

NCYI Youth Groups Parshat Naso

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

Parsha Outline

- The Gershon family's responsibilities
- Merari's responsibilities
- Camp purification
- Suspected adulteress (The Sotah)
- The Naziri
- Leader's dedication offering

Parsha Summaries

http://www.chabad.org/parshah/article_cdo/aid/386971/jewish/Naso-Roundup.htm

Naso Roundup

The *Parshah* begins with the completion of the census (counting of the population) that Moses started in last week's *Parshah* (*Bamidbar*). Here, G-d tells Moses to count the the Levites from ages 30 to 50, because they're the ones who will do the service of carrying the parts of the *Mishkan*, and he gets a total of 8,580 men. (Like we said last week, the family of Gershon carries the curtains, the *Mishkan's* coverings and the screens for the courtyard; the family of Merari carries the planks and pillars of the walls; and the family of Kehat carries the vessels.)

We also read about a *nazir*--a person who wants to be extra holy and so agrees to keep away from certain things, even though they are allowed. The *nazir* is not allowed to cut his hair, drink wine or grape juice, or become impure through contact with a dead person.

Next G-d tells Moses about a special mitzvah that Aaron and his sons have: to bless the People of Israel. We still do this in the synagogue, at the end of holiday services--it's called *Birkhat Kohanim*.

The last thing the Parshah tells us is about how each *nassi* brings an offering for the inauguration of the altar. The offering brought by each of them is exactly the same, but the Torah repeats every one to show that G-d values each offering as special.

http://www.chabad.org/parshah/article_cdo/aid/519855/jewish/Aliya-Summary.htm

Naso Aliya Summary

General Overview: This week's reading, *Naso*, is the longest single portion in the Torah, containing 176 verses. The reading starts with a continuation of the Levite census and a discussion regarding their Tabernacle duties. The laws of the *sotah* woman and the Nazirite follow. The portion concludes with the Priestly Blessing and the offerings which the Tribal leaders brought in honor of the Tabernacle inauguration.

First Aliyah: G-d informs Moses of the Tabernacle duties of the Levite families of Gershon and Merari. When the Jewish people journeyed, the Gershon family transported the Tabernacle tapestries, veils and coverings, while the Merari family carried its structural components, such as the beams, boards and pillars. A final count is given of the Levite Kehot family -- those between the ages of thirty and fifty, as per G-d's command mentioned towards the end of last week's reading: 2,750.

Second Aliyah: The total for the Gershon family: 2,630. The Merari family: 3,200. Thus the grand total of Levites eligible to transport the Tabernacle and its vessels: 8,580.

Third Aliyah: Now that G-d's presence graces the Tabernacle, G-d instructs the Jewish people to banish certain ritually impure individuals from their encampments. Most of them were only barred from entering the Tabernacle area and its immediate environs. Only one who suffered from *tzara'at* ("leprosy") was sent out of the general encampment. This section then discusses the restitution and Temple sacrifice required of one who robs his fellow and then falsely swears to maintain his innocence. If one robs a convert who then dies without leaving any heirs, the restitution is made to a priest. Also included in this section is the mitzvah to verbally confess one's sins, and a person's right to select a priest of his liking to whom to give the various required priestly gifts.

Fourth Aliyah: This rather lengthy section contains three concepts: 1) The ceremony for the *sotah*, a suspected adulteress who was witnessed going into seclusion with another man--despite being warned not to associate with that individual. The woman is brought to the Temple. This section of the torah is written on parchment and then soaked in water

until the ink dissolves. The woman drinks the water. If she indeed willingly committed adultery, her belly miraculously swells and she dies a gruesome death. If she is unharmed by the waters, she is cleared of any suspicion. 2) The laws of the individual who vows to be a Nazirite. Such a person must abstain from wine and grape products, allow his/her hair to grow, and may not come in contact with a human corpse. At the conclusion of the term of the vow, the Nazirite brings certain offerings in the Temple. 3) The priestly blessings.

Fifth Aliyah: On the day when the Tabernacle was inaugurated, the tribal leaders wished to bring inauguration gifts. Collectively they brought six covered wagons and twelve oxen to assist in transporting the Tabernacle when the Jews traveled. In addition, as representative of their respective tribes, they wished to offer individual gifts and offering. G-d instructed Moses to accept these gifts, and that on each the following twelve days one of the leaders should bring his individual gifts. Although each leader brought identical gifts, the Torah describes each one individually.

Sixth Aliyah: This section continues the descriptions of the tribal leaders' gifts.

Seventh Aliyah: The gifts of all the leaders are added up and the totals given. The last verse describes how G-d would talk to Moses, His voice emanating from between the two Cherubs atop the Holy Ark.

<http://ohr.edu/yhiy/article.php/3531>

The Torah assigns the exact Mishkan-related tasks to be performed by the families of Gershon, Kehat, and Merari, the sons of Levi. A census reveals that over 8,000 men are ready for such service. All those ritually impure are to be sent out of the encampments. If a person, after having sworn in court to the contrary, confesses that he wrongfully retained his neighbors property, he has to pay an additional fifth of the base-price of the object and bring a guilt offering as atonement. If the claimant has already passed away without heirs, the payments are made to a *kohen*. In certain circumstances, a husband who suspects that his wife had been unfaithful brings her to the Temple. A *kohen* prepares a drink of water mixed with dust from the Temple floor and a special ink that was used for inscribing G-ds Name on a piece of parchment. If she is innocent, the potion does not harm her; rather it brings a blessing of children. If she is guilty, she suffers a supernatural death. A *nazir* is one who vows to dedicate himself to G-d

for a specific period of time. He must abstain from all grape products, grow his hair and avoid contact with corpses. At the end of this period he shaves his head and brings special offerings. The *kohanim* are commanded to bless the people. The *Mishkan* is completed and dedicated on the first day of *Nisan* in the second year after the Exodus. The prince of each tribe makes a communal gift to help transport the *Mishkan*, as well as donating identical individual gifts of gold, silver, animal and meal offerings.

Parsha Songs

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

http://www.chabad.org/parshah/article_cdo/aid/573761/jewish/Parshah-Song.htm

Lyrics:

When we daven in Shemone Esrei
Birkas kehunah the Kohanim say
These are the words that Aaron used When he first blessed the Jews

Yevarechecho Hashem veyishmerecho
Yoer Hashem ponov eilech vichuneko
Yiso Hashem ponov eilecho veyosem lecho sholom
The bracha for life, the answer to our prayers
For peace in the world everywhere

Yevarechecho Hashem the bracha will last
We pray our days be free from strife
There are more times that we have to live
More time for mitzvos we have to give

Yevarechecho Hashem veyishmerecho
Yoer Hashem ponov eilech vichuneko
Yiso Hashem ponov eilecho veyosem lecho sholom
The bracha for life, the answer to our prayers
For peace in the world everywhere

Yiso Hashem in our tefillah we're appealing
Hashem understand our words and feelings
Veyosem lecho sholom, a brocho of peace
We pray the troubles of the world will cease

Yevarechecho Hashem veyishmerecho
Yoer Hashem ponov eilech vichuneko
Yiso Hashem ponov eilecho veyosem lecho sholom
The bracha for life, the answer to our prayers
For peace in the world everywhere

Parsha Questions & Answers

Selected from the following websites:

http://www.chinuch.org/item_details.php?mid=7077

http://www.chinuch.org/item_details.php?mid=4154

http://www.chinuch.org/item_details.php?mid=4037

http://www.chinuch.org/item_details.php?mid=386

http://www.chinuch.org/item_details.php?mid=1671

<http://ohr.edu/yhiy/article.php/1700>

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

K-2

Questions

1. How old were the Leviim who served in the Mishkan?
2. When is one called a Sotah?
3. What happens to the sotah?
4. What are the three prohibitions that a Nazir may not do?
5. If someone said "I am a Nazir," for how many days was he a Nazir?
6. What was the longest amount of time that a person could be a Nazir?
7. What happens to the kohanim who bless the Bnei Yisrael?
8. What honor was given to the Nesiim?
9. Which Nasi brought his sacrifices first?
10. Why was he chosen to go first?

Answers

1. Between thirty and fifty years old
2. If the husband suspects his wife (without full proof) and warned her, and she continued

3. She drinks the water, and if she is guilty, both she and her wrong partner's inside explodes and they die, but if she is not guilty she will have a baby more easily
4.
 - a. Eat or drink grapes or anything that comes from grapes
 - b. Cut his hair
 - c. Became tameh met
5. Thirty days
6. His whole life
7. They receive a berachah from HaShem
8. Each one was allowed to bring karbanot to help dedicate the mishkan, on a separate day
9. The Nasi of Shevat yehudah – Nachshon Ben Aminadav
10. Because he jumped into the Yam Suf (Red Sea) first

3-4

Questions

1. How old were the Leviim who served in the Mishkan?
2. How many machanot (camps) were there, and who was in each?
3. From which camps did a tameh met (one who is unclean from contact with a dead body) have to leave?
4. From which camps did a metzora (leper) have to leave?
5. If a person stole, then swore falsely, then admits that it was false, what happens?
6. When is one called a Sotah?
7. What happens to the sotah?
8. What are the three prohibitions that a Nazir may not do?
9. If someone said "I am a Nazir," for how many days was he a Nazir?
10. What was the longest amount of time that a person could be a Nazir?
11. What does yevarechecha HaShem mean?
12. What happens to the kohanim who bless the Bnei Yisrael?
13. What honor was given to the Nesiim?
14. Which Nasi brought his sacrifices first?
15. Why was he chosen to go first?

Answers

1. Between thirty and fifty years old
2. Three: machaneh shechinah (camp of HaShem's presence) in the center, and the Mishkan was in it, machaneh leviyah (leviim's camp) was around it, the kohanim and leviim lived in it, and the outermost camp was machaneh yisrael (camp of the yisraels)
3. A tameh lamet had to leave machaneh shechinah (the innermost camp)
4. A metzora had to leave all the camps

5. He must admit before HaShem, return what was stolen, plus one fifth extra, and bring a karbon
6. If the husband suspects his wife (without full proof) and warned her, and she continued
7. She drinks the water, and if she is guilty, both she and her wrong partner's inside explodes and they die, but if she is not guilty she will have a baby more easily
8.
 - a. Eat or drink grapes or anything that comes from grapes
 - b. Cut his hair
 - c. Became tameh met
9. Thirty days
10. His whole life
11. HaShem should bless you
12. They receive a berachah from HaShem
13. Each one was allowed to bring karbanot to help dedicate the mishkan, on a separate day
14. The Nasi of Shevat yehudah – Nachshon Ben Aminadav
15. Because he jumped into the Yam Suf (Red Sea) first

5-6

Questions

1. Who was the father of Gershon, Kehat, and Merari?
2. How old were the Leviim who served in the Mishkan?
3. How many machanot (camps) were there, and who was in each?
4. From which camps did a tameh met (one who is unclean from contact with a dead body) have to leave?
5. From which camps did a metzora (leper) have to leave?
6. If a person stole, then swore falsely, then admits that it was false, what happens?
7. What is the punishment for a married woman caught living with another man besides her husband?
8. When is one called a Sotah?
9. If a sotah is brought to the kohen in the mishkan/mikdash, what kind of offering does she bring?
10. What happens to the sotah?
11. What are the three prohibitions that a Nazir may not do?
12. If someone said "I am a Nazir," for how many days was he a Nazir?
13. What was the longest amount of time that a person could be a Nazir?
14. What happened if a Nazir became tammeh met in the middle of the time he was a Nazir?
15. Are the Bnei Yisrael supposed to look at the kohanim during birkat kohanim?
16. What does yevarechecha HaShem mean?
17. What happens to the kohanim who bless the Bnei Yisrael?
18. What honor was given to the Nesiim?

19. Which Nasi brought his sacrifices first?
20. Why was he chosen to go first?

Answers

1. Levi
2. Between thirty and fifty years old
3. Three: machaneh shechinah (camp of HaShem's presence) in the center, and the Mishkan was in it, machaneh leviyah (leviim's camp) was around it, the kohanim and leviim lived in it, and the outermost camp was machaneh yisrael (camp of the yisraels)
4. A tameh lamet had to leave machaneh shechinah (the innermost camp)
5. A metzora had to leave all the camps
6. He must admit before HaShem, return what was stolen, plus one fifth extra, and bring a karbon
7. Death
8. If the husband suspects his wife (without full proof) and warned her, and she continued
9. A special karbon of regular (not finely sifted as usual) flour of barley (not wheat as usual) without any oil or spices
10. She drinks the water, and if she is guilty, both she and her wrong partner's inside explodes and they die, but if she is not guilty she will have a baby more easily
11.
 - a. Eat or drink grapes or anything that comes from grapes
 - b. Cut his hair
 - c. Became tameh met
12. Thirty days
13. His whole life
14. He had to cut his hair, bring certain karbanot, and begin the nezirut period again
15. NO
16. HaShem should bless you
17. They receive a berachah from HaShem
18. Each one was allowed to bring karbanot to help dedicate the mishkan, on a separate day
19. The Nasi of Shevat yehudah – Nachshon Ben Aminadav
20. Because he jumped into the Yam Suf (Red Sea) first

Parsha Stories

http://www.chabad.org/parshah/article_cdo/aid/385605/jewish/Living-with-the-Parshah.htm

Living with the Parshah: House Warming

Rina crept down the stairs. The house was dark and very quiet. She pushed open the back door, hoping that the creaking would not wake the rest of the family. She walked across the grass and sat down on the bench under the old oak tree. This was the last night in the house. Tomorrow the family would be moving to 45 Elm Place. Rina did not want to move. She had lived in this house since she was born, had built tree-houses in the oak tree and knew every hiding place for a good game of hide and seek. She had seen the new house. It was empty, cold and smelled of fresh paint. It did not feel like home. She jumped suddenly; a shadow had moved.

"Is that you, Rina?" her brother Rafi asked, as she breathed a sigh of relief.

"Hi," Rina replied. "Have you also come to say goodbye to the garden?"

Rafi grinned sheepishly and nodded. Then he turned to her, saying: "Mummy told me that on Sunday, when we have settled in the new house, we are going to have a big party, and we can invite all our friends. The party is going to be a house warming."

"What's that?" Rina asked.

Rafi explained that it was a party celebrating the move into a new house. He said that in Hebrew it's called "*chanukat habayit*," which means "the dedication of the house."

Rina started to look interested. "You know," she exclaimed, "that's a bit like what is happening in this week's Torah portion! The Jews had finally finished building the *Mishkan*, the Sanctuary for G-d, and then they had a celebration called 'the dedication of the altar.' It sounds as if it's a similar idea to our 'dedication of the house!'"

"What happened at the dedication of the altar?" asked Rafi.

"It went on for days, in fact, for twelve days. On each day a prince, the head of one of the tribes, brought offerings for the dedication of the altar. There are twelve tribes, so it took twelve days."

Rafi was impressed. Imagine if their house warming would take twelve days...

The brother and sister happily walked together back to the house, where they met their mother telling them to go up to bed quickly. Tomorrow would be a busy day! They fell asleep dreaming of gardens, offerings, suitcases and parties.

http://www.chabad.org/parshah/article_cdo/aid/385606/jewish/Naso-Parshah-Lesson.htm

Naso Parshah Lesson

By [Malka Touger](#)

"Say you're sorry," Debby said in a commanding voice.

But her little sister Rachel remained silent, her eyes glued to the floor.

"Come on, Rachel, you have to say you're sorry!" insisted Debby.

But Rachel would not say a word.

Debby stomped out of the room in search of their mother. "Mom, I'm so upset! Rachel ruined the costume I was preparing for the play our class is putting on at the assembly. I don't know if she did it on purpose. All I asked her to do was to say she's sorry, but she is so stubborn that I can't get her to apologize. Would you make her say she's sorry?"

"I can see you are upset, Debby, and I'm sorry you'll have to make a new costume. But let's stop and think for a moment. You just said you couldn't get Rachel to apologize and you're asking me to make her do so. Is that what you really want?"

"Yes," replied Debby, wondering what her mother was trying to say.

"I definitely agree that she should say she is sorry," continued her mother patiently. "But instead of you or my pushing her to do it, perhaps what you really want is that she choose to apologize on her own. Then we would all know that she has really thought about what she did and has decided that you deserve an apology.

"You see, Debby, often we can get people to say or do what we would like them to, but then they are not really choosing to do so. When a person has a choice, we know that he has thought things over, has made a decision, and is sincere.

"Take a look in the Torah. The Torah tells us that Moses heard the voice of G-d when he was in the *Mishkan*. Our sages say that it was a miracle. First of all, only Moses heard the voice -- no one else did, not even Aaron. The sages did not want us to think that it was too low for others to hear, so it says, 'like the voice at Mount Sinai'--the voice was loud and clear. Second, the voice filled the *Mishkan* but did not go past the entrance.

"Why shouldn't G-d's voice have been heard outside the *Mishkan*? Wouldn't it have been a good idea for the Jewish people to hear G-d's voice often? Then surely they would have been affected by its holiness and have fulfilled His will.

"The answer is that G-d can get us to keep the commandments by overwhelming us with His holiness. Then we would only do His will, but this is not what He wants. He wants us to choose to do the right thing on our own. This is what the Torah is telling us when it states that the voice in the *Mishkan* was 'like the voice at Mount Sinai.'

"After the giving of the Torah, the voice of G-d was no longer audible. And when the Jewish people could not hear His voice, they had the responsibility for choosing to do G-d's will on their own."

<http://ohr.edu/yhiy/article.php/Parshat-Nasso.pdf?docid=3529&ie=1&showobject=1>

LESSONS FROM THE PARSHA

FRIENDS FOREVER

Mr. Kohen, I would like to give you a gift." "That is so nice of you, Mr. Toram." "There is only one condition, however, Mr. Kohen. After I give it to you, it will be mine." "I do not mind, Mr. Toram, but I have a question. If the gift remains yours, then you cannot really claim that you gave it to me. Something that you give away does not remain yours; it goes into the possession of the other person." "In principle, you are right, Mr. Kohen. However, there is a verse in this week's parasha that backs up what I am saying. 'A man's holy things shall be his, what he gives to the Kohen shall be his' (Bamidbar 5:10). If someone gives something away to the Beis HaMikdash or to the Kohen, how can it still be his?" "That is exactly my question, Mr. Toram." "The Chofetz Chaim zt"l answers his question with a parable from the Medrash. There was once a man who had three friends. He was very close to the first friend. He spent most of his time with him, and devoted much thought and effort to their friendship. The second friend was different. He was somewhat friendly with him. He spent less time with him than the first friend; however, he still cared for him very deeply. The third friend was the least close of any of them. He received hardly any of the man's attention.

One day this man was called to make an appearance before the king. He was frightened. 'What does the king want from me? When the king summons someone, it is not a good sign. I need help. I will call on my friends to assist me.' The man went to ask his first and best friend to go before the king with a good recommendation about him. Perhaps the king would look upon him more favorably after hearing words of praise from another loyal subject. 'My good friend, will you please speak to the king on my behalf?' The first friend flatly refused. He did not want to have anything to do with the king. Who knows

what the king might do to him for defending his friend? He valued his own life and security too much to help his troubled friend.

The man proceeded to go to his second friend. 'Will you please speak to the king on my behalf?' The friend thought for a moment and answered. 'I will tell you what I will do for you, my friend. I will accompany you to the gates of the palace. I will give you moral and emotional support. However, I will not go in and face the king. That is too dangerous. After the gates of the palace, you are on your own.'

The man was crushed. These were his two best friends, whom he had loved and cared for his whole life. What would he do? He had no choice but to go to his third friend, the one to whom he hardly paid attention. He did not hold much hope. His close friends had already refused him. What could he expect from this casual friend? He approached him tentatively. 'My friend, I am in a tough situation. The king has summoned me and I do not know what to do. I fear the worst. Perhaps you can help me out by speaking to the king on my behalf. Put in a good word, a character reference, whatever you can do.' The man held his breath, waiting for the response. 'Do not fear. I will go with you straight to the king, and I will speak on your behalf until you are saved. Nothing will happen to you.' And so it was. The third friend went with the man to the king and saved him from disaster.

Who is the first friend? That is a man's money. It is very dear to him. He spends much time earning it, investing it, counting it, spending it, and worrying about it. After 120 years, a person faces the King of Kings, Hashem. Can he take his money with him? Not at all. The money stays behind – here in this world. It refuses to speak on his behalf before Hashem. The second friend is a man's family and friends. He spends time with them, although not as much time as he spends on his livelihood. They can give him a proper sendoff from this world. At his levaya (funeral) they accompany him to the kever (grave). More than that, they cannot do. They are also left behind in this world. They cannot speak directly to the Almighty as He sits in judgment. Who is that third friend who will speak on his behalf before Hashem? The Torah he learned and the mitzvos he performed. They are the only things that he can take with him to the next world. They will always stand fast at his side. 'A man's holy things shall be his, what he gives to the Kohen shall be his.' Mr. Kohen, the gift that I want to give to you is a mitzvah. Therefore, it will always remain mine. It is my friend forever. It will stand before the King of Kings and extol my merits in this world. Only my Torah and mitzvos will save me from a severe judgment."

Kinderlach . . .

Now is the time to make good friends. No one wants to have a friend who will betray him. Oy va voy. Friends who cannot help us when we are in trouble are not the best friends either. We want good, trustworthy, capable friends who will stand by us forever, through thick and thin. Who are these friends? Torah and mitzvos. Every word of Hashem's Holy Torah that you learn, stays with you forever, even after 120 years. Every act of kindness that you do for your fellow Jew is eternal. It will stand by you on the day

of judgment. Every blessing that you make, and every sign of respect that you show to your parents, teachers, and elders is a true friend to you. You can count on it to help you when you need it. Kinderlach put your efforts into the best friendships . . . the ones that last forever.

<http://www.aish.com/torahportion/pArchive.asp?eventType=35&eventName=Naso>

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

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

Naso (Numbers 4:21-7:89)

Don't Steal

From this week's Torah Portion

Taking something that doesn't belong to us - even if it seems we have a good excuse - is stealing. In this week's Torah portion (5:6-8) we learn about different categories of theft and their consequences. The Torah way is to be honest and not take what isn't ours.

Story

In our story, some kids find out there's no excuse for stealing.

TAKING THE PRIZE

Steve stood in front of his friend Mark's desk at school and held a closed fist out in front of him.

"Guess what I got?" Steve gloated.

"What?" asked Mark.

"Guess!"

"I can't guess."

"Well, see it and weep then!" said Steve, as he dropped the small, cellophane-wrapped package onto his friend's table.

"Wow! Number 62! I can't believe it! How did you get this?!"

"I ate a lot of Smackos, that's for sure! They're coming out of my ears!"

The two boys laughed together and admired the special holograph 3D sticker sparkling up at them. Smackos wasn't their favorite snack, but they definitely gave out the best prizes inside. Number 62 was just about the rarest and hardest to find sticker in the entire series.

The two boys suddenly noticed a familiar figure between them and groaned.

"What's that, number 62?" Larry, their classmate, boomed.

When they didn't respond, Larry spoke even louder.

"Ah, that's no big deal. I got about 20 of those and all the rest too. Me and my brothers."

The two boys nodded. They both knew that Larry's father was the vice-president of the company that made Smackos. And since it was Larry's father who designed the whole series, guess who got the first ones - and lots of them - as soon as they rolled off the press?

"Well, enjoy your few little stickers, guys." Larry laughed and walked off, head held high.

Sheesh, what a showoff that guy is, Steve thought to himself. Well, I'm gonna show him!

A few minutes later, a jovial Steve, having left the room for a little while, came back into the classroom smiling like the cat that ate the canary.

"Here you go, guys," he called out. "Smacko Stickers for everyone! Enjoy!"

All the kids let out a big cheer. Except one.

"Where'd you get those?" whispered Mark furiously, as soon as the noise died down.

"One sec, Mark," Steve said "Here you go Jon, which one do you want? There's plenty. Take. What'd ya say, Mark?"

"What's going on here? Where did you get all of these stickers all of the sudden?"

Steve looked around to make sure no one was listening. "I went to the coatroom and looked around for Larry's jacket. Sure enough, there were all these

stickers, just hanging out of his pocket, waiting for someone to take them. So I did! There's no number 62's in there - I checked - but still it's a good haul."

"But that's stealing, man!"

"No it's not. You know - take from the rich and give to the poor. Larry has more of these than the rest of us put together. Besides he'll never miss 'em and even if he does, his daddy will just get him more. Someone has to show that guy that he's not the boss!"

Mark looked at Steve for what seemed like a long, long time, and Steve started to squirm under his gaze.

"You're just making excuses, man, and you know it. Stealing is stealing," Mark said quietly.

All of a sudden, the truth fell over Steve like a dark cloud. He'd thought he was being a hero, when all he'd been was a thief!

"You're right, I feel really bad about it, but what should I do? I already gave 'em out!" asked Steve.

Steve had an idea. It would be a big sacrifice, but he really hated stealing...

"Hey guys, listen up!" shouted Steve. "Those stickers aren't worth too much. Give 'em back, and we'll do a lottery to give out a number 62!" He waved his prized sticker in the air for all to see. "Step right up!" Steve stuck out a bag and quickly collected all the stolen stickers to return, while Mark stood by amazed.

Well, thought Steve after the lottery was over, he may have given up his precious sticker, but somehow, he felt that giving up stealing was even more precious still.

Discussion Questions

Ages 3-5

Q. How did Steve feel at first about having taken the stickers?

A. He felt it was okay since the kid he took them from had a lot.

Q. How did he feel in the end?

A. He realized that stealing is wrong, no matter what.

Ages 6-9

Q. What life-lesson do you think someone could learn from what happened?

A. It's easy to come up with good excuses to take things that aren't ours, but the bottom line is - stealing is stealing and it's wrong.

Q. Do you think Larry, the bragging kid with all the stickers, deserved to have them stolen? Why or why not?

A. Showing off our possessions is wrong for many reasons. It hurts other's feelings and it makes them jealous. Though the way Larry acted wasn't right or responsible, it doesn't give anyone the 'right' to take his things.

Ages 10 and Up

Q. Is it ethical to 'steal from the rich and give to the poor'?

A. While we can feel bad about what seem like social injustices and try to encourage people to share their wealth - stealing, even in this case, is ethically wrong.

Q. Do you think a person who truly trusts in God can steal? Why or why not?

A. No. Trust in God means trusting that He has the capacity to give us anything we need, in an honest way. Therefore we should try our best to get what we want honestly and if we don't get it we should accept that God must feel that getting it would not be for our ultimate good.

Parsha Games

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

K-2

The parashah continues to list the jobs that were done by the Levi'im (Levites) such as dismantling and carrying parts of the Mishkan. All these were holy jobs, all equally important and done for the whole of Bnei Yisrael

Middah/ Jewish Value

- **Realising that any job we are asked to do is important**

Activity

Young children are often asked by their parents and teachers to do 'jobs'. Ask the children what jobs they do at home or at school and how these help others.

3-4

We read that Hashem asked Moshe to tell his brother Aharon and his sons to bless the Bnei Yisrael - 'Yevarechecha Hashem...'

Middah/ Jewish Value

- **Birkat Kohanim , the blessing of the congregation by the Kohanim**

Activity

In England the Birkat Kohanim is given at the end of Musaf on the Festivals (not Shabbat) and Yom Kippur. (The custom in Israel is different) The Blessing 'Yevarechecha Hashem... (Bemidbar, 6:24 -26) may also be given on other occasions. Discuss what these occasions might be.

The blessing (brachah) may be given:

- The Rabbi to a barmitzvah boy or couple at their wedding
- By parents to their children on Friday night or festivals
- By a person performing a Brit Milah, to the baby
- By some Rabbis to children in the Synagogue on Friday night

(Children may ask why we say 'bless you' when someone sneezes. This is said to have its origins in the Great Plague of London in 1665, when sneezing was thought to be an early symptom of the plague. There is absolutely no connection with Judaism.)

5-6

The Tribe of Levi were given special tasks. Each of these were mentioned individually to show how important each task was

Middah/ Jewish Value

- **Every task and action is important**

Activity

Tell the story behind the book title 'Eats Shoots and Leaves', to show how supposedly insignificant 'marks' (punctuation) can make a vital difference.

A panda walks into a café. He orders a sandwich, eats it, then draws a gun and proceeds to fire it at the other patrons.

'Why?' asks the confused, surviving waiter amidst the carnage, as the panda makes towards the exit. The panda produces a badly punctuated wildlife manual and tosses it over his shoulder.

'Well, I'm a panda', he says, at the door. 'Look it up.'

The waiter turns to the relevant entry in the manual and, sure enough, finds an explanation. 'Panda. Large black-and-white bear-like mammal, native to China. Eats, shoots and leaves.'

Some other examples of where this idea applies are missing jigsaw pieces and flat pack furniture with one screw missing. Get the children to think of more examples.

This activity is called 'What's Missing?'

Discuss how sentences can make no sense due to missing punctuation.

Example

King Charles walked and talked half an hour after his head was cut off.

King Charles walked and talked. Half an hour after, his head was cut off.