

NCYI Youth Groups Parshat Haazinu

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

Parsha Outline

- Moshe's song
- Moshe told to ascend Har Nevo

Parsha Summaries

http://www.chabad.org/parshah/article_cdo/aid/429583/jewish/Haazinu-Roundup.htm

Haazinu Roundup

Most of the *parshah* of Haazinu is a song. Moses sang this song to the Jewish people on the day he passed away, singing to them about their experiences together, rebuking them for the things they'd done wrong, and reminding them that even though G-d gets very angry at their sins, He will always come back to His people. Here are some quotes from the song, which is called, like the *parshah* itself, by its first word, *haazinu*, "listen." Remember that because it is a song, the words are sometimes unusual, with many metaphors and figures of speech:

Reminding them of how G-d took care of them:

"Because the Lord's portion is His people Jacob...He found them in a desert land, and in a desolate, howling wasteland. He encompassed them and bestowed understanding upon them; He protected them as the pupil of His eye. As an eagle awakens its nest, hovering over its fledglings, it spreads its wings, taking them and carrying them... So G-d guided them alone... He made them ride upon the high places of the earth, that they would eat the produce of the field. He let them suck honey from a rock, and oil from the mighty part of the mountain."

Rebuke and criticism:

"You forgot the [Mighty] Rock Who bore you; you forgot the God Who delivered you."

G-d's anger at their sins:

"And the Lord saw this and became angry, provoked by His sons and daughters. And He said, "I will hide My face from them. I will see what their end will be, for they are a generation of changes; they are not [recognizable] as My children whom I have reared."

In the end, G-d will come back to his people:

"Sing out praise, O you nations, for His people! For He will avenge the blood of His servants, inflict revenge upon His adversaries, and appease His land [and] His people."

At the end of the Parshah, G-d tells Moses to go up the mountain of Nebo. From there, he will see the Land of Israel, but he will not be able to enter. After he sees the land, G-d tells him, his soul will be gathered to heaven, and he will pass away.

http://www.chabad.org/parshah/article_cdo/aid/563275/jewish/Aliya-Summary.htm

Haazinu Aliya Summary

General Overview: The bulk of this week's Torah reading, *Ha'azinu*, consists of a poetic song delivered by Moses and Joshua. The song is a prophecy of what will transpire to the Jews – the good and the bad – until the end of times. The portion concludes with G-d commanding Moses to climb Mount Nebo, from where he would see the Promised Land before his passing.

First Aliyah: The heavens and earth, permanent fixtures of this world, are called upon to be witnesses to the words which Moses will now say. The Torah, Moses declares, is life to this world, much as rain and dew are to vegetation. G-d is righteous and just, and all corruption stems from His children, who are thankless and lack the wisdom to recognize the source of all their blessing.

Second Aliyah: Moses beseeches the Israelites to contemplate their history, starting with the generation of the Tower of Babylon. When that generation sinned, G-d could have destroyed humanity, but instead chose to spare them, only because of Israel -- G-d's portion -- which was destined to arise from those people. In the desert, in a "desolate, howling wasteland," G-d enveloped and protected the Israelites with clouds, caring for His nation as an eagle tenderly cares for his offspring, treating them like the pupil of His eye. "G-d alone guided them, and no other god was able to disturb them."

Third Aliyah: Moses then speaks of the Israelites' future. G-d settled them in the Land of Israel, the "peak of the earth." He provided them with their every need, the choicest produce, fruit and cattle. But Israel "became fat and rebelled," and abandoned the G-d that made them and provided them with all their wealth and fortune. Instead they strayed after idols and abominable activities.

Fourth Aliyah: G-d became incensed by His children's behavior. He decided to hide His face from them, and to send upon them invading armies, wild beasts, plagues, demons, and famine. If not for the obtuse nations who would have foolishly taken credit for Israel's demise, G-d would've utterly destroyed the Jewish nation.

Fifth Aliyah: If the nations were wise they would have understood that no nation could experience such utter devastation unless G-d had completely abandoned them and delivered them to their enemies. Otherwise, "How can one enemy pursue a thousand of Israel and two put ten thousand to flight?" Rather, the Israelites' misery came as a result of their actions, which resembled those of Sodom and Gomorrah, actions which G-d chronicled from the start. However, the time will then come when G-d will have a change of heart regarding His people. At that point He will ask them to note that all the gods which they had patronized were unable to help them when He unleashed His punishments against them, for only G-d has the ability to injure or heal, cause death or bring life.

Sixth Aliyah: Then G-d will turn His wrath against Israel's oppressors. "I will make My arrows drunk with their blood, My sword will consume their flesh." At that time, when G-d will avenge the blood of His servants, the nations of the world will sing the praises of Israel. With this, the song of *Ha'azinu* concludes.

Seventh Aliyah: Moses and Joshua teach this song to the Israelites. Moses implores the people: "Pay close attention to this: it isn't an empty teaching; it is our life, and with it we will long endure on our land." G-d then tells Moses to climb up Mount Nebo, from where he will view the land of Israel from afar before he passes away.

<http://ohr.edu/yhiy/article.php/3670>

Almost all of *Ha'azinu* is a song, written in the Torah in two parallel columns. Moshe summons the heavens and the earth to stand as eternal witnesses to what will happen if the Jewish People sin and do not obey the Torah. He reminds the people to examine the history of the world, and note how the Jewish People are rescued from obliteration in each generation - that G-d "pulls the strings" of world events so that Bnei Yisrael can fulfill their destiny as His messengers in the world. G-d's kindness is such that Israel should be eternally grateful, not just for sustaining them in the wilderness, but for bringing them to a land of amazing abundance, and for defeating their enemies. But, this physical bounty leads the people to become self-satisfied and over-indulged. Physical pleasures corrupt the morals of the people. They worship empty idols and powerless gods, and indulge in all kinds of depravity. G-d will then let nations with no moral worth subjugate Israel and scatter them across the world. However, their only purpose is as a rod to chastise the Jewish People. When these nations think that it is through their own power that they have dominated Israel, G-d will remind them that they are no more than a tool to do His will. The purpose of the Jewish People is fundamental - that man should know his Creator. Neither exile nor suffering can sever the bond between G-d and His people, and eventually in the final redemption this closeness will be restored. G-d will then turn His anger against the enemies of Israel, as though they were *His* enemies, showing no mercy to the tormentors of His people. G-d then gives His last commandment to Moshe: That he should ascend Mount Nevo and be gathered there to his people.

Parsha Songs

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

http://www.chabad.org/parshah/article_cdo/aid/573787/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=4162

http://www.chinuch.org/item_details.php?mid=4045

http://www.chinuch.org/item_details.php?mid=2953

http://www.chinuch.org/item_details.php?mid=395

http://www.chinuch.org/item_details.php?mid=1688

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

K-2

Questions

1. When Moshe warned Bnei Yisrael not to leave the Torah, he called for two special eidim (witnesses). What were they?
2. What word did Moshe use to call these witnesses?
3. Why did Moshe select these two eidim (two answers)?
4. Moshe reminded the Bnei Yisrael that when Hashem took them out of Mitzrayim, HaShem protected them like an eagle protects its babies. How does an eagle carry its babies differently than all other birds?
5. Why does the eagle carry its babies on its wings?
6. What did HaShem do to protect the Bnei Yisrael that was like an eagle?
7. What is Bnei Yisrael's key to life?
8. Why did HaShem tell Moshe to go up to the top of Har Nevo?
9. What incident is the reason for Moshe not being able to enter Eretz Yisrael?
10. How was Moshe going to die?

Answers

1. Shamayim and Aretz (heaven and earth)
2. Haazinu (listen, lend an ear)
3.
 - a. Because they will be around forever
 - b. They can deliver rewards and punishments to the Bnei Yisrael
4. An eagle carries its babies on its wings
5. To protect them from the arrows of hunters on the ground
6. At the Yam Suf, the cloud of the shechinah went between the Bnei Yisrael and the Egyptians to absorb the arrows and stones of the Egyptians
7. Torah
8. To see Eretz Yisrael from there, and then he would die on Har Nevo
9. The incident of Mei Merivah, in which Moshe hit the rock instead of speaking to it
10. With a kiss (neshikah)

3-4

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1. When Moshe warned Bnei Yisrael not to leave the Torah, he called for two special eidim (witnesses). What were they?
2. What word did Moshe use to call these witnesses?
3. Why did Moshe select these two eidim (two answers)?
4. How does Moshe remind the people to stay loyal to HaShem?
5. Moshe reminded the Bnei Yisrael that when Hashem took them out of Mitzrayim, HaShem protected them like an eagle protects its babies. How does an eagle carry its babies differently than all other birds?
6. Why does the eagle carry its babies on its wings?
7. What did HaShem do to protect the Bnei Yisrael that was like an eagle?
8. Why do all other birds carry their babies between their feet?
9. HaShem said that He would never destroy the Bnei Yisrael, even if they do aveirot. Why not?
10. Who is HaShem's chelek (portion)?
11. What is the only way Bnei Yisrael could defeat their enemies?
12. What is Bnei Yisrael's key to life?
13. Why did HaShem tell Moshe to go up to the top of Har Nevo?
14. What incident is the reason for Moshe not being able to enter Eretz Yisrael?
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Answers

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2. Haazinu (listen, lend an ear)
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 - a. Because they will be around forever
 - b. They can deliver rewards and punishments to the Bnei Yisrael
4. By teaching them the song of Haazinu
5. An eagle carries its babies on its wings
6. To protect them from the arrows of hunters on the ground
7. At the Yam Suf, the cloud of the shechinah went between the Bnei Yisrael and the Egyptians to absorb the arrows and stones of the Egyptians
8. To protect them from the eagle that flies above them
9. Because the nations of the world would boast about their power and the power of the avodah zarah to destroy the Bnei Yisrael
10. Bnei Yisrael
11. By placing their total trust in HaShem
12. Torah
13. To see Eretz Yisrael from there, and then he would die on Har Nevo
14. The incident of Mei Merivah, in which Moshe hit the rock instead of speaking to it

15. With a kiss (neshikah)

5-6

Questions

1. When Moshe warned Bnei Yisrael not to leave the Torah, he called for two special eidim (witnesses). What were they?
2. What word did Moshe use to call these witnesses?
3. Why did Moshe select these two eidim (two answers)?
4. How does Moshe remind the people to stay loyal to HaShem?
5. What two things are the Torah compared to?
6. In the song of Haazinu, what three things did Moshe compare HaShem to?
7. Moshe reminded the Bnei Yisrael that when Hashem took them out of Mitzrayim, HaShem protected them like an eagle protects its babies. How does an eagle carry its babies differently than all other birds?
8. Why does the eagle carry its babies on its wings?
9. What did HaShem do to protect the Bnei Yisrael that was like an eagle?
10. Why do all other birds carry their babies between their feet?
11. HaShem said that He would never destroy the Bnei Yisrael, even if they do aveirot. Why not?
12. Who is HaShem's chelek (portion)?
13. How does HaShem act toward us?
14. How did we act in return to HaShem?
15. How will HaShem repay us?
16. What is the only way Bnei Yisrael could defeat their enemies?
17. What is Bnei Yisrael's key to life?
18. Why did HaShem tell Moshe to go up to the top of Har Nevo?
19. What incident is the reason for Moshe not being able to enter Eretz Yisrael?
20. How was Moshe going to die?

Answers

1. Shamayim and Aretz (heaven and earth)
2. Haazinu (listen, lend an ear)
3.
 - a. Because they will be around forever
 - b. They can deliver rewards and punishments to the Bnei Yisrael
4. By teaching them the song of Haazinu
5. Rain and dew
6. A father, a rock, and an eagle
7. An eagle carries its babies on its wings
8. To protect them from the arrows of hunters on the ground
9. At the Yam Suf, the cloud of the shechinah went between the Bnei Yisrael and the Egyptians to absorb the arrows and stones of the Egyptians

10. To protect them from the eagle that flies above them
11. Because the nations of the world would boast about their power and the power of the avodah zarah to destroy the Bnei Yisrael
12. Bnei Yisrael
13. With great kindness and care
14. We were not loyal and did not follow Him
15. He will punish us instead of blessing us
16. By placing their total trust in HaShem
17. Torah
18. To see Eretz Yisrael from there, and then he would die on Har Nevo
19. The incident of Mei Merivah, in which Moshe hit the rock instead of speaking to it
20. With a kiss (neshikah)

Parsha Stories

http://www.chabad.org/parshah/article_cdo/aid/429589/jewish/Haazinu-Parshah-Lesson.htm

Haazinu Parshah Lesson

By [Malka Touger](#)

"Aren't you coming out for recess?" Rachel asked Dina.

"No," replied Dina with a slight air of importance. "Miss Katz said she wanted to speak to me privately in the teachers' room."

Leah, another seventh grader, thought Dina had raised her voice a bit so other girls would hear. As Dina left the classroom, Leah whispered to Rachel, "You know, ever since Dina was chosen as class president, she..."

"Oh, come on, Leah," Rachel interrupted her. "Let's not gossip. Besides, Dina is talented and she's a good organizer. She'll do a lot of nice things for our class."

Yet Leah was right about Dina, and their teacher had sensed it too. That is why she wanted to speak to her.

"Dina," began Miss Katz, as the two met in a private corner of the teachers' room. "I would like to share some thoughts with you from this week's Torah portion."

Dina was a bit surprised. A private Torah class, just for her, on Tuesday? She realized there must be something behind this, and listened intently as Miss Katz continued: "The

Torah tells us that both Moses and Joshua recited a song and spoke to the Jewish people. Our sages stress that, at this time, both Moses and Joshua were fulfilling the role of leader.

"Moses arranged for Joshua to speak before the people just as he himself did. Why did Moses do this? We read about many leaders who appointed their successors, but most did not put them in that position during their own lifetimes.

"But with Joshua, it was different. You see, Moses was concerned that people might not be sure that Joshua was able to lead.

"Our sages tell us that Moses did not want people to question Joshua's leadership, saying: 'Wait a minute -- you never said much during Moses' lifetime, now how can we be sure that you have something to say and can lead us?' So Moses stood Joshua by his side and had him recite the song as a leader."

"But Miss Katz," asked Dina. "Why would people think that Joshua was not a capable leader?"

"Our sages tell us that everyone expects a leader to show his importance. But Joshua 'never lifted his head.' He was always humble, attending to Moses like a faithful servant.

"Moses raised up Joshua in his own lifetime, because Joshua never 'raised his head' on his own. Even when he was given the leadership role, he did not feel his importance."

Miss Katz looked at Dina and knew she didn't have to say another word. Dina was as bright as she was talented, and she understood the lesson.

<http://ohr.edu/yhiy/article.php/Parshat-Ha-azinu.pdf?docid=3672&ie=1&showobject=1>

LESSONS FROM THE PARSHA

TESHUVA MI'AHAVA

"Boruch Hashem for Shabbos, Abba." "Absolutely, Chaim. Shabbos is Hashem's precious gift to our nation. I feel a special gratitude to Hashem on this particular Shabbos." "Why is that, Abba?" "We are now between Yom Kippur and Succos. We are so busy preparing for the upcoming *chag*. This day of rest is so wonderful. It gives us a

chance to rest physically from all of the work. More importantly, we have the opportunity to stop and think; to contemplate what we have accomplished in the past, and what we hope to achieve in the future.” “That is always good advice, Abba. Did you have something particular in mind?” “Yes, Chaim. We have spent the past forty days from Rosh Chodesh Elul until Yom Kippur fervently doing *teshuva*. We knew that these were days of judgment, and we fervently tried to correct our mistakes. We were motivated by the fear of a harsh judgment. This is called *teshuva mi’yira* (from fear). Ahead of us is Succos. We will leave our comfortable homes for seven days and sit in the shade of the Succah. There, sheltered under Hashem’s wings (so to speak), we will delight in His Presence. This is also *teshuva – teshuva mi’ahava* (from love). It is fundamentally different from *teshuva mi’yira*. It is motivated by an intense love of Hashem, and a desire to be close to Him. Who would ever think of disobeying someone whom he loves so much?”

“What is the source of this great love for Hashem, Abba?” Gratitude is a *yesod* (foundation) of Ahavas Hashem. We remember the wonderful things that Hashem has done and continues to do for our nation in general and us in particular. This awakens in us a tremendous feeling of *hakoras hatov* (gratitude). With this feeling in our hearts, it becomes easy to love the One to who we are so grateful.” “Abba, the parasha speaks about this very point.” “Yes, Chaim. It is so appropriate that we read parashas Haazinu on the Shabbos before Succos. Moshe Rabbeinu’s beautiful song includes verses of praise of Hashem’s kindness to His chosen nation – Klal Yisrael. ‘Hashem’s portion is His people . . . He discovered them in a desert land . . . He preserved them like the pupil of His eye . . . He carried them like an eagle carries its young . . . Hashem alone guided them . . . He fed them with the choicest delicacies . . .’ (adapted from Devarim 32:9-14). Hashem’s has been kind to us from our very inception as a nation. And He continues giving us the best to this very day. Therefore, we go with great love and sit in His Succah. We return to Him with deep everlasting gratitude and love.”

Kinderlach . . .

The Succah is a place to come very close to Hashem. His Shechina (Divine Presence) is there. We have the opportunity to spend time with Him and enjoy His company for seven days. However, we need preparation. Now is the time to contemplate Who He is, and what He has done for us. Begin with parashas Haazinu. Think about all of the chassodim (acts of kindness) that He did for our forefathers. Then think about your own life, and how Hashem has helped you and continues to assist you every moment of every day. You will become so filled with gratitude and love, that you will want to spend every moment with Hashem and fulfill His mitzvos with all of your koach. Then go sit in the Succah, and perform the mitzvos of the chag with all of your heart. Hashem loves you and you love Him. This is the ultimate teshuva – teshuva mi’ahava.

DEEP MEANING

“Okay, let’s go over this again, Chaim. Who was the sister of Lotan?” “Ummm . . . Adda?” “No, she was the mother of Elifaz” “Ummm . . . Bosmas?” “No, she was the mother of Reuel. Do you want to try again, or do you want me to tell you the answer?”

“Please tell me, Abba.” “Timna was the sister of Lotan.” “Now I remember. Abba, may I ask you a question?” “Of course, Chaim.” “I hope it is not out of line.” “Don’t worry, Chaim.” “Why do I have to know who the sister of Lotan was? I know that it is written in the Torah, but do I need to know everything that is written in the Torah? Aren’t some things more important than others?” “Chaim, Rashi address that very question in this week’s parasha.” “Really? Where?” “The verse states, ‘For it (the Torah) is not an empty thing for you. For it is your life’ (Devarim 32:47). Empty? Who would ever possibly think that the Torah is empty, *chas veshalom* (Heaven forbid).” “No one, Abba.” “Exactly, Chaim. Therefore, the verse must be teaching us something. Rashi explains it by using the very same verse that we are learning. Timna was from a royal family. Her brother, Lotan was one of the princes of Seir. She could have married one of the princes of her own nation. Yet, she chose instead to be a concubine to Eisav, the descendant of Avraham. This demonstrates the greatness of Avraham Avinu. Timna would rather be a concubine in Avraham’s house than a princess in her own nation.” “Wow, Abba.” “Yes, Chaim. Rashi here in Parashas Haazinu explains that nothing in the Torah is empty of meaning. If you search, you will be rewarded. Our sages found deep meaning to the words, ‘And Timna was the sister of Lotan.’” “Abba, you have given me a whole new perspective on my learning. All of the Torah that I learn is very meaningful. If I don’t see the meaning right away, I just have to search a little harder.” “Chaim, with an attitude like that, you are on your way to becoming a *talmid chochom*.”

Kinderlach . . .

What is the excitement of receiving a gift? Unwrapping it. Sometimes there are several layers of wrapping paper. As you remove each one, your excitement grows. Sometimes the deep meaning of a verse or a Mishna or a Gemora is “hidden”. We have to get to work “unwrapping” it. Layer by layer. Until we get to the gift. A real treat. Enjoy those sweet words of Torah, kinderlach. They are the best.

<http://www.aish.com/torahportion/pArchive.asp?eventType=53&eventName=Ha%26%2339%3Bazinu>

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

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

Ha'azinu (Deuteronomy 32)

Less Is More

From this week's Torah Portion

One of the lessons of Sukkot is that we don't need to have a lot of 'things' in order to be happy. Sukkot is called the 'holiday of joy' - the happiest time in the Jewish calendar - yet during the holiday we leave our big, comfortable homes and spend most of our time in small, simple thatched huts. The 'simple' joy of Sukkot gives us the valuable gift of knowing how to be happy - even with less.

Story

In our story, a kid discovers that less can be more.

SIMPLY PERFECT

"Mom, I can't even fit all of my clothes into these measly closets!" Josh cried out glumly as his mother walked past his bedroom carrying a moving-carton.

"Well, maybe that means you have too many clothes," she grinned.

Hah, hah, very funny! the boy thought. There had been *plenty* of room for his stuff in the big house where they used to live.

"Why did we have to move into this dumb, tiny condo, anyway?" he blurted out to no one in particular, as his mother had already moved on. Not that it mattered, he already knew the answer - it had to do with his dad getting a different kind of a job - but that didn't mean he had to be happy about it.

After finally squeezing the last hanger onto the closet rod, Josh plopped down on his bed and looked around. True, he had all his furniture like in his old room, but now there wasn't space for almost anything else. Feeling claustrophobic and just plain mad, Josh stepped outside to get some air. He leaned over the railing of their condo's small porch - nothing at all like the big back yard they used to have - and sighed.

"Hey, are you new here?"

Josh heard a voice call out, but couldn't figure out from where.

"Up here, man."

Josh craned his neck upward to see a smiling, freckled-faced boy about his age, looking down at him from the porch above.

"You just moved in, right?" the kid went on.

"Yeah."

"Well, I'm Steve - we're neighbors from now on."

"Uh, hi. I'm Josh."

"Hi Josh. You like playing street hockey?"

Josh nodded, his face brightening - he'd been part of an official street-hockey league where he used to live.

"Well, me and some other kids from here play every afternoon at parking lot 'C'. I'm going now from out front - wanna come?"

"Um ... sure. Just give me a minute." Josh ran back inside and started rummaging through the cartons that had his sports equipment. In his old house, he'd kept all this stuff neatly in an equipment locker in their big garage. Here they didn't even *have* a garage.

He fished out his pro-style helmet, knee, shoulder and elbow pads, laced on his official hockey shoes and slipped his mesh, league jersey over his head. Then he reached under his bed, grabbed his fiberglass, pro-curve stick. All this stuff had cost a lot, but it was worth it. You needed the best equipment if you wanted to really enjoy the game. He quickly told his mom where he was going and sprinted out the door.

Steve was there, waiting.

"Let's go," Steve said, giving Josh a strange look.

Josh noticed that Steve wasn't wearing - or even carrying - his uniform or pads or anything. *The guys in the league here must have a private locker room where they keep their stuff, in the gym the kid had said was at the end of the parking lot.*

Or so Josh thought. Because a minute later when they got there, he realized not only was there no locker room, there wasn't even a gym. Just a group of kids in their regular clothes, laughing and running around with old, beat-up hockey sticks in the parking lot. His face fell.

This wasn't a hockey league! It was just a dumb, little pick-up game - small and shabby - like everything in this dumb place, they'd moved to!

"Josh, you'll play on my team," Steve said, waving the kid into the action. Well, he was already here, he might as well play - just this once.

Before he had a chance to think, someone had shot the hockey ball (at least they had one of those!) his way. Soon he was running and mixing it up with the guys who, he had to admit, played pretty well. In fact, since they weren't as loaded down as he was, they were moving so fast he could hardly keep up.

As the game went on, more and more of Josh's fancy, official equipment came off, until he was running around looking like the rest of the guys, laughing

with them - and having a blast! Could it be that having fancier stuff - or a bigger house - wasn't what made a person happy, after all?

"Great game Josh!" Steve slapped him on the back. "Tomorrow, same *time* same *place*."

"You bet!" Josh nodded, thinking to himself that though he was surely in a different, more simple *place* than he'd been used to, there was no reason from now on he couldn't have just as good a *time*.

Discussion Questions

Ages 3-5

Q. How did Josh feel at first about the new place where they had moved?

A. He didn't like it, because it wasn't as big or fancy.

Q. How did he feel in the end?

A. He felt like he could be happy there even if it was more simple.

Ages 6-9

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

A. He felt that having nice stuff and a big house were what made a person happy, but after having to move and live in a more simple way he discovered that happiness wasn't about what you do or don't have.

Q. Then, what *is* the key to happiness?

A. Happiness comes when we're content with what we have (even if it's less than we'd hoped) and find a way to make the most of whatever we do have.

Ages 10 and Up

Q. Do you think having more possessions would cause a person to have more, or less, worries?

A. Surprisingly, our sages teach that the answer is 'more.' Once a person can meet his very basic bottom-line needs, having more things to take care of, protect, etc., only worries and weighs him down.

Q. Can a person be poor and still be rich? How?

A. True wealth is a sense of contentment and a feeling that one's needs are being provided for. A person who builds a strong, close relationship with God, who is the ultimate provider, will feel content and in 'good hands' no matter what

is going on in his external life. A connection with God is the one investment that never fails and always pays dividends.

Parsha Games

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

K-2

When the Bnei Yisrael left Egypt they lived in the Midbar/desert in huts. We build our own sukkot to remind us of this time

Middah/ Jewish Value

- **Celebrating the Festival of Sukkot**

Activity

We eat in our sukkah and try and 'live' in our sukkah for the seven days of Sukkot. We decorate the sukkah and invite guests to join us in it. The top of the sukkah is covered with 'sechach' or covering, made of leaves and branches, or sometimes bamboo.

Tell the story 'Gideon goes to get the Sechach'. It would be useful to have a picture of each of the different trees, so that after telling the story you could show the pictures and familiarise the children with trees that grow in Israel and are part of the 'Shivat Haminim' or 'Seven Kinds'.

Gideon Goes to Get the Sechach

Gideon and his family live in Israel. Gideon's daddy was busy building the Sukkah. It was a nice Sukkah! Gideon was very proud that his family would have their own Sukkah. He wanted to help.

"I will go and get the Sechach for the roof!" he said to his Daddy, and off he went.

First he went to the cypress tree and said:

"Cypress tree, cypress tree, look at me! Please let me have some of your branches for the Sechach on our Sukkah!"

"Oh no, Gideon" said the cypress tree. "Look and you can see that a bird has built a nest among my branches. If you cut my branches you will disturb the nest and frighten all the birds."

Gideon then went to the fig tree and said:

“Fig tree, fig tree, look at me! Please let me have some of your branches for the Sechach on our Sukkah!”

“Oh no, Gideon” said the fig tree. The figs on my branches are not ripe yet. They must still remain on the tree. You must not cut my branches or the figs will all be wasted.”

Gideon then went to the olive tree and said:

“Olive tree, olive tree, look at me! Please let me have some of your branches for the Sechach on our Sukkah!”

“Oh no, Gideon” said the olive tree. “Look how many olives are growing on my branches: hundreds of them. You can’t cut my branches now or there won’t be any oil from all my olives.”

Gideon then went to the pomegranate tree and said:

“Pomegranate tree, pomegranate tree, look at me! Please let me have some of your branches for the Sechach on our Sukkah!”

“Oh no, Gideon” said the pomegranate tree. “You can have my pomegranates to hang in your Sukkah to make it beautiful, but you cannot cut off my branches.”

Gideon took the pomegranates and thanked the tree, and went to the date palm tree.

“Date palm tree, date palm tree, look at me! Please let me have some of your branches for the Sechach on our Sukkah!”

I have been to the cypress tree, I have been to the fig tree, I have been to the olive tree, I have been to the pomegranate tree, and none of them would give me their branches. Please will you help me and give me some of your branches?”

“With pleasure, Gideon!” said the date palm tree. “Look at my branches that are all bent. Take a saw and saw them off and use them all for your Sukkah. By next year I will have grown some new ones.”

Gideon ran to tell his daddy, who came with his saw and cut the branches of the date palm tree. Together they carried the branches back to the Sukkah and put them on the top to make the Sechach.

Gideon was very happy that he had been able to help make the Sukkah.

3-4

Moshe speaks to the people and tells them to remember their history and ask the older generation about their heritage

Middah/ Jewish Value

- **Knowing our Jewish history**

Activity

At which times of the year do we remember different times in our Jewish history?

With the children sitting in a circle have a discussion by asking what our festivals commemorate.

Do any of the children have a relative or older friend who tells them about different stories or experiences of Jewish life?

5-6

Moshe speaks to the people shortly before he dies. He speaks in the form of a poem, and it is mainly a prophecy of what will happen to the Bnei Yisrael in the future, depending on whether they keep Hashem's commandments or not

Middah/ Jewish Value

- **Living our lives according to the values of the Torah**

Activity

Most of this parashah, which is a poem or song which Moshe says to the people, is written in a special way in the Torah. If you look you will see it is written in two columns.

Moshe tells the people to remember their history and ask the older generation about their heritage (Chapter 32 Verse 7), and later on in the parashah is a reference to the duty of telling the next generation to keep the laws of the torah (Chapter 32 Verse 46). From this we see the importance of passing on values from the Torah in our own families.

Can members of the group think of examples of good traits or values that have been passed on to them from their family members? Are there ways of doing things or projects that they would like to get involved in because of the example that has been set to them by, for example, a grandparent, or other family member?