

NCYI Youth Groups Parshat Emor

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

Parsha Outline

- Laws of Kohanim
- Laws of the Kohen Gadol (High Priest)
- The Festivals

Parsha Summaries

http://www.chabad.org/parshah/article_cdo/aid/382080/jewish/Emor-Roundup.htm

Emor Roundup

The Parshah begins by telling us that a *kohen* must always be careful to remain *tahor*, pure, so that he can serve in the Holy Temple. In order to do this, he must make sure not to come in contact with a dead body because that would make him impure. He is only allowed to become impure by going to a funeral or cemetery if a close relative of his passes away. That means his father, mother, son, daughter brother, or unmarried sister. A *kohen* is also not allowed to marry somebody who was married before and got divorced.

The *kohen gadol*--the "high priest" or "head *kohen*," is *never* allowed to become impure, even if a close relative passes away. Also, he's not allowed to marry anybody who was married before at all.

When an animal (a cow, sheep, or goat) gives birth (to a calf, lamb, or kid) nobody is allowed to take the newborn away for seven days. Also, an animal and its offspring may not be killed on the same day.

The Jewish Calendar

The Torah then tells us about the special times of year on the Jewish calendar

First it discusses Shabbat. For six days we do work and the seventh is a day of rest.

Next is Passover, in the Hebrew month of Nissan. For seven days we eat matzot, and the first and last of those days are days of rest on which we're not allowed to do any work.

Next is the Counting of the Omer, which begins on Passover and counts down until Shavuot.

The fiftieth day of the Omer is the festival of Shavuot.

Next comes Rosh Hashanah, the "head of the year" on the first day of Tishrei. This is when we blow the *shofar*.

Ten days later is the Day of Atonement, Yom Kippur, a fast day when we pray for forgiveness for our sins.

Next is Sukkot, a joyful festival when we eat in a booth called a *sukkah* and make a blessing on four types of plants gathered together.

The Parshah ends by telling us about somebody who cursed G-d. Moses asked G-d what his punishment should be and G-d said that he must be killed. We also read that somebody who kills a person is punished with death and that somebody who hurts a person or animal must pay money to compensate for the cost.

http://www.chabad.org/parshah/article_cdo/aid/507965/jewish/Aliya-Summary.htm

Emor Aliya Summary

General Overview: This week's reading, *Emor*, discusses the laws which pertain to Kohanim (priests), and various laws which relate to sacrifices. These are followed by a lengthy discussion of the festivals. The portion concludes with the story of a blasphemer who was put to death.

First Aliyah: The *aliyah* discusses the Kohen's obligation to maintain a high level of ritual purity, and the women he may marry. An ordinary Kohen is prohibited to come in contact with a human corpse -- except to attend the funerals of his next of kin -- and may not marry a divorcee as well as some other women. The High Priest is not permitted to attend even family funerals, and is required to marry a virgin.

Second Aliyah: This section discusses bodily blemishes and ritual impurities which disqualify a Kohen from performing the Temple priestly duties. The *aliyah* then lays

down the rules regarding who in the Kohen's household may eat *terumah*, the tithe from produce given to the Kohanim.

Third Aliyah: Blemished animals are disqualified for sacrificial use. This *aliyah* also forbids the castration of animals, sacrificing animals before they are eight days old, and slaughtering a mother animal and her child on the same day. The *aliyah* concludes with the mitzvah of *kiddush Hashem*, sanctifying G-d's Name by giving one's life rather than transgressing certain cardinal sins.

Fourth Aliyah: This section begins a lengthy discussion about the Jewish holidays. After making brief mention of the Shabbat, the Torah talks about the holiday of Passover and the mitzvah of eating matzah. On the second day of this holiday, an "*omer*" barley offering is brought in the Temple. This is followed by a seven-week counting period that culminates with the holiday of Shavuot. After discussing the Shavuot Temple service, the Torah briefly interrupts the holiday discussion to mention the obligation, when harvesting fields, to leave certain gifts for the poor.

Fifth Aliyah: The High Holidays are discussed. We are commanded to hear the *shofar* (ram's horn) on Rosh Hashanah, and to "afflict" ourselves on Yom Kippur.

Sixth Aliyah: The autumn holiday of Sukkot is now introduced. During this seven-day holiday we are commanded to sit in outdoor booths, take the Four Species (citron, palm branch, myrtles, and willows), and rejoice before G-d. The final holiday is Shemini Atzeret, a one-day holiday which immediately follows Sukkot.

Seventh Aliyah: We are instructed to use the purest of olive oils for the daily kindling of the Temple menorah, and to arrange twelve "showbreads" on the Temple Table every Shabbat. The Torah then tells the story of a Jewish man who was put to death for blaspheming G-d. The portion concludes with the penalties for committing murder, property damages, and personal injury.

<http://ohr.edu/yhiy/article.php/3495>

The *kohanim* are commanded to avoid contact with corpses in order to maintain a high standard of ritual purity. They may attend the funeral of only their seven closest relatives: father, mother, wife, son, daughter, brother, and unmarried sister. The *kohen gadol* (High Priest) may not attend the funeral of even his closest relatives. Certain marital restrictions are placed on the *kohanim*. The nation is required to honor the *kohanim*. The physical irregularities that invalidate a *kohen* from serving in the Temple are listed. *Terumah*, a produce tithe given to the *kohanim*, may be eaten only by *kohanim* and their household. An animal may be sacrificed in the Temple after it is eight days old and is free from any physical defects. The nation is commanded to sanctify the Name of G-d by insuring that their behavior is always exemplary, and by being prepared to surrender their lives rather than murder, engage in licentious relations or worship idols. The special characteristics of the holidays are described, and the nation is reminded not to do certain types of creative work during these holidays. New grain may not be eaten until the *omer* of barley is offered in the Temple. The Parsha explains the laws of preparing the oil for the menorah and baking the *lechem hapanim* in the Temple. A man blasphemes G-d and is executed as prescribed in the Torah.

Parsha Songs

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

http://www.chabad.org/parshah/article_cdo/aid/573753/jewish/Parshah-Song.htm

Lyrics:

Am Yisroel was told the reason
For each Yom Tov in it's season
Yomim Tovim, our holidays
Are times for us to sing Hashem's praise

On the fifteenth of the month of Nissan
For Bnei Yisroel freedom had begun
On pesach we review the history
Of our bitter years of slavery

After pesach we are told to count
Seven weeks is the full amount

Until shavuot, the Torah we received
In 613 Mitzvos we believe

Rosh Hashona, the first of Tishrei
We Daven and blow Shofar on this day
On the tenth of Tishrei, fasting and prayer
Yom Kippur, holiest day of the year

On the fifteenth, Sukos falls
Our wanderings in the desert we recall
And so a Sukah we are told to build
With Yom Tov joy our hearts are filled

Chorus:

Parsha Questions & Answers

Selected from the following websites:

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

<http://ohr.edu/yhiy/article.php/1667>

http://www.chinuch.org/item_details.php?mid=1667

http://www.chinuch.org/item_details.php?mid=4150

http://www.chinuch.org/item_details.php?mid=4033

http://www.chinuch.org/item_details.php?mid=2978

http://www.chinuch.org/item_details.php?mid=384

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. When may a kohen become tameh for a dead person?
2. How does one honor a kohen?
3. What is a Kiddush Hashem?
4. What is a Chillul Hashem?
5. What must we eat on Pesach?
6. What must we begin counting from the second day of pesach?
7. Which yom tov is celebrated after 49 days of the omer
8. What are some of the reasons that we blow the shofar on Rosh Hashanah?
9. What are we not allowed to do on Yom Kippur?
10. What mitzvot do we do specifically on Sukkot?

Answers

1. For one of his seven close relatives, and a mes mitzvah (there is no one else to bury him).
2.
 - a. By letting him go first (e.g., by kriyas hatorah)
 - b. By asking him to lead the birkas hamazon.
3. Behaving in a way that makes others respect Hashem and the Torah.
4. Behaving in a way that makes others not respect Hashem and the Torah.
5. Matzah
6. Sefirat Ha'omer
7. Shavuot
8.
 - a. The shofar acts like an alarm clock to wake us up to do teshuvah.
 - b. The shofar is usually made from a ram's horn. By blowing a ram's horn, we beg Hashem to remember Akeidat Yitzchak.
9. Eat, drink, wash for pleasure, wear leather shoes, and smear on oil.
10. Sitting in a Sukkah, taking the arba minim (four species – lulav, esrog, hadassim, and aravot), and a special mitzvah to have simchah (to be happy).

3-4

Questions

1. When may a kohen become tameh for a dead person?
2. How does one honor a kohen?
3. What is a Kiddush Hashem?
4. What is a chillul Hashem?
5. Which yom tov is celebrated on 15th of Nissan?
6. What must we eat on Pesach?
7. What must we begin counting from the second day of pesach?
8. Which yom tov is celebrated after 49 days of the omer
9. Which yom tov is celebrated on aleph tishrei?
10. What are some of the reasons that we blow the shofar on Rosh Hashanah?
11. Which yom tov is celebrated on yud tishrei?
12. What are we not allowed to do on Yom Kippur?
13. Which yom tov is celebrated on 15th of Tishrei?
14. What mitzvot do we do specifically on Sukkot?
15. What is terumah?

Answers

1. For one of his seven close relatives, and a mes mitzvah (there is no one else to bury him).
- 2.

- a. By letting him go first (e.g., by kriyas hatorah)
 - b. By asking him to lead the birkas hamazon.
3. Behaving in a way that makes others respect Hashem and the Torah.
4. Behaving in a way that makes others not respect Hashem and the Torah.
5. Pesach
6. Matzah
7. Sefirat Ha'omer
8. Shavuot
9. Rosh Hashanah
10.
 - a. The shofar acts like an alarm clock to wake us up to do teshuvah.
 - b. The shofar is usually made from a ram's horn. By blowing a ram's horn, we beg Hashem to remember Akeidat Yitzchak.
11. Yom Kippur
12. Eat, drink, wash for pleasure, wear leather shoes, and shmear on oil.
13. Sukkot
14. Sitting in a Sukkah, taking the arba minim (four species – lulav, esrog, hadassim, and aravot), and a special mitzvah to have simchah (to be happy).
15. The part of our crops that we give to a kohen.

5-6

Questions

1. When may a kohen become tameh for a dead person?
2. How old did an animal have to be in order to be brought as a karbon?
3. How does one honor a kohen?
4. What is a Kiddush Hashem?
5. What is a chillul Hashem?
6. Which yom tov is celebrated on 15th of Nissan?
7. What must we eat on Pesach?
8. What must we begin counting from the second day of pesach?
9. Which yom tov is celebrated after 49 days of the omer
10. Which yom tov is celebrated on aleph tishrei?
11. What are some of the reasons that we blow the shofar on Rosh Hashanah?
12. Which yom tov is celebrated on yud tishrei?
13. What are we not allowed to do on Yom Kippur?
14. Which yom tov is celebrated on 15th of Tishrei?
15. Why do we live in a Sukkah on Sukkot?
16. What mitzvot do we do specifically on Sukkot?
17. What kind of oil was used in the menorah?
18. What miracle happened with the lechem hapanim (special breads) on the Shulchan every week?
19. Who ate the lechem hapanim?
20. What is terumah?

Answers

1. For one of his seven close relatives, and a mes mitzvah (there is no one else to bury him).
2. At least 8 days old.
3.
 - a. By letting him go first (e.g., by kriyas hatorah)
 - b. By asking him to lead the birkas hamazon.
4. Behaving in a way that makes others respect Hashem and the Torah.
5. Behaving in a way that makes others not respect Hashem and the Torah.
6. Pesach
7. Matzah
8. Sefirat Ha'omer
9. Shavuot
10. Rosh Hashanah
11.
 - a. The shofar acts like an alarm clock to wake us up to do teshuvah.
 - b. The shofar is usually made from a ram's horn. By blowing a ram's horn, we beg Hashem to remember Akeidat Yitzchak.
12. Yom Kippur
13. Eat, drink, wash for pleasure, wear leather shoes, and smear on oil.
14. Sukkot
15. To remind us of the clouds that protected the Bnei Yisrael when they stayed in the Midbar.
16. Sitting in a Sukkah, taking the arba minim (four species – lulav, esrog, hadassim, and aravot), and a special mitzvah to have simchah (to be happy).
17. Shemen zayis zach – pure olive oil
18. The lechem hapanim were baked every erev Shabbat, and they stayed fresh and warm all week until the next erev Shabbat.
19. The kohanim
20. The part of our crops that we give to a kohen.

Parsha Stories

http://www.chabad.org/parshah/article_cdo/aid/381963/jewish/Living-with-the-Parshah.htm

Living with the Parshah: To Be a Cohen

Maya strapped on her seatbelt as her mother started the engine and they waited for her father to get into the car. It was Sunday afternoon and they were about to go to visit their cousins, who lived just outside the city.

Soon they were on their way. The sun was shining and it was a beautiful day. Maya let the air rush through her hair as the car sped down the highway. She had been looking forward to this as her cousins had only recently moved to England. It would be the first time that Maya would be visiting them in their new home.

Soon they were out of the city, off the highway, driving along a beautiful winding country road. "Ah, the scenery is so pretty!" exclaimed Maya. "And the air is so fresh," she added, opening her window wide and inhaling deeply.

"Yes," agreed her mother from the driving seat, "we will be coming out here on holiday in the summer, to get some more of this fantastic air." She too was a fan of country air and country landscape.

The car, driven by Maya's mother, was moving down a delightful narrow lane, sporadically overhung with trees. Suddenly Maya's father, sitting in the passenger seat at the front and looking at a map, sat up straight. "Hey! I'm sorry!" he called out.

"What's the matter?" asked his wife.

"We have to turn off this road. Quick, stop the car!"

Maya's mother smoothly brought the car to a halt. "What's the problem?" asked Maya, now feeling annoyed. She thought to herself: Parents! They always have some kind of problem! Sitting in the back seat, she snorted audibly.

"I'm sorry," said her father from the front, "but we cannot go along this route. We will have to go back and find another road."

"Why?" asked Maya, "what is wrong with this lovely road? Mummy was just saying how beautiful it is here."

Her mother peered at the map which Maya's father was showing her. "Oh, a cemetery!" she said. "Sorry, I didn't realize. It's so good that you noticed it," she said to Maya's father as she began turning the car round, doing a neat three-point turn.

"The problem is," she said, glancing back at Maya, "that on this road we will soon pass a cemetery. The map shows it very clearly."

"What's the deal with the cemetery? Why shouldn't we go near it?" asked Maya, her annoyance gone and her interest sparked.

"We are a family of *kohanim*," her mother replied. "That means we have special rules. Further along this road there are trees hanging over the road and creating a kind of canopy over the graves and us. Since Daddy is a *kohen* that is not allowed."

"Oh, I remember," said Maya. "In fact it's in the *sedra* this week. But it doesn't apply to a girl, does it, Mummy?"

"No, you are quite right. But it does apply to Daddy, and to your brother Chaim, if he would be here instead of being on holiday in Israel."

"It's good to remember about being a *kohen*," said Maya. "Even out here in the country, the fact that you are a *kohen* matters. And when Moshiach comes, and there is a beautiful Temple again in Jerusalem, then the fact that you and Chaim are *kohanim* and can serve in the Temple will be fantastic."

http://www.chabad.org/parshah/article_cdo/aid/381964/jewish/Emor-Parshah-Lesson.htm

Emor Parshah Lesson

By [Malka Touger](#)

Jeff was doing his homework when the doorbell rang. It was Josh, his neighbor.

"Hello, Jeff," said Josh, "I was wondering if I could borrow your bike for a short while. My mother needs some milk from the store and my bike has a flat tire."

"Sure," replied Jeff, "Please wait a minute and I'll give it to you. I just want to finish the sentence I was in the middle of writing."

Josh winced. "I could take it myself," he said softly. He had seen the bike propped up against the side entrance and it was unchained. If Jeff heard him, he showed no sign of it. In a few minutes, he closed his notebook and went out with Josh. He steered his bike around to face the street. "Here, Josh, you're welcome to use my bike."

Is there a better way for Jeff to share what he has with others?

We can help him by pointing out a commandment in this week's Torah portion.

Among the many commandments in Emor is the commandments of giving charity from the produce in the field. The Torah teaches us that when a Jew reaps the harvest of his field, he should leave a corner untouched. When he ties the sheaves of grain into bundles, he should leave the few that fall. And when he collects the bundles, if a bundle is forgotten, he should leave that, too. This is all left for poor people to come and gather.

But actually, the Torah has already told us about these commandments in last week's portion, Kedoshim. Why are they repeated here?

Our sages teaches us that mentioning them here helps us learn more about how to fulfill them. In the previous Parsha, we learned that we must leave part of the harvest in the field for poor people. In this week's Parsha we learn something new. From the words, "You shall leave them for the poor person and the stranger," we learn that a person should not go out and give the forgotten bundle or fallen sheaves to the poor person. He should allow the poor person to enter his field and collect it by himself.

Why? Wouldn't it be nice to go out there and help the poor people by handing them the produce?

Sure, it's nice - but for whom? How do you think Jeff felt when he handed Josh his bike? Jeff probably felt good, because it makes a person feel proud of himself when he gives to others. But how did Josh feel? Wouldn't he have felt more comfortable if he had been allowed to take the bike himself?

The Torah is teaching us that the proper way to fulfill a good deed is to share with others wholeheartedly, thinking about the poor person's feelings and not about our own desire to feel good.

<http://ohr.edu/yhiy/article.php/Parshat-Emor.pdf?docid=3494&ie=1&showobject=1>

LESSONS FROM THE PARSHA

THE BETTER ALTERNATIVE

When you sacrifice a Korban Todah to Hashem, you shall sacrifice it to gain favor for yourselves" (Vayikra 22:29). The Kesav Sofer explains that a person must have a sincere desire to bring

a Korbon Todah. This statement seems a bit too obvious. A Korbon Todah was a thanksgiving offering brought by someone who was saved from a dangerous situation. For example, he had been captured by bandits and was rescued. With this korbon, he thanked Hashem for saving him. After such an experience, the person would be ecstatic to be alive. Of course, he would want to bring a Korbon Torah thanking Hashem! Why does the verse need to tell us that he must have a sincere desire to bring the korbon? It is obvious.

The Kesav Sofer takes a deeper look at the Korbon Todah. Would a person rather be put into a dangerous situation and subsequently saved, or not get into danger at all? Of course, he would rather avoid the whole experience. Therefore, he really does not want to be put in a situation where he will ultimately need to bring a Korbon Todah. Therefore, he apparently does not bring the korbon with the full desire of his heart. he Kesav Sofer points out a fundamental mistake in this attitude. A person must be happy with the trouble that befalls him. Why? Because it came upon him to cleanse him of his aveiyros (sins). The heavenly punishment that he deserved for his aveiyros would have been far worse than the yissurin (suffering). Hashem gave him the lighter sentence – the yissurin – and then saved him from death. How fortunate is this person! He received his kapora (atonement) in olam haze. This is a “light sentence” compared to the retribution that awaits the sinner in olam habo. Therefore, the person should be happy even before the yissurin come. He knows they are far more pleasant than the alternative. here is a story that vividly illustrates this point. A chossid was suffering terrible yissurin. He was very poor, there was

illness in his family, and his non-Jewish neighbors were tormenting him. He decided to go visit the Rebbe to receive a bracha to end the yissurin. In the dead of winter, he made the long trip to the town where the Rebbe lived. The chossid was exhausted when he arrived. There was a line of other chassidim sitting in the well heated waiting room, waiting to see the Rebbe. He took a seat at the end and quickly fell fast asleep. The chossid began to dream a very disturbing dream. He had reached the end of his life, and had ascended to the Heavenly Court for his final judgment. He was called forward and led in front of a huge balance scale. The court first called for the chossid's mitzvos. A group of white angels appeared. He saw the prayers that he had properly prayed, the Torah that he had learned, and the acts of kindness that he had performed. The white "mitzvah angels" went up onto the right side of the scale and weighed it down. Next, they called for the chossid's aveiyros. In came a group of black angels. They were more numerous than the white "mitzvah angels". The time that he wasted when he could have been learning Torah, the money that he should have given to tzedaka but did not, the words of loshon hora that he spoke, and the missed and rushed prayers, were all faithfully brought up to the courtroom. They ascended onto the left side of the scale and weighed it down heavily. The chossid blinked his eyes. He could not believe it. How did he accumulate so many aveiyros? Did he not have any more mitzvos? The aveiyra side was far heavier! What was he to do? He was doomed. Then a third group of angels made their appearance. One represented a day that he went hungry without food. Another brought a time that he was sick in bed for two weeks with a high fever. They ascended

onto the right side of the scale,
along with the mitzvos. Another angel
came, telling of the insults that he suffered.
Another brought forth the prejudice from
the anti-Semites. They all went up onto the
right side of the scale, weighing it down
heavily. The two sides were almost equal.
They aveyros had only a slight edge.
ring out more yissurin,” the
chossid said. “But you have no more yissurin,”
was the reply of the Heavenly
Court. “No, no no! It can’t be. I want
more yissurin! More yissurin!” The chossid
screamed at the top of his lungs. “More
yissurin! More yissurin!” He jolted himself
awake from his dream, opening his eyes
to find himself still sitting in the Rebbe’s
waiting room. He was alive, boruch
Hashem. However, he was shaken with
the reality of the dream. Why had he
come here to the Rebbe? To rid himself
of the yissurin. What a foolish thought!
Yissurin were the best thing for him. They
would save him from a terrible fate in
olam habo. The chossid got up and left
without seeing the Rebbe. Let the yissurin
come. He would welcome them.

Kinderlach . . .

The best thing is to stay free of aveyros,
or to do teshuva on the mistakes that we
did make. When we leave ourselves with
aveyros that were not corrected, Hashem
gives us two alternatives. One is unpleasant,
and the other is terrible. Yissurin are
unpleasant, but punishment in olam habo
is terrible. Which one should we choose?
Dovid HaMelech summed it all up. “Fortunate
is the man whom Hashem afflicts”
(Tehillim 94:12). Kinderlach, we should
all be free of sin and never faced with this
choice. However, we should welcome
yissurin when they come, knowing that
they are far better than the alternative.

Important Announcement

Beginning Parashas Bamidbar
Printed sheets of Kinder Torah will be available only by subscription.
Up to 15 sheets per week - 2.4 ₪.
30 sheets - 4.8 ₪.
Please mail donations to:
POB 5338
Jerusalem, 91052
Or deposited directly in Bank HaDoar
Account number 7-65631-5
All subscription fees are deductible from
Maaser Kesafim.

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<http://www.aish.com/torahPortion/pArchive.asp?eventType=31&eventName=Emor>

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

http://www.aish.com/torahportion/family/Family_Parsha_Emor_5767.asp

Emor (Leviticus 21-24)

Family Parsha Emor 5767

From this week's Torah Portion

We each have the power to choose whether to be 'hurtors' or 'healers'. The choice comes down to whether we try to treat other people with respect, finding ways to make them feel good, or with disrespect, seeking to put the other guy down. This week's Torah portion describes the period of the year we are currently in, called 'counting the omer' Many centuries ago, a great tragedy took place at this time of year because some important people didn't treat each other with as much respect as they could have. So it's an especially good time to learn from that mistake and go out of our way to treat others right.

Story

In our story, a kid learns the difference between being a hurter and a healer.

"PUTTING UP"

"Hey Elephant!!!"

The big, heavysset boy looked up to see where the shout was coming from, but couldn't see anyone from where he was standing. Red-faced and angry, he continued walking down the corridor with his head down, and his spirits too.

Joey stuck his head up from where he'd been hiding behind the staircase and grinned. *That was a good one!* he thought to himself.

Suddenly, a group of kids started down the hallway and Joey got to work. One by one, Joey shot them down with nasty insults as they passed by.

"Hey Metal-mouth! Hey Cement-head! Hey Stringbean! Hey..."

Suddenly, Joey felt a heavy hand land on his shoulder. "Elephant," also known as Andy, had come up behind him without him realizing. *Pretty quiet for such a big guy,* was his first thought before true panic set in.

"You're gonna hit me, huh? Please don't hit me, I didn't mean it! I was just kidding around!" Joey pleaded for his life and well-being with perhaps the first hint of sincerity he'd ever felt in his entire life.

Andy looked down at Joey with something like pity in his eyes. "Hit you? Why should I hit you? What would that solve?"

Joey's jaw dropped open in surprise.

"But what I do want to know is why are you calling me and everyone else those names. It's not nice," said Andy.

"What do I care? I don't know why I do it. It makes me feel bigger to make everyone upset. It's cool to insult people."

"Well, I know something that is even more cool and more powerful..." said Andy.

Oh no! thought Joey. *Here it comes! He's gonna belt me!*

"...and that's to make people smile!"

"What?"

"Any idiot can hurt people's feelings and make 'em feel bad. But it takes real talent to make 'em feel good. Watch me," said Andy. "Have a great day Larry! You deserve it! Yo Mark -- good luck on your math test! Greg, you were great on the court last night! No one plays basketball like you do!"

One by one, the boys Andy called looked up, saw Andy's friendly face, and smiled and waved. They continued on down the hallway with a quicker, happier step. Andy folded his arms in satisfaction.

"What do you think?" he asked Joey. "Wanna give it a try?"

"Try!" said Andy.

Joey, still not fully sure that that the big guy wasn't going to crush him, decided to cooperate.

"Hey Freckle-face, I mean Stuart, Happy Birthday to you! You belong in the..."

Andy elbowed him hard. "Yeah, happy birthday! Have a great day! Hey Mike, Have a great one! Hey Jack, great answer in class today! Hey Mr. Goldstein! You gave a great lecture today..."

The hall was soon a mass of laughing, smiling, kids, and teachers. Andy and Joey looked at each other happily. "Thanks, Eleph...I mean Andy. Those guys were really happy, and you and I made it happen. This even beats ranking everyone out!"

"You bet, Joey. Just don't overdo it. They might end up leaving you back a year just to keep everyone in a good mood!"

Discussion Questions

Ages 3-5

How did Joey feel at first about his put-downs?

A. He felt it was fun to do

Q. How did he feel in the end?

A. He saw how much better it felt to make people happy and not sad.

Something to try: At least one time today, say something to someone that you think will make them feel good.

Ages 6-9

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

A. He felt he was cool and powerful to insult people and put them down, but once he experienced the power of making people feel good, his put down days were over.

Q. How do you think a person can use their words to heal and make people feel good?

A. Showing people we see the good in them-what they've accomplished, the challenges they've overcome, or just what's special about them, it can really lift them up and make a big positive, healing difference in their lives.

Spiritual exercise: Today, at least once, become a world-healer by saying something to someone that will make them feel good.

Ages 10 and Up

Q. Why do you think that our words have such a power to hurt or heal?

A. It may not seem like it, but human speech is one of the most awesome forces in the universe. It is the one power we have that defines us as uniquely human. Our words enter into the other person's very soul and can bring great healing-or great destruction. Let's make sure our words are words of healing

Q. What do you think motivates people to put others down?

A. Many people feel badly about themselves and feel that if they can put someone else down, they are somehow 'up.' But this isn't so, it only brings them down further. The most effective way to feel good ourselves is to focus on making someone else feel good.

Spiritual exercise: Today, at least once, become a world-healer by saying something to someone that will make them feel good.

Parsha Games

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

K-2

The parashah tells us about the major festivals and what we do on each of them

Middah/ Jewish Value

- **The names and mitzvot of the Festivals**

Activity

This activity is to reinforce the children's knowledge of the names of festivals (chagim) and which mitzvah belongs to which.

Have the following pictures for the different festivals

- Pesach - Matzot (cut from a Matzah pack)
- Shavuot - Sefer Torah
- Rosh Hashanah - Shofar
- Yom Kippur - non-leather shoes
- Sukkot- Succah and Arba'ah Minim (Lulav and Etrog)

Have the pictures on a table, or held up by some helpers so that the children can see them. Start talking about a festival without mentioning the name of it or the artefact connected to it. The children should guess the festival you are talking about and pick the appropriate picture. Sing a song about each festival as they guess it.

3-4

The parashah outlines the major Festivals of the Jewish Year and some key mitzvot

Middah/ Jewish Value

- **Celebrating our Jewish Year and it's mitzvot**

Activity

This activity is called 'Yom Tov Charades'.

The following are all described in the parashah:

- Shabbat
- Pesach
- Shavuot
- Rosh Hashanah
- Yom Kippur
- Sukkot
- Shemini Atzeret

Write each of these on a separate card.

Depending on the number of children, split them into individuals, pairs or groups. Give each a card with one of the above headings. They have to act out a relevant scene for the rest to guess.

5-6

In ancient Israel Jewish people were farmers. At harvest time, poor people would join the harvesting in the hope of collecting enough wheat to feed their families. There were three mitzvot associated with harvesting.

1. Leaving the corners of the fields unharvested.
2. Not collecting the 'gleanings', i.e. the stalks that may have fallen to the ground
3. Not returning to the fields to collect any forgotten sheaves.

In all these cases the wheat was left for the poor to collect. This meant that the poor were helped without them being embarrassed

Middah/ Jewish Value

- **Giving Tzedakah without causing embarrassment**

Activity

Here are four different situations regarding Tzedakah giving.

- 1. A tramp sitting on the floor in the street**
- 2. A charity collector outside the supermarket**
- 3. A 'Big Issue' seller**
- 4. Someone rings at your doorbell collecting goods for a charity shop**

Divide the children into groups. Each group has to act out one of the scenarios with two different endings - the right and the wrong way.