

# NCYI Youth Groups Parshat Devarim

([http://www.headcoverings-by-devorah.com/HebEngTaNaKh\\_TorahSummary.htm](http://www.headcoverings-by-devorah.com/HebEngTaNaKh_TorahSummary.htm))

## Parsha Outline

- Recollection of events, encounters and victories

## Parsha Summaries

[http://www.chabad.org/parshah/article\\_cdo/aid/538121/jewish/Aliya-Summary.htm](http://www.chabad.org/parshah/article_cdo/aid/538121/jewish/Aliya-Summary.htm)

### Devarim Aliya Summary

**General Overview:** This week's reading begins the Book of Deuteronomy, the fifth and final book of the Five Books of Moses. Moses begins his final monologue, five weeks before his passing. He recounts the story of the Israelite's travel through the desert, placing emphasis on, and rebuking them for, the story of the spies. He describes Israel's conquest of the Emorites and the Bashanites.

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**First Aliyah:** The Israelites are situated on the eastern bank of the Jordan River, on the verge of entering the land of Canaan, and Moses' death is imminent. This is the setting for Moses' final statements to the nation he lovingly tended for four decades. After delivering a veiled rebuke to the nation for their many past misdeeds, Moses revisits the period, some 39 years earlier, before the Israelites left Mount Sinai at G-d's behest, with the intention of immediately invading and entering Canaan. At that time, Moses expressed to the Jews his inability to single-handedly bear the burden of leadership, because "G-d, has multiplied you, and behold, you are today as the stars of the heavens in abundance."

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**Second Aliyah:** After the Israelites consented to the idea, Moses appointed a hierarchy of judges to preside over the nation. Moses recalls instructing them the basics of judicial integrity. Moses then recounts how the Jews traveled through the desert and quickly reached Kadesh Barnea, on the southern border of the Holy Land.

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**Third Aliyah:** But at that time the Israelites approached Moses and demanded the right to send out scouts to reconnoiter the land. Moses recounts the tragic episode in detail, how the scouts delivered a frightening report, claiming that the land was unconquerable. Despite Moses' protests, the Israelites adopted the scouts' attitude and decided not to enter Canaan. This caused G-d to bar that entire generation from entering the Promised Land.

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**Fourth Aliyah:** Moses continues: At that time G-d instructed the Israelites to reverse course and head back to the desert. Realizing their dreadful error, a group of Israelites proceeded to advance toward Israel -- in the face of Moses' objections. Lacking divine protection, they were immediately attacked and massacred by the Emorites. At this point, the Israelites heeded G-d's command, and headed back to the Sinai Desert.

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**Fifth Aliyah:** Moses fast-forwards 38 years. The generation which left Egypt had perished. Now their children were ready to enter Canaan. But first G-d instructs the Israelites regarding three nations whose land was off-limits for them: Seir (Edom), Moab and Amon. These lands were the rightful inheritance of the descendants of Esau and Lot. Instead, the Israelites circled these lands and approached the land of Sichon, king of the Emorites, and requested passageway through his land. Sichon refused the Israelites' request.

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**Sixth Aliyah:** Moses recalls how Sichon led his nation in battle against the Israelites. The Israelites were victorious and took possession of his land. When the Bashanites then attacked, they meet a similar fate. The lands of the Emorites and the Bashanites were given to the tribes of Reuben, Gad, and half the tribe of Manasseh.

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**Seventh Aliyah:** Moses delineates the borders of the lands allotted to the aforementioned tribes. He then repeats the instructions he gave to these tribes to cross the Jordan together with their brethren and participate in the battle against the Canaanites before returning to their land on the eastern bank of the Jordan. Joshua, who will lead the nation into Israel, is enjoined not to be fearful of the battles which he will face, because "it is the L-rd, your G-d, who is fighting for you."

<http://ohr.edu/yhiy/article.php/3615>

This Parsha begins the last of the Five Books of The Torah, Sefer *Devarim*. This Book is also called *Mishneh Torah*, "Repetition of the Torah" (hence the Greek/English title Deuteronomy). *Sefer Devarim* relates what Moshe told *Bnei Yisrael* during the last five weeks of his life, as they prepared to cross the Jordan into *Eretz Yisrael*. Moshe reviews the *mitzvot*, stressing the change of lifestyle they are about to undergo: from the supernatural existence of the desert under Moshes guidance to the apparently natural life they will experience under Yehoshuas leadership in the Land.

The central theme this week is the sin of the spies, the *meraglim*. The Parsha opens with Moshe alluding to the sins of the previous generation who died in the desert. He describes what would have happened if they hadnt sinned by sending spies into *Eretz Yisrael*. Hashem would have given them without a fight all the land from the Mediterranean to the Euphrates, including the lands of Ammon, Moav and Edom. He details the subtle sins that culminate in the sin of the spies, and reviews at length this incident and its results. The entire generation would die in the desert; Moshe would not enter *Eretz Yisrael*. He reminds them that their immediate reaction to Hashems decree was to want to "go up and fight" to redress the sin. He recounts how they wouldnt listen when he told them not to go, that they no longer merited vanquishing their enemies miraculously. They ignored him and suffered a massive defeat. They were not allowed to fight with the kingdoms of Esav, Moav or Ammon these lands were not to be part of the map of *Eretz Yisrael* in the meantime. When the conquest of Canaan will begin with Sichon and Og, it will be via natural warfare.

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## Parsha Songs

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

[http://www.chabad.org/parshah/article\\_cdo/aid/573760/jewish/Parshah-Song.htm](http://www.chabad.org/parshah/article_cdo/aid/573760/jewish/Parshah-Song.htm)

Lyrics:

MISSING

## Parsha Questions & Answers

Selected from the following websites:

[http://www.chinuch.org/item\\_details.php?mid=7078](http://www.chinuch.org/item_details.php?mid=7078)

[http://www.chinuch.org/item\\_details.php?mid=5296](http://www.chinuch.org/item_details.php?mid=5296)

[http://www.chinuch.org/item\\_details.php?mid=1680](http://www.chinuch.org/item_details.php?mid=1680)

<http://ohr.edu/yhiy/article.php/1795>

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

## K-2

### Questions

1. What are devarim?
2. Whose words make up almost the entire sefer devarim?
3. Why did Moshe gather all the Bnei Yisrael?
4. What is Chumash Devarim referred to as and why?
5. What are some of the aveirot that Moshe reminds them of?
6. Which two meraglim (spies) didn't speak lashon hara on Eretz Yisreal?
7. Although it seems that the Bnei Yisrael did so many aveirot, how many did they really do in forty years?
8. What berachah (blessing) did Moshe give the Bnei Yisrael in this Parsha?
9. HaShem allowed Bnei Yisrael to take possession of the land of Canaan from the nations who inhabited it. How many nations inhabited it?
10. What is the special name of this Shabbos?

### Answers

1. Words
2. Moshe Rabbeinu
3. To give them mussar before he dies
4. Mishneh Torah, because the word mishneh means to repeat and relearn. The information contained in Sefer Devarim is the essence of all the Chamishe Chumshei Torah
5. Complaining about the manna, the rebellion of Korach, sending the meraglim, and worshipping the egel hazahav
6. Yohoshua and Kalev
7. Ten
8. That they should be a thousand times as many as they are
9. Seven (their names are Canaanite, Hittite, Amorite, Canaanite, Gergeshite, and Kenite)
10. Shabbos Chazon

## 3-4

### Questions

1. What are devarim?
2. Whose words make up almost the entire sefer devarim?
3. Why did Moshe gather all the Bnei Yisrael?
4. What is Chumash Devarim referred to as and why?
5. What are some of the aveirot that Moshe reminds them of?
6. Which two meraglim (spies) didn't speak lashon hara on Eretz Yisreal?
7. Is a shofet (judge) allowed to make a poor man win in order to help him?

8. Although it seems that the Bnei Yisrael did so many aveirot, how many did they really do in forty years?
9. What berachah (blessing) did Moshe give the Bnei Yisrael in this Parsha?
10. What was different about the three nations Edom, Amon, and Moav from all the other nations of Canaan?
11. Who do Amon and Moav come from?
12. Which shevatim settled in these lands east of the Yarden?
13. Why did those particular shevatim settle there?
14. HaShem allowed Bnei Yisrael to take possession of the land of Canaan from the nations who inhabited it. How many nations inhabited it?
15. What is the special name of this Shabbos?

## Answers

1. Words
2. Moshe Rabbeinu
3. To give them mussar before he dies
4. Mishneh Torah, because the word mishneh means to repeat and relearn. The information contained in Sefer Devarim is the essence of all the Chamishe Chumshei Torah
5. Complaining about the mun, the rebellion of Korach, sending the meraglim, and worshipping the egel hazahav
6. Yohoshua and Kalev
7. NO! He must judge what is the truth
8. Ten
9. That they should be a thousand times as many as they are
10. We are not allowed to fight with them in order to get their land until Moshiach comes
11. Lot
12. Reuven, Gad, and half of Menashe
13. The land was ideal for cattle grazing
14. Seven (their names are Canaani, Chiti, Emori, Prizi, Yevusi, Girgashi, and Chivi)
15. Shabbos Chazon

## 5-6

## Questions

1. What are devarim?
2. Whose words make up almost the entire sefer devarim?
3. On what day of which month did Moshe say these words?
4. Why did Moshe gather all the Bnei Yisrael?
5. What is Chumash Devarim referred to as and why?
6. What are some of the aveirot that Moshe reminds them of?
7. Which two meraglim (spies) didn't speak lashon hara on Eretz Yisreal?

8. Is a shofet (judge) allowed to make a poor man win in order to help him?
9. Although it seems that the Bnei Yisrael did so many aveirot, how many did they really do in forty years?
10. What berachah (blessing) did Moshe give the Bnei Yisrael in this Parsha?
11. How numerous were Bnei Yisrael at this time, i.e. what, in nature, did Moshe say Bnei Yisrael were as numerous as?
12. What was different about the three nations Edom, Amon, and Moav from all the other nations of Canaan?
13. Who do Amon and Moav come from?
14. Bnei Yisrael needed to go through the land of the Amorites and the Bashan, which are east of the Yarden, in order to eventually cross over the river and inherit the land west of the Yarden that HaShem promised to them. The king of each land denied their passage. What were the names of these two kings?
15. What did the kings do instead of helping them?
16. What was their punishment for waging war against Bnei Yisrael?
17. Which shevatim settled in these lands east of the Yarden?
18. Why did those particular shevatim settle there?
19. HaShem allowed Bnei Yisrael to take possession of the land of Canaan from the nations who inhabited it. How many nations inhabited it?
20. What is the special name of this Shabbos?

## Answers

1. Words
2. Moshe Rabbeinu
3. Rosh Chodesh Shevat, the eleventh month
4. To give them mussar before he dies
5. Mishneh Torah, because the word mishneh means to repeat and relearn. The information contained in Sefer Devarim is the essence of all the Chamishe Chumshei Torah
6. Complaining about the mun, the rebellion of Korach, sending the meraglim, and worshipping the egel hazahav
7. Yohoshua and Kalev
8. NO! He must judge what is the truth
9. Ten
10. That they should be a thousand times as many as they are
11. They were as numerous as the stars
12. We are not allowed to fight with them in order to get their land until Moshiach comes
13. Lot
14. Sichon Melech HaEmori and Og Melech HaBashan
15. They waged war against them
16. HaShem allowed Bnei Yisrael to possess their lands
17. Reuven, Gad, and half of Menashe
18. The land was ideal for cattle grazing
19. Seven (their names are Canaani, Chiti, Emori, Prizi, Yevusi, Girgashi, and Chivi)

## Parsha Stories

[http://www.chabad.org/parshah/article\\_cdo/aid/405515/jewish/Living-with-the-Parshah.htm](http://www.chabad.org/parshah/article_cdo/aid/405515/jewish/Living-with-the-Parshah.htm)

### Living with the Parshah: Beefeater

By [Mendy Loewenthal](#)

Sara stood listening quietly as her history teacher spoke; her class was on a tour to see the historical sites of London about which they had been learning.

“See those men in the blue clothes?” she said, pointing to a Beefeater.

The girls were nodding, they had all written reports about different parts of the Tower of London, and they all knew that the men in blue clothes with red edging were called “Beefeaters”. They also knew that Beefeaters also had red uniforms with gold edging for special occasions.

“The Beefeaters are also called the Yeoman Warders,” said the teacher. Most girls hadn’t known about that name before.

“A Yeoman is a kind of soldier,” the teacher continued, trying to help her pupils make sense of this new name.

Sara’s mind was wandering. She had heard about something else that week, which also had two names. She was thinking hard trying to remember.

“So they are known either as Yeoman Warders or as Beefeaters,” her teacher was saying.

Suddenly it came to Sara, like a waking dream, a vision. She could see herself, standing there so many years ago. She wasn’t at the Tower of London. She was with her class, like today, but more than them, many, many more. She stood with the entire Jewish people. Everyone around her was excited, they knew that soon, in a few months, not too long, they would enter the Holy Land.

There was Moses speaking to the people, they were standing together in a place called “the Far Side of the Jordan,” it was on the east bank of the River Jordan which flows

North to South at the eastern side of Israel. He was giving a talk to them, as he did very often, preparing them to enter the Land of Israel.

Where were they? The Far Side of the Jordan? That was the point. There were two names for the place where they were. In the end of the fourth Book of the Torah, Numbers, the place they were all standing was called “The plains of Moab.”

“Although,” her teacher’s words came back into hearing, bringing her back to the Beefeaters, “no one is certain why they are called that. Some people say it is from the French word ‘buffetier.’”

Sara mind drifted back to the desert, where she was standing in a place which also had two names.

Her teacher had explained that the fourth book of Numbers was describing the time the Jewish people spent in the desert, therefore that place was called “the plains of Moab” connecting it to a landmark in the desert, outside the Holy Land.

The fifth book however, Deuteronomy, was describing the Jewish people as they were about to move on to a new stage of going into the Land of Israel. Therefore that same place was referred to as “the Far Side of the Jordan” connecting it to the Land of Israel. They called the place by the name it would have when they would be living in Israel, as soon they would be.

The teacher had said this also shows how we should look at today’s day and age, both a time of exile and also standing on the threshold of Redemption.

“The Yeoman Warders look after the Tower...” her teacher was saying as they started to walk towards the gate.

[http://www.chabad.org/parshah/article\\_cdo/aid/405518/jewish/Devarim-Parshah-Lesson.htm](http://www.chabad.org/parshah/article_cdo/aid/405518/jewish/Devarim-Parshah-Lesson.htm)

## Devarim Parshah Lesson

By [Malka Touger](#)

Mrs. Cohen was reading to the class the verse that begins this week's Torah portion:  
"These are the words that Moses spoke to all of nation of Israel on the east bank of the Jordan... an eleven day journey from Horeb."

"That means that instead of the forty years of journeys in the desert, the entire trip from Mount Sinai to the land of Israel could have taken only eleven days!" exclaimed Sarah.

"Do you know why it took so long then?" Mrs. Cohen asked.

"Yes," Sarah answered. "After the sin of the spies, G-d said that He would not bring the Jews into Israel until forty years passed. Still, forty years is a long time for an eleven day journey. That's a very severe punishment."

"You have to understand," Mrs. Cohen said, "G-d doesn't punish just to hurt. When G-d punishes, He's trying to help the person who sinned and inspire him to change his ways. That's why the Jews wandered in the desert for so long. There is a Chassidic saying: 'It took G-d one moment to take the Jews out of Egypt, and forty years to take Egypt out of the Jews.'"

"All the time the Jews were in the desert, they were busy working on their character and deeds, preparing themselves to enter Israel. To prepare themselves following their sins."

<http://ohr.edu/yhiy/article.php/Parshat-Devarim.pdf?docid=3614&ie=1&showobject=1>

## LESSONS FROM THE PARSHA

### DIRE STRAITS

These are the words that Moses spoke unto all Israel . . . between Paran and Tophel . . .” (Devarim 1:1). What was the nature of the words that Moshe Rabbeinu spoke at this time and place? They were words of *tochacha* (constructive criticism) delivered to Klal Yisrael. *Tochacha* (mentioning someone’s sins), when delivered in the presence of other people, can be embarrassing. Moshe was speaking to all of Klal Yisrael, and the potential for humiliation was very great. Therefore, he did not mention the sins directly; rather he only used words that hinted to them.

The Keli Yakar has a fascinating and compelling explanation of the sins hinted to in the first verse. Paran is the place where the *chet ha’meraglim* (sin of the spies) began, as the verse states, “Moshe sent them forth from Midbar Paran” (Bamidbar 13:3). Tophel is a word used in association with Avodah Zara in many places in Tanach. Here, it refers to the *chet ha’egel* (sin of the golden calf). Between Paran and Tophel refers to the period of time between these two sins. The *chet ha’egel* was on the seventeenth of Tammuz, and the *chet ha’meraglim* was on the ninth of Av. The three weeks between these two events is referred to as “*bein ha’metzarim*” – between the straits. The verse states, “All of her

pursuers overtook her between the straits” (Megillas Eichah 1:3). This is a time of great danger for Klal Yisrael, because she has lost the protection from her enemies.

How can our nation be saved from her pursuers? We can either cry out to Hashem, or unite amongst ourselves. The first way relies upon our special status as Hashem’s chosen nation. Because of our closeness to Him, He promises to save us when we cry out to Him with broken hearts. We fulfill the mitzvah of “You shall love Hashem your G-d,” thereby demonstrating our love and closeness to Him, and He reciprocates in kind. The second way of salvation is more *derech ha’teva* (the natural way of the world). Any nation, including Klal Yisrael, finds strength in unity. Therefore, when we fulfill the mitzvah of “You shall love your fellow as yourself” there is hope for salvation even if we sin against Hashem.

During *bein ha’metzarim*, we lost both of these advantages. We sinned against Hashem with the *egel ha’zahav*. We belittled our status as His chosen nation. The *mazal* (constellation) of Tammuz is the crab, who usually crawls backwards. We turned backwards, away from our Creator; therefore, He turned away from us. On the seventeenth of Tammuz, the *luchos* (tablets) were broken as a result of the sin. This day became a day of breaking of stones, as the walls of Yerushalayim were breached on the seventeenth of Tammuz, almost 900 years later.

The Keli Yakar has a novel explanation of the *chet ha’meraglim* as a sin *bein adam li’chaveyro* (between man and his fellow man). Klal Yisrael complained, “Because of Hashem’s hatred for us, He took us out of the land of Mitzrayim” (Devarim 1:27). A shocking statement. Can anyone truly believe that his Creator hates him? Rashi explains that the Jewish people projected their feelings onto other people. They hated their fellow man in their hearts. They therefore assumed that their fellow Jews hated them. The next step was assuming that Hashem hated them. The fact that they could claim that Hashem hates them reveals that there must have been rampant hatred amongst themselves. At the time of the destruction of the first Beis HaMikdash, there was hatred between the Princes of Israel. In the second Beis HaMikdash, it spread to all of the people. Therefore, they lost their advantage of unity, and with it, all hopes of salvation. The *mazal* of the month of Av is the lion. Each Jew acted like a lion against his friend, ready to pounce upon him. The Jewish people cried for no justified reason on the night of the ninth of Av, when the *meraglim* returned from their mission. That night became a night of crying for generations, as both Bottei Mikdash were destroyed on Tisha B’Av.

During *bein ha’metzarim*, Klal Yisrael loses both avenues of salvation; therefore, all of her enemies can overcome her at this time. Moshe Rabbeinu stood at that moment and urged them to do *teshuva*. “Do not continue with your past sins! They will only result in further destruction! The breaking of stones and the night of crying will continue for all the generations!” Alas, they did not heed his warning. We still suffer from those sins. On the other hand, there is a bright side. Our nation still exists, thousands of years later! We still have the opportunity to do *teshuva*! We can avoid the trap of *bein*

*ha'metzarim*. The Torah speaks to us. "Correct your sins! Draw close to the Almighty in *teshuva* on sins *bein adam li'Makom*. You will then merit His special protection. Draw close to your fellow Jews in *teshuva* on sins *bein adam li'chaveyro*. The unity will bring you strength. Get out of the trap, and rebuild the destruction."

*Kinderlach . . .*

*Tomorrow is Tisha B'Av. It does not have to be a day of mourning. It can be a day of rejoicing if the Beis HaMikdash is rebuilt. It is all up to us. There is still time to do teshuva. Hashem is waiting for you to come close to Him. Your fellow Jew is waiting for you to demonstrate your love for him. Get close to your Creator and your fellow Jews. Get out of this bein ha'metzarim trap and rebuild the Beis HaMikdash.*

<http://www.aish.com/torahportion/pArchive.asp?eventType=44&eventName=Devarim>

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

[http://www.aish.com/torahportion/family/Building\\_Someones\\_Dignity.asp](http://www.aish.com/torahportion/family/Building_Someones_Dignity.asp)

**Devarim** (Deuteronomy 1:1-3:22)

**Build Someone's Dignity**

## From this week's Torah Portion

This coming week we commemorate "Tisha b'Av," the day set aside for mourning the tragic destruction of the ancient Holy Temple in Jerusalem, Judaism's holiest site, as well as all later tragedies such as the Holocaust. Our sages teach about the event that led to the destruction of the Holy Temple. A person accidentally invited someone he didn't like to a gathering in his home, and he publicly humiliated him and threw him out. We can learn from here the importance of maintaining people's dignity and how destructive it is to cause anyone shame or humiliation.

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## Story

*In our story, a kid has to choose whether to build someone up - or break him down.*

### PICKING A WINNER

The campers of Bunk 8 lined up in nervous excitement as they watched Kenny and Jay, older kids, and captains of the two camp Color War teams, marching toward them.

The pair was going from bunk to bunk to choose which kids would be on which side for the exciting 3-day competition, which was the highlight of the summer.

As they stood lined up, the athletic kids were hoping they would be chosen first. The less athletic ones were just happy to play. Then there was Harold...

It wasn't that Harold didn't like sports. It just seemed that sports didn't like him. Balls he was sure he was going to catch just magically ended up bouncing off his head instead, and when he would try to run the bases, his short, heavyset legs would just forget to move - except, of course, the time he got mixed up and ran the bases backwards.

As the two captains approached, they were looking at a list and talking to each other, though nobody could hear what they were saying.

"Look, Harold was on my team last summer and he messed up every game he played in. You take him this time, okay?" said Kenny sharply.

"Forget it!" Jay shot back. "Do you think I want to commit sports suicide?"

"So, what are we going to do?"

"We just won't pick him - that's all," Kenny smirked.

"Neither of us?"

"Correct."

"But are we allowed to do that? Doesn't every kid have to be on a team?"

"Every *normal* kid. Anyway, I know that kid, he's too shy to say anything and by the time anyone notices he's not playing, Color War will be over! We'll just take turns picking kids and when only Harold is left, we'll just walk away. That way neither of us will have to suffer - deal?"

"Sounds okay to me," Jay answered with a shrug, as they walked up to the lined-up campers who were all jostling for position to catch the captains' attention.

Jay won the coin flip to see who would pick first and he scanned the lineup, trying to decide which talented young athlete to add to his team. As he looked up and down the line, he noticed a ruckus at one end. A couple of the taller boys were laughing and poking a short, heavy that kid he recognized as Harold. He could hear them...

"Hey, doughboy, move back out of the way and let the winners come through," one kid snickered.

"Yeah, a world class loser like you doesn't have to worry about getting picked for a long, long time - if at all! Ha, ha, ha!"

Jay saw Harold's face turn red in shame, his eyes seemingly just seconds away from bursting into tears. Little did the kid know that the humiliation he was feeling now was nothing compared to what he would feel like in another few minutes after he and Kenny walked away leaving him unpicked and the laughingstock of his bunk - and once the word spread - the whole camp.

"Come on, Jay, pick already. We've got three more bunks to go!" Kenny shouted.

"Okay! Give me a second will you!" Jay shot back. Trying to forget about Harold, he looked over the guys to decide. Pete could run really fast, but Ed was as strong as an ox. He wanted to choose well - this was Color War after all and there was *nothing* more important. Or was there?

"For my *first* choice..." Jay said, clearing his throat, "I choose... Harold!"

For a moment, it seemed the whole world went silent as the campers' mouths dropped open and from the corner of his eye, Jay could see Kenny shaking his head. Even Harold didn't seem to believe it at first. As Jay waved him forward, the boy was smiling bigger and brighter than if he'd won the grand prize of the lottery.

"Welcome to the team, Harold!" Jay beamed.

Although Jay wasn't sure that he'd made the winning Color War choice, he was 100% certain he'd made one of the best choices of his life.

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## Discussion Questions

### Ages 3-5

Q. How did Jay feel at first about picking Harold?

A. He didn't want to pick him because he wasn't a good athlete.

Q. How did he feel in the end?

A. He was happy that he picked him and didn't hurt his feelings.

### Ages 6-9

Q. What life lesson do you think Jay learned that day?

A. He always felt that winning was the most important thing in life, but he learned that how we treat others is much more important.

Q. Why do you think Jay thought he'd made one of the best choices in his life by picking Harold?

A. When he saw the pain on Harold's face and realized how much more pain he was about to cause him, Jay realized that there is little in life more important than not humiliating another person.

### **Ages 10 and Up**

Q. Our sages equated humiliating someone with murdering him, how do you understand this?

A. Humiliating someone, in a sense, 'kills' his self-esteem and can cause him pain his entire lifetime. A spiritual person would no sooner humiliate someone than he would commit murder.

Q. Do you think it's acceptable to humiliate someone as long as it's a joke? Why or why not?

A. Even things said as obvious jokes can cause great pain. We should try to develop a sense of humor that uplifts and doesn't put down.

## **Parsha Games**

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

### **K-2**

Moshe was the greatest leader and teacher the Jewish people have ever had

#### **Middah/ Jewish Value**

- **Teachers are important and special people**

#### **Activity**

**Talk about teachers - why we need them and why they are important. Ask the children in turn to complete the following sentence:**

**'My Teacher is special because...'**

### **3-4**

The Fast of Tisha B'Av starts on Wednesday evening

## **Middah/ Jewish Value**

- **Knowledge of Fasts in the Jewish year**

### **Activity**

There are several fasts in the Jewish year.  
Ask the following questions:

- What is a Fast?
- Can you name any of the other Fasts?
- What do you know about them?
- What is the difference between a Feast and a Fast?

## **5-6**

The Jewish people were scattered far and wide after the destruction of the Temples

## **Middah/ Jewish Value**

- **Many countries - one people**

### **Activity**

#### **Discussion**

Mention names of places, such as England, France, Hungary, and Poland, and ask the children if any of their families come from these places.