

NCYI Youth Groups Parshat Kedoshim

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

Parsha Outline

- Laws for a Holy nation
- Laws for the First Fruits (Bikkurim)
- The consequences for forbidden practices and forbidden relationships

Parsha Summaries

http://www.chabad.org/parshah/article_cdo/aid/381770/jewish/Kedoshim-Roundup.htm

Kedoshim Roundup

Kedoshim means "holy" and the Parshah of Kedoshim begins with G-d telling us: "You should be holy because I, your G-d, am holy." But how can we be holy? By doing the mitzvot that G-d commands. The rest of the Parshah Kedoshim gives us many different mitzvot through which we can be holy. Some of the mitzvot given in this Parshah are:

- do not lie
- do not steal
- don't swear falsely
- don't withhold your worker's wages--if somebody works for you, pay him right away
- don't bear a grudge
- don't take revenge
- don't spread gossip about others
- keep Shabbat
- stand up when somebody respectable comes into the room
- give charity to the poor
- respect the elderly
- when a person gathers the wheat from his field, he should leave a corner for poor people
- and a very important mitzvah: "Love your fellow as yourself."

http://www.chabad.org/parshah/article_cdo/aid/502749/jewish/Aliya-Summary.htm

Kedoshim Aliya Summary

General Overview: Dozens of commandments are discussed in this week's reading, *Kedoshim*. Among them: various mandatory gifts for the poor, love for every Jew, prohibition against sorcery, honesty in business dealings, and sexual morality.

First Aliyah: G-d commands the Jewish people to be holy. This section then briefly discusses several laws: revering parents; observing the Shabbat; prohibitions against idolatry; the obligation to burn "leftover" sacrificial flesh; the obligation to leave certain parts of one's harvest for the poor; not to lie, cheat, withhold wages, swear falsely, curse or mislead another.

Second Aliyah: More mitzvot: Not to pervert justice, gossip, be indifferent to a fellow's predicament, hate a fellow Jew, bear grudges, or take revenge. To reprimand a sinner, and to love every Jew. The following statutes are also given here: not to sow a field with two kinds of seed, wear a garment made of a mixture of wool and linen (*shatnez*), or crossbreed animals. The section concludes with the laws of one who commits adultery with a half-free maidservant.

Third Aliyah: We are introduced to the laws of "*orlah*," the prohibition against eating the fruit of a new sapling for the first three years, and the obligation to sanctify the fruit of the fourth year. We are enjoined not to engage in witchcraft or prostitution, or tattoo our bodies. Men are instructed not to destroy the hair at the edges of their scalp or the corners of their beards. We are commanded to observe the Shabbat; respect G-d's sanctuary, Torah scholars and the elderly.

Fourth Aliyah: We are commanded to love converts. We are also enjoined to be truthful in business dealing by maintaining honest weights and measures.

Fifth Aliyah: The Torah prescribes capital punishment for one who worships *Molech*; a form of idolatry which required human sacrifices. The Torah also describes the punishment which will befall the nation if they neglect to punish *Molech* worshippers.

Sixth Aliyah: The Torah sets the punishments for individuals who curse their parents and those who engage in prohibited sexual relations.

Seventh Aliyah: We are instructed not to follow the customs and traditions of the heathens, and to be meticulous about eating only kosher foods. The Torah portion ends on the same note as it started -- an enjoinder that we be holy.

<http://ohr.edu/yhiy/article.php/3483>

The nation is enjoined to be holy. Many prohibitions and positive commandments are taught:

Prohibitions: Idolatry; eating offerings after their time-limit; theft and robbery; denial of theft; false oaths; retention of someone's property; delaying payment to an employee; hating or cursing a fellow Jew (especially one's parents); gossip; placing physical and spiritual stumbling blocks; perversion of justice; inaction when others are in danger; embarrassing; revenge; bearing a grudge; cross-breeding; wearing a garment of wool and linen; harvesting a tree during its first three years; gluttony and intoxication; witchcraft; shaving the beard and sideburns; tattooing.

Positive: Awe for parents and respect for the elderly; leaving part of the harvest for the poor; loving others (especially a convert); eating in Jerusalem the fruits from a tree's 4th year; awe for the Temple; respect for Torah scholars, the blind and the deaf.

Parsha Songs

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

http://www.chabad.org/parshah/article_cdo/aid/573749/jewish/Parshah-Song.htm

Lyrics:

Chorus: "Kedoshim tihiyu ki kadosh ani"
Hashem said, "I am holy, so you must be."
To become holy, to Hashem be close
Follow the Torah, do the Mitzvos

Moshe taught the Bnei Yisroel to keep
The dinim of the land and what to reap

When a farmer harvested his field
And he thanked Hashem for his yield

The farmer left over a corner of his land
For the benefit of any man
The poor could take of all the things that grow
Without feeling humble and low

Chorus:

How can we all be holy each day
Whether at home, in school or play?
By giving thanks to Hashem, when we awake
By a bracha, when food we take

When we see an older person, one who is wise
To show our respect we rise
We try to correct others when they do wrong
Because to Hashem we belong

Chorus:

Parsha Questions & Answers

Selected from the following websites:

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

<http://ohr.edu/yhiy/article.php/911>

http://www.chinuch.org/item_details.php?mid=1665

http://www.chinuch.org/item_details.php?mid=4149

http://www.chinuch.org/item_details.php?mid=4032

http://www.chinuch.org/item_details.php?mid=383

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. How do we become kadosh?
2. When commanding to fear our parents, why is the mother mentioned before the father?

3. Why is Shabbat mentioned in the same verse that commands us to fear our parents?
4. What are some examples of honoring parents (kavod)?
5. What are some examples of fearing parents (mora)?
6. What is meant by Lifei Iver Lo Titen Michshol (in front of a blind man do not place a stumbling block)?
7. What is meant by nekamah (revenge)?
8. What is meant by netirah (bearing a grudge)?
9. Which mitzvah is called klal gadol batorah – the big rule of the Torah?
10. What is the mitzvah of Lo Telech Racil Be'amecha, you should not go as a tale bearer among your nation?

Answers

1. We separate ourselves from aveirot.
2. To remind us that even though we naturally fear our father we must fear our mother equally.
3. To teach us that we may not listen to our parents if they tell us to commit an aveirah.
4. Feeding, clothing, escorting, helping them, etc.
5. Not sitting in their seat, not contradicting them, etc.
6. This means that you may not mislead anyone in anyway.
7. You wouldn't lend me when I asked, so now I won't lend you.
8. Even though you wouldn't lend me when I asked, I still will lend you.
9. Ve'ahavta Lerei'acha Kemocha
10. Not to speak Lashon hara.

3-4

Questions

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4. What are some examples of honoring parents (kavod)?
5. What are some examples of fearing parents (mora)?
6. What is Pe'ah?
7. What is leket?
8. What is meant by Lifei Iver Lo Titen Michshol (in front of a blind man do not place a stumbling block)?
9. What is meant by nekamah (revenge)?
10. What is meant by netirah (bearing a grudge)?
11. Which mitzvah is called klal gadol batorah – the big rule of the Torah?

12. What is the mitzvah of Lo Telech Racil Be'amecha, you should not go as a tale bearer among your nation?
13. How do we do the mitzvah of respecting the Beit Hamikdash today?
14. What do we do when a talmud chacham comes into the room?
15. When rebuking someone, what sin must one be careful to avoid?

Answers

1. We separate ourselves from aveirot.
2. To remind us that even though we naturally fear our father we must fear our mother equally.
3. To teach us that we may not listen to our parents if they tell us to commit an aveirah.
4. Feeding, clothing, escorting, helping them, etc.
5. Not sitting in their seat, not contradicting them, etc.
6. Leaving a corner of the field for the poor.
7. Leaving fallen or dropped produce for the poor.
8. This means that you may not mislead anyone in anyway.
9. You wouldn't lend me when I asked, so now I won't lend you.
10. Even though you wouldn't lend me when I asked, I still will lend you.
11. Ve'ahavta Lerei'acha Kemocha
12. Not to speak Lashon hara.
13. We must respect a shul, and any place where Torah is learned (even a classroom).
14. We stand up out of respect for the Torah he has learned.
15. Causing public embarrassment.

5-6

Questions

1. What does kedoshim mean, and why should Jews be kedoshim?
2. How do we become kadosh?
3. What is kilayim, and how does this affect mating animals, planting, and clothing?
4. When commanding to fear our parents, why is the mother mentioned before the father?
5. Why is Shabbat mentioned in the same verse that commands us to fear our parents?
6. What are some examples of honoring parents (kavod)?
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10. What is meant by Lifei Iver Lo Titen Michshol (in front of a blind man do not place a stumbling block)?
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12. What is meant by netirah (bearing a grudge)?

13. Which mitzvah is called klal gadol batorah – the big rule of the Torah?
14. What is the Mitzvah of Betzedek Tishpot Amitecha?
15. What is the mitzvah of Lo Telech Racil Be'amecha, you should not go as a tale bearer among your nation?
16. How do we do the mitzvah of respecting the Beit Hamikdash today?
17. What do we do when a talmud chacham comes into the room?
18. When rebuking someone, what sin must one be careful to avoid?
19. What will result if the Jewish people ignore the laws of forbidden relationships?
20. Which of the forbidden relationships listed in this week's parsha were practiced by the Canaanites?

Answers

1. It means holy, separate/different, and special. We should be so because Hashem is that way.
2. We separate ourselves from aveirot.
3. Kilayim are forbidden combinations. One may not mate two different kinds of animals together, one may not plant two kinds of plants together or graft part of one plant to another, and one may not wear shaatnez, a combination of wool and linen.
4. To remind us that even though we naturally fear our father we must fear our mother equally.
5. To teach us that we may not listen to our parents if they tell us to commit an aveirah.
6. Feeding, clothing, escorting, helping them, etc.
7. Not sitting in their seat, not contradicting them, etc.
8. Leaving a corner of the field for the poor.
9. Leaving fallen or dropped produce for the poor.
10. This means that you may not mislead anyone in anyway.
11. You wouldn't lend me when I asked, so now I won't lend you.
12. Even though you wouldn't lend me when I asked, I still will lend you.
13. Ve'ahavta Lerei'acha Kemocha
14. To judge each person favorably.
15. Not to speak Lashon hara.
16. We must respect a shul, and any place where Torah is learned (even a classroom).
17. We stand up out of respect for the Torah he has learned.
18. Causing public embarrassment.
19. The land of Israel will spit them out.
20. All of them.

Parsha Stories

http://www.chabad.org/parshah/article_cdo/aid/669342/jewish/Living-with-the-Parsha.htm

Living with the Parsha: Spiritual Pizza

By [Sara Lowenthal](#)

"Yay! We get to go for Pizza!" Ben was delirious with happiness as he came charging through the front door of his house, waving a white sheet of paper.

"What's this?" his mother asked curiously, taking the paper from his hand.

"It's a permission slip – we finally earned enough points in Mr. Cohen's class to win the prize of pizza! Tomorrow, Mr. Cohen is taking us to the Tasty Pizza Store!"

Ben's mother smiled as she began to fill out the form. "Hmmm... it says I should check off how many slices of pizza you want – should I check off two?"

"No – six."

Ben's mother looked at her son, hoping he was just kidding. Unfortunately he was serious, and repeated his request.

"Mom – I really love pizza! Even if I will be full, I want to eat all six pieces!"

His mother slowly put her pen down and motioned for him to be seated.

"Ben," she began, "this week's Torah reading, *Kedoshim*, be holy, talks about how a Jew should behave in the pizza shop."

"Really?" asked Ben, "How does the Torah talk about it?"

"Well, there are three Divine commandments, one right after the next, at the beginning of the Torah reading."

"Sure, I know: Be a Holy Nation, Honor your mother and father, and keep Shabbat."

"That's correct. Now, the way we can be a Holy Nation is by making sure that when we eat, drink, or do our daily business, we do it in a refined manner, as befitting a refined person."

Ben sighed – "Okay... I suppose eating six slices of pizza is not a way of acting refined and holy, but why are you telling me this? I am just a kid! I'm not even *Bar Mitzvah* yet."

Ben's mother smiled. "The next commandment – about honoring your parents – teaches us that parents need to educate their children in this manner."

Ben tried again. "But Mom – it is so hard! How does G-d expect us to be able to limit ourselves from enjoying all the good stuff in this world? I mean – I say, just dive in!"

His mother laughed. "The Torah answers this as well through the third teaching in the beginning of *Kedoshim*. By telling us to keep Shabbat, it reminds us that we have a spark of G-d within us and therefore the ability to draw down G-dliness into this world and to act in a spiritual way, whatever we are doing, including eating pizza."

Ben gave half a smile. "I suppose six slices of pizza is not such a spiritual way of eating. What about three? "

<http://ohr.edu/yhiy/article.php/Parshat-Kedoshim.pdf?docid=3492&ie=1&showobject=1>

LESSONS FROM THE PARSHA

THE HOUSE OF HASHEM

Did you hear the news about Mr. Finagler?" "No, what happened to him?" "He has been appointed Secretary of State." "I am sure he is very happy." "He certainly is. He has been maneuvering in political circles for years to get an appointment like this. He works day and night going to all of the party's functions – dinners, campaigns, and fund raising events. He pushes himself to the limit doing 'favors' for the right people, trying to gain their approval. He has one singular goal in mind – to get close to the president. Now, with all of his efforts, he has reached a pinnacle. He is the Secretary of State." "It is amazing what people will do to get close to someone in a powerful position. They are willing to sacrifice tremendous amounts of time and effort. Mr. Finagler should be an inspiration for all of us." "Really? A politician? Inspiration? I would have thought the opposite. The Mishna in Pirkei Avos (1:10) tells us to hate being in a position of power, and warns us not to be friendly with government authorities. Another Mishnah (2:3) heeds us to be careful around government officials. They only act to serve their own interests. Mr. Finagler is the epitome of someone acting only for his own interest."

True. However, I was speaking about another aspect of his rise to political power. The Chofetz Chaim in his sefer 'Torah Ore,' chapter seven, uses the politician to illustrate an important concept. He begins by elucidating a verse in this week's parasha. 'You shall be holy, for I Hashem am holy; and I have separated you from the nations to be Mine' (Vayikra 20:26). A person's madrayga (spiritual level) in olam habo is dependent upon how much holiness he acquires in this world. When he sanctifies himself, by learning Torah and performing mitzvos, he brings himself closer to Hashem's holiness, as the verse states, 'You shall be holy, for I Hashem am holy.' How does this work? The Almighty draws us as close to Him as we want to be. As we become holier, He responds in kind by drawing us nearer to His Holiness. The Chofetz Chaim adds, 'You should

know that bringing one's soul close to the Almighty is the greatest possible pleasure that can possibly exist in the universe. This is what Dovid HaMelech requested (Tehillim 27:4). "One thing I ask of Hashem; that I shall seek. May I dwell in the house of Hashem all the days of my life, to behold the sweetness of Hashem and to visit His Sanctuary." To sit in Hashem's house and behold His sweetness is the greatest pleasure of eternal delight. We have no way to measure its value." "That alone should be motivation enough to get close to Hashem." "You are right, however, the Chofetz Chaim concludes with the parable of the politician. We see how he works day and night to try to advance himself closer to the president. He pursues even the smallest possibility of success with all of his might. If this is how a person conducts himself with an earthly ruler, who is mere flesh and blood, how much more so should we make our way closer and closer to the King of Kings! We must learn His Torah and perform His mitzvos with all of our might, all of the time. That is the way to move up the ladder into Hashem's inner circle. He will respond in kind by coming closer to us, and in so doing give us the greatest pleasure possible in the universe."

Kinderlach . . .

Who wants pleasure? Everyone. Where is the greatest pleasure? At the top. The top of what? The top rung of the spiritual ladder to success. There you will find the ultimate closeness to the Almighty. Just as the politician puts all of his effort into climbing the political ladder to success, so too we must put our full strength into ascending the spiritual ladder. Just as each step brings the politician closer to the president, so too each mitzvah brings us closer to Hashem. Get to the top, kinderlach, and fulfill Dovid HaMelech's ambition. Dwell in the house of Hashem all the days of your life, to behold the sweetness of Hashem and to visit His Sanctuary.

FEAR

Man shall fear his mother and his father" (Vayikra 19:3). The root word yira (fear) describes the reverence that a person must have for his parents. The Sefer Charedim (9:26) explains that this is a very strong word, used to describe the awe that a person must have for the King of Kings. An absolute ruler can send a person to his death. Therefore, one is in awe of him and fears for his life. This is the same reverence that one should have for his parents.

Imagine a son who has become a very successful person. He is the head of a well-known organization. He is wearing the finest clothing and presiding at a very important meeting. Into this meeting walk his father and mother. Without hesitation, they approach their son and begin to tear his clothes. Can you imagine the humiliation? Next they proceed to hit him on the head and spit in his face. Their son is in utter disgrace, the laughingstock of the entire organization. Yet he cannot show the slightest sign of anger or take revenge in any way. Rather he must be quiet out of fear of Hashem and the awe of His Greatness (Shulchan Aruch Yoreh Deah 240:3). For the Torah equates the fear of parents to the fear of the Holy One.

Kinderlach . . .

We should never suffer humiliation and embarrassment from our parents. That is the ultimate test of fearing them. We face many smaller tests every day. We fulfill the mitzvah of fearing them by not sitting or standing in their regular place, not contradicting or verifying their words, and not calling them by name. In our days, we are familiar with fear. Danger is all around us. Use that emotion constructively, by directing it toward those whom we must really fear. Our parents and Hashem.

Parasha Questions:

- What terrible things happen to a man who gives his son to the idol Molech? (20:2,3)
- Name three types of forbidden mixtures (19:19)
- How do we describe a dayan (Rabbinical judge) who corrupts the din (Torah law)? (Rashi 19:15)
- How do we honor a chochom? (Rashi 19:32)

Important Announcement

Beginning Parashas Bamidbar
Printed sheets of Kinder Torah will ם"לא
be available only by subscription.
Up to 15 sheets per week - 2.4 ₪.
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<http://www.aish.com/torahPortion/pArchive.asp?eventType=30&eventName=Kedoshim>

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

http://www.aish.com/torahportion/family/Family_Parsha_Kedoshim_5765.asp

Kedoshim (Leviticus 19-20)

Be Truthful

From this week's Torah Portion

We know that lying is wrong and we want to tell the truth. But we might not realize how easy it is to 'forget the truth' and let slip a 'little white lie' when it seems more comfortable or convenient. When God tells us in this week's portion not to lie to each other, He also means those 'little' lies, even when it's not convenient. The Torah wants to help us be truthful through and through.

Story

In our story, a kid finds out the truth about lying.

"I DIDN'T 'REAL-LIES"

To tell you the truth, I always thought of myself as a truthful person - and I am - but what happened the other day gave me a bit of a shock and made me realize there's more to telling the truth than meets the eye.

I was about to head off to the mall to return a broken CD player I had gotten for my bat mitzvah last week. I wanted to look up the store hours to make sure they were going to be open when I got there, so I asked my sister, Wendy, if I could take a quick peek at the ad they had in the newspaper she was reading.

"Sure, Vickie."

I glanced at the headlines and read about another politician caught lying. "Lying is disgusting!" I said.

"You're right, but it's also one of the hardest things not to do. Almost everybody trips up on things they don't even realize."

I probably should have just kept my mouth closed, but instead I piped up. "Well I, for one, do NOT lie."

Wendy and I have always been a little competitive, so I wasn't surprised when she challenged me and said, "I'll bet you a week's worth of clearing the table that you can't even go 24 hours without saying something not true. Pay close attention to your day, and let's see how you do!"

"It's a bet!" I said, figuring I had just saved myself a week of dish clearing.

I rushed out to catch my bus to the mall. I made it to the bus stop just in time, and jumped on the bus. I opened up my wallet to buy a ticket.

"Child or adult?" the driver asked.

On our bus line, kids under 12 could get tickets for half price. Now even though I was 'officially' twelve already, being a little on the petite side, I could easily pass for ten and knew the driver wouldn't even blink if I asked for the cheaper ticket.

I was about to say 'child' then I remembered my bet with Wendy. But this wasn't really a lie, was it? I mean just one measly week ago I was under 12, and I even knew about a kid who was 14 and still riding on the children's discount. Still, I had to admit it wasn't true... The driver was looking at me impatiently. "Um, adult," I said, and grudgingly peeled an extra dollar out of my wallet.

I got to the electronics store at the mall, and the salesperson greeted me with a cheery smile. I wondered if she'd still be smiling after she found out I hadn't come to spend money, but to take some back.

"How can we help you today?" she asked. I took out the CD player and explained that it didn't work and I wanted my money back. "No problem," she said, still smiling. She took out a return form and started filling it out. Name... Address...

She got to a line called 'defect description.' "Now this was defective from when you got it, right?" she asked.

Actually, it was defective from the time I dropped it in the sink, but I knew that if I told her that, not only wouldn't I get my money back, but it would probably even void the warranty.

I started to fidget. I mean a bus ticket was one thing, but this was a lot of money. I knew these big chain stores took things back all the time. They expected things like this and weren't going to go bankrupt from my one little CD player. "Um, yeah, that's right," I nodded. She handed me the cash and wished me a nice day.

I was halfway out the mall when my stomach hurt. No matter how I wanted to justify it, the truth was that I, 'the kid who never lied,' had just lied. I could have easily just kept going. After all, I had blown the bet, so at least I could keep the money, right? Wrong. I knew there was no way I could keep both the money, *and* my self-respect.

I went back into the store. "Forgot something, honey?" asked the salesperson.

I took out the money. This was going to hurt. "Well, um, I forgot that the player I returned really only broke *after* I bought it, and was maybe even my fault..."

It wasn't as bad as I thought. The salesperson didn't get mad. In fact, she complimented me on my honesty and even let me exchange the broken player for a new one. I got back on the bus, bought a ticket - adult, happy to be telling the truth.

Wendy was clearing dishes from lunch when I walked in. "Well, how did it go?" she asked.

"Let me clear the table," I said, rolling up my sleeves and grabbing the plate from her hand. "Wendy, I can honestly say that it's harder to be honest than I thought."

Discussion Questions

Ages 3-5

Q. How did Vickie feel when Wendy bet her she couldn't only tell the truth?

A. She felt like she always told the truth and it would be easy to win.

Q. How did she feel in the end?

A. She saw how easy it was to say a lie without even wanting to do it and felt like she should be more careful from now on.

Ages 6-9

Q. What new understanding did Vickie gain from her adventure that day?

A. Vickie had seen herself as an honest person who didn't lie. But when she paid more attention she saw how easily she was tempted to say something not true if she would lose out if she didn't. This new understanding gave her the tools to become more genuinely truthful in the future.

Q. Is there ever a time we shouldn't tell the truth?

A. There are a few exceptions. If telling the truth would hurt someone's feelings for no constructive reason, it is permissible to lie. Like if someone is wearing an outfit that you personally can't stand, and she asks you how she looks, you can say she looks good, etc. In addition, we are allowed to lie to save ourselves or someone else from serious danger. But in most normal daily situations, we should only tell the truth even when it's not convenient or comfortable.

Ages 10 and Up

Q. Our sages teach that if a person does something he knows is dishonest enough times, eventually he will be convinced it's honest. Do you agree? Why or why not?

A. Deep down, all of us want to be good, honest people, Yet we are tempted by various things to speak and/or act otherwise. That creates an inner contradiction that we can't live with, and the options are to improve our behavior (the best option), but failing that, we will come to deceive ourselves into thinking 'it really isn't so bad,' and eventually, 'that's perfectly okay.'

Q. What can we do, practically to avoid telling lies?

A. One effective technique is to take upon ourselves to go back and correct any untruth we tell someone. E.g. "I just told you 'I'm also cold,' I lied, I'm really not cold at all." etc. This will both make us aware that we lied, and make us uncomfortable enough to stop ourselves in the future. If that is too hard, we can at least tell ourselves 'I just said something not true.'

Parsha Games

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

K-2

The parashah tells us of the mitzvah 'You shall love your neighbour as yourself' - 'Ve'ahavta Lereacha Kamocho'

Middah/ Jewish Value

- **Doing what we can to be nice to each other**

Activity

This is a topic with which children can easily identify - ask for examples from school and home, such as:

- **Sharing toys**
- **Helping or comforting friends.**
- **Greeting everyone cheerfully**

Sing this song 'Where's my friend?'

The children should sit in a circle. The leader chooses a child. The child stands up and peers around the circle, with their hand above their eyes, as if looking for a friend. The singing starts and the child chooses a friend and then dances with them in the centre.

Tune: Head, Shoulders, Knees and Toes

O, Where's my friend, where's my friend?
O, Where's my friend, where's my friend?
There is Sarah, she's my friend,
Come, dance with me!

The two children dancing in the centre can then choose a different friend, whilst the song is sung, so that two pairs will then be dancing. Then the four children choose, and this goes on until all children are dancing in pairs! Another option is simply for the first 'chosen' friend to become the 'chooser'.

3-4

We learn from the parashah that we must respect the learned and the elderly (Chapter 19 verse 32)

Middah/ Jewish Value

- **Respecting the learned and elderly**

Activity

**What do the children understand by the word 'respect'?
How do they practise this in their own lives? Discuss.
Some examples:**

- Offering one's seat on a bus or train
- Helping to carry heavy bags

Note for Leader

This verse is taken to mean respect for older people in the general sense and respect for the learned (teachers, rabbis etc.)

5-6

In the Parashah we are told 'You shall not trip up a blind man'

Middah/ Jewish Value

- **Being honest in our behaviour when dealing with others**

Activity

To trip up a blind man is obviously a bad thing to do - so why does the Torah mention this specifically?

We understand this to mean that we should not trick, confuse or lie to people who don't know any better. For example:

- **Advertising cigarettes**
- **Encouraging people to eat unhealthy food**
- **Telling someone the wrong information or giving bad advice**

This principle also means that we should give information to another, if we know that they are unaware and could suffer from the lack of this knowledge