a small 'reward' for those who remain standing at the end of the game.

How much more relevant is this to obeying God's commandments.

Activity Two

'Human Learning Aid'

Bechukotai is the last Parashah in the Book of Vayikra. Print flashcards of the names of each Parashah in Vayikra (10) using [Resource Pages 2 - 4](#) and distribute them. The children have to form themselves into a line, correctly showing the order of the Book of Vayikra.

5-6

The parashah teaches us about the rewards and punishments (Klallot) we receive when keeping or disregarding Hashem's mitzvot. In shul on Shabbat, when the part about the punishments is read, it is a custom to read it quieter and a little faster. This is because we try not to dwell on the subject of punishment. There is also a custom that the Ba'al Kriah, the person reading the portion, has this aliyah himself, so that no member of the congregation will feel uncomfortable being called up for an aliyah about Klallot (punishments).

Middah/ Jewish Value

- **Being sensitive to people's feelings**

Activity

Drama

The children should act out scenes showing how to be sensitive to people's feelings, using examples of everyday issues at school and home.