

NCYI Youth Groups Parshat Reeh

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

Parsha Outline

- The choice
- Non-sacrificial meat
- Idolatrous prophet and city
- Kosher and non-kosher animals
- Tithes
- Sabbatical year
- Firstborn animals
- Festivals

Parsha Summaries

http://www.chabad.org/parshah/article_cdo/aid/413416/jewish/Reeh-Roundup.htm

Re'eh Roundup

In the previous *parshah*, Moses told the people of Israel that keeping to the Torah and mitzvot is the key to conquering the Holy Land and living the good life there. In this week's *parshah*, Moses teaches about fifty-five mitzvot. Let's explore some of them here:

Destroying Idols

When the Jews come to Israel, they should destroy all the idols that the former inhabitants left behind.

The Temple

They should build a holy temple, called the *Beit Hamikdash*, where they will serve G-d and bring sacrifices.

Preparing Meat

Animals must be slaughtered in a special way in order to be kosher. Blood is never allowed to be eaten, so meat is salted before cooking.

False Prophets

Anybody who says false prophecies must be put to death. How do we know if he is a false prophet? 1) If he says that he is saying a prophecy from an idol (a false god), or 2) If he says that G-d told him to tell the Jews that they must violate a certain mitzvah. In both cases, we know immediately that he's making it up and is a false prophet.

Kosher Animals

The signs of kosher animals and fish are repeated here. Do you remember what they are? A kosher animal chews its cud and has split hooves. Kosher fish have fins and scales. Next is a list of the twenty-four non-kosher birds; all other birds are kosher. The final kosher law in this *parshah* is that milk and meat must not be mixed together.

Tithes and Firstborns

When a farmer grows produce (fruit, grain, or vegetables) he must take a tithe, or a tenth of what he has grown, and eat it in Jerusalem. On some years, the tithe goes to the *kohen* (priest). All firstborn cattle are offered in the Beit Hamikdash and their meat is then eaten by the *kohen*.

Festivals

The *parshah* ends by telling us of the three high points in the Jewish calendar: Passover, Shavuot and Sukkot. During the times of the Beit Hamikdash, all the Jews would go up to Jerusalem during these holidays; that's why they are called the Pilgrimage Festivals. Today, we celebrate Passover by eating matzah, Shavuot by hearing the Ten Commandments, and Sukkot by eating in special huts for seven days.

http://www.chabad.org/parshah/article_cdo/aid/544696/jewish/Aliya-Summary.htm

Re'eh Aliya Summary

General Overview: In this week's reading, *Re'eh*, Moses continues addressing the Israelites just before he passes away; just before the Israelites cross the Jordan River and enter the land of Israel. Moses commands the Israelites to proclaim certain blessings and curses on Mount Grizzim and Mount Ebal after they enter the land of Israel. He directs them to destroy all vestiges of idolatry from the Promised Land. They must then designate a city where the Divine presence will dwell in the Holy Temple, and they are forbidden from offering sacrifices elsewhere. Other topics discussed in this portion are:

tithes, false prophets, the wayward city, tattoos, *kashrut*, the Sabbatical Year, charity, and the festivals.

First Aliyah: Moses informs the Israelites that they can be the recipients of either blessings or curses -- blessings if they obey G-d's commandments, and curses if they do not. He further instructs them to proclaim blessings on Mount Grizzim and curses on Mount Ebal -- the exact procedure of this ceremony will be described in the *Ki Tavo* Torah reading (Deuteronomy 27:11-16). Moses then commands the Israelites to destroy all idols and their accessories that they will find when they enter Israel. He informs the nation that in the future G-d will designate a specific location (Jerusalem) where He will choose to rest His Presence. All sacrifices must be offered in this location.

Second Aliyah: Although it is forbidden to offer sacrifices in any location other than the one designated by G-d, it is permitted to slaughter cattle for consumption purposes, but blood may never be eaten. The consumption of various tithes and sundry sacred foods is also restricted to the designated holy city.

Third Aliyah: Moses admonishes the Israelites not to be lured by the heathen abominable practices of the Canaanites, and to remain true to the Torah; neither adding to nor subtracting from its laws. A person professing to be a prophet who claims to bring instructions from G-d to worship idols must be put to death. This is true even if the individual performs supernatural acts or accurately predicts the future. This section also prescribes the death penalty for one who attempts to entice others to idolatry, and the catastrophic price paid by a city which has completely succumbed to idolatry.

Fourth Aliyah: As G-d's children, we are forbidden to deface our bodies with tattoos or via other forms of mutilation. This section then provides a list of kosher animals and un-kosher fowl. We are also given signs to distinguish between kosher animals and fish and their non-kosher counterparts. The section concludes with the prohibitions against eating meat from an animal which was not properly slaughtered, and against cooking meat with milk.

Fifth Aliyah: After giving a tenth of one's crops to the Levite, a tenth of the remainder -- the "Second Tithe" -- is to be taken and eaten within the confines of Jerusalem. Provision is made here for people who live far away from Jerusalem for whom it would be unfeasible to transport so much produce. Instead they may exchange the produce for money which is then taken to Jerusalem and spent on food. There is a three-year tithing cycle. After the conclusion of each cycle, we are commanded to purge our homes of any overdue tithes, give them to their intended recipients, and recite a brief prayer.

Sixth Aliyah: Moses commands the Israelites to designate every seventh year as a *Shmitah* (Sabbatical) Year. During this year, creditors must forgive outstanding loans. The section then discusses the obligation to give charity to the poor with a happy heart, and to lend them money if necessary, even if the *Shmitah* Year is looming. A Jewish slave must be freed after six years of service and must be given generous severance gifts as he departs.

Seventh Aliyah: The male firstborn of kosher cattle must be consecrated and given to the *Kohen* to eat. If the animal is blemishless it is first offered as a sacrifice in the Temple. The Torah reading concludes with a discussion regarding the three festivals: Passover, Shavuot, and Sukkot. In addition to some laws regarding each of these festivals individually, we are commanded to rejoice during the festivals and all males must be in attendance in the Holy Temple during these holidays.

<http://ohr.edu/yhiy/article.php/3631>

Moshe presents to the nation the blessing of a spiritually oriented life, and the curse of becoming disconnected from Hashem. When the nation enters *Eretz Yisrael* they must burn down any trees that had been used for idol-worship, and destroy all idolatrous statues. Hashem will choose only one place where the Divine Presence will dwell. Offerings may be brought only there; not to a private altar. Moshe repeatedly warns against eating animal blood. In the desert, all meat was slaughtered in the Mishkan, but in *Eretz Yisrael* meat may be *shechted* anywhere. Moshe lists the categories of food that may only be eaten in Jerusalem. He warns the nation against copying ways of the other nations. Since the Torah is complete and perfect, nothing may be added or subtracted from it. If a "prophet" tells the people to permanently abandon a Torah law or indulge in idol worship, he is to be put to death. One who entices others to worship idols is to be put to death. A city of idolatry must be razed. It is prohibited to show excessive signs of mourning, such as marking the skin or making a bald spot. Moshe reiterates the

classifications of kosher and non-kosher food and the prohibition of cooking meat and milk. Produce of the second tithe must be eaten in Jerusalem, and if the amount is too large to carry, it may be exchanged for money with which food is bought in Jerusalem. In certain years this tithe is given to the poor. *Bnei Yisrael* are instructed to always be open-hearted, and in the seventh year any loans must be discounted -- Hashem will bless the person in all ways. A Jewish bondsman is released after six years, and must be sent away with generous provisions. If he refuses to leave, his ear is pierced with an awl at the door post and he remains a bondsman until the Jubilee year. The Parsha ends with a description of the three pilgrimage festivals of Pesach, Shavuot and Succot.

Parsha Songs

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

http://www.chabad.org/parshah/article_cdo/aid/573780/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=389

http://www.chinuch.org/item_details.php?mid=1683

<http://ohr.edu/yhiy/article.php/1814>

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

K-2

Questions

1. When will Bnei Yisrael be worthy of a brachah (blessing)?
2. Under what circumstances would HaShem send a kallalah (curse)?
3. On which mountain were the brachot stated
4. On which mountain were the kelalot stated?
5. What are the conditions for an animal to be kosher?
6. Why is a camel not kosher?
7. Which animal has split hooves and does not chew its cud?
8. What are the conditions for a fish to be kosher?
9. How do we know if a bird is kosher?

10. Where do the Bnei Yisrael go on Pesach, Shavuot, and Sukkot?

Answers

1. When they follow HaShem's commandments
2. If Bnei Yisrael do not follow HaShem's teachings
3. Har Gerizim
4. Har Eival
5. It must chew its cud and have split hooves
6. It chews its cud but does not have split hooves
7. Pig
8. It must have fins and scales
9. The Torah lists all of the non kosher species of birds. All other birds are kosher. (However, since we do not know the exact of identity of all the non kosher species, we eat only those birds that we know are kosher)
10. The Bet Hamikdash

3-4

Questions

1. When will Bnei Yisrael be worthy of a brachah (blessing)?
2. Under what circumstances would HaShem send a kallalah (curse)?
3. On which mountain were the brachot stated
4. On which mountain were the kelalot stated?
5. Why is one not allowed to hurt or degrade oneself?
6. Which part of the animal is one not allowed to eat because it represents the life that was once in the animal?
7. How do we know the laws of shechitah?
8. What are the conditions for an animal to be kosher?
9. Why is a camel not kosher?
10. Which animal has split hooves and does not chew its cud?
11. What are the conditions for a fish to be kosher?
12. How do we know if a bird is kosher?
13. What identifies a person as a navi sheker (false prophet)?
14. What is the punishment of a navi sheker?
15. Where do the Bnei Yisrael go on Pesach, Shavuot, and Sukkot?

Answers

1. When they follow HaShem's commandments
2. If Bnei Yisrael do not follow HaShem's teachings
3. Har Gerizim
4. Har Eival
5. We are children of HaShem

6. The blood
7. Torah SheBa'al Peh
8. It must chew its cud and have split hooves
9. It chews its cud but does not have split hooves
10. Pig
11. It must have fins and scales
12. The Torah lists all of the non kosher species of birds. All other birds are kosher.
(However, since we do not know the exact of identity of all the non kosher species, we eat only those birds that we know are kosher)
13. He would say to worship other gods
14. Death
15. The Bet Hamikdash

5-6

Questions

1. When will Bnei Yisrael be worthy of a brachah (blessing)?
2. Under what circumstances would HaShem send a kallalah (curse)?
3. On which mountain were the brachot stated
4. On which mountain were the kelalot stated?
5. What is Bnei Yisrael commanded to destroy upon crossing the Yarden?
6. Why are the Jewish people allowed to see the extermination of the Canaanites?
7. Why is one not allowed to hurt or degrade oneself?
8. Which part of the animal is one not allowed to eat because it represents the life that was once in the animal?
9. How do we know the laws of shechitah?
10. What are the conditions for an animal to be kosher?
11. Why is a camel not kosher?
12. Which animal has split hooves and does not chew its cud?
13. What are the conditions for a fish to be kosher?
14. How do we know if a bird is kosher?
15. What identifies a person as a navi sheker (false prophet)?
16. What is the punishment of a navi sheker?
17. If a person is a missionary (someone who tries to steer you away from HaShem), what is his punishment?
18. Where do the Bnei Yisrael go on Pesach, Shavuot, and Sukkot?
19. What is maser sheni?
20. What is maser ani?

Answers

1. When they follow HaShem's commandments
2. If Bnei Yisrael do not follow HaShem's teachings
3. Har Gerizim

4. Har Eival
5. All Avodah Zarah and their places of worship
6. To learn not to follow in their depraved ways
7. We are children of HaShem
8. The blood
9. Torah SheBa'al Peh
10. It must chew its cud and have split hooves
11. It chews its cud but does not have split hooves
12. Pig
13. It must have fins and scales
14. The Torah lists all of the non kosher species of birds. All other birds are kosher.
(However, since we do not know the exact of identity of all the non kosher species, we eat only those birds that we know are kosher)
15. He would say to worship other gods
16. Death
17. Sekilah (stoning)
18. The Bet Hamikdash
19. A tenth of the produce that one brings to Yerushalayim to eat
20. A tenth of the produce that one gives to the poor (given at the end of the third and sixth years of the shemittah cycle)

Parsha Stories

http://www.chabad.org/parshah/article_cdo/aid/413399/jewish/Living-with-the-Parshah.htm

Living with the Parshah: Giving with a Smile

By [Mendy Loewenthal](#)

Debbi lay sprawled on her bed, enjoying her book. The doorbell rang. She tried to ignore it. It rang again. Her brother and sister were both out, she realized, and her mother was buried in her work, probably. Sighing, she got up and climbed down the two flights of stairs to the door.

Standing in the porch when she opened it was a man with a ragged brown raincoat, ancient checked cap, and tired eyes. She recognized him -- he was a Jewish beggar who often came to their house.

“Oh, no!” she thought as she stomped into her mother's office. Her mother looked up from her computer.

"It's that old man again at the door, Mummy. Do you have any money for him?" Her mother's face lit up. "Mr. Jacobs! How lovely! Here, take this to him, and offer him a drink -- it's such a hot day."

Debbi looked at her mother in disbelief, but went to do as she was told. Mr. Jacobs was so grateful, she even felt a little less grumpy at being disturbed. She went back to her mother and asked curiously:

"Mummy, why are you always so happy when people like Mr. Jacobs come to us? They're such a pain -- everyone says so!"

"Well," said her mother, "it's funny that you should ask this now, because it actually discusses this idea in this week's Torah portion. You know, I also used to think like you about this, but then I was reading the Torah, and it says how important it is to give to the poor with a happy face.

"And, not only that, the poor are actually doing us a favor by letting us give to them! Think of that -- because of Mr. Jacobs, we both have the possibility to do a good deed -- the commandment of giving charity."

"But what if we ourselves were very poor and didn't have much money -- would G-d want us to give away the little we have?" asked Debbi.

"Even if we only have a little, we should give what we can, and G-d will reward us. Even a person like Mr. Jacobs should give charity, at least a few pennies!"

"With a happy face!" added Debbi.

http://www.chabad.org/parshah/article_cdo/aid/413400/jewish/Reeh-Parshah-Lesson.htm

Re'eh Parshah Lesson

By [Malka Touger](#)

The campgrounds buzzed with excitement. Camp was nearly over, and everyone was getting ready for the grand banquet.

Sarah was especially excited, and proud of herself, too. With the camp competition coming to a close, she was a five-star general.

At the banquet, everyone applauded and cheered as Sarah's name was called. She walked over to the stage to receive the grand prize. The head counselor smiled, shook her hand, and gave her a beautifully wrapped gift and another small box.

After the banquet, Sarah went to look for the head counselor. "Thank you so much for the prize," she began.

"You certainly you deserve it," she said, giving her a hug.

"But why did I get that extra prize?" asked Sarah.

"That was a bonus," she smiled. She thought for a moment, then said, "Sarah, you like to study. In the Torah, we can find a commandment that can be compared to that extra bonus you received."

Sarah was very curious, and she found the commandment.

The Torah tells us that we should give a bonus to a servant who works for his master for six years and is then freed. When he leaves, his master is commanded to give him gifts.

These gifts are not payment for the servant's work. The master pays the servant at the beginning, before he begins his work. And for six years, the master takes care of all the needs of the servant, his wife, and his children. Afterwards, the master gives him extra gifts as a bonus.

We always need to know that we should give someone who works hard a little bit extra or a bonus.

<http://ohr.edu/yhiy/article.php/Parshat-Re-eh.pdf?docid=3633&ie=1&showobject=1>

LESSONS FROM THE PARSHA

IT DOESN'T COST YOU ANYTHING

"Please, come in to my house. Would you like a cool drink? How about something to eat?" "Thank you very much. I am quite thirsty and hungry." *The two men strike up a conversation and the homeowner soon realizes that the other man is in dire straits.*

"Please, I would like you to join me this Shabbos. I am having a few guests, and I think that you will enjoy the company." "Thank you so much." *The guest arrives shortly before*

*Shabbos and finds a house full of guests. Each one enters very hungry, and leaves happy and satisfied. "Thank you very much, sir. I enjoyed your hospitality tremendously." "I enjoyed having you as my guest. Please come again. All of the people that you see here are regular guests in my home. You can join us any time that you like." And so, the man becomes a regular guest at the home of his generous benefactor. One day, the homeowner's son asks his father a pointed question. "Abba, we have so many guests. Are you ever afraid of not having enough money to feed all of them? You also have to support our family. You never seem to worry about *parnassa* (livelihood) at all. What is your secret?" The father listens carefully. He sees the opportunity to teach his son an important principle in *emunah*. And so, he begins telling him a story.*

Avi, at one time I worked for a very big company. I was a member of the salary budget committee. We had the responsibility of deciding how much money to allocate to each department in the company. Once a year, we had a big meeting. We would review each department. Some departments had more employees, some had less. We allocated the yearly budget to each department-head according to the number of employees and their salaries. One who had more employees got more money; one who had fewer employees got less. The budget that the department-head received was not his money. It was the company's money, put in his custody, to pass on to the employees." "I see, Abba."

That is the way it is in our home. We have many poor people who are dependent upon us. They are compared to the employees in the company. We are like the department-head. Hashem commands us to take care of them. 'If there shall be a destitute person among you . . . you shall not harden your heart or close your hand to your destitute brother. Rather, you shall open your hand to him' (Devarim 15:7,8). The Mishna also teaches us, 'The door of your home should be opened wide. You should treat poor people as if they were members of your family' (Pirkei Avos 1:5). Hashem could not possibly obligate a person to fulfill a mitzvah without giving him the means to do it. From where do we get the money to feed the poor people? Once a year, on Rosh Hashanah, Hashem decides how much *parnassa* our family will receive. The more people that we support, including poor people, the more *parnassa* He must budget to us. The company followed the same principle. The *parnassa* is not our money. He just leaves it in our custody to pass on to those in our 'department.'"* Abba, you really have a lot of *emunah*. How do you give so easily and freely? Do you have any tips to help me strengthen my *emunah*?"

The Dubner Maggid has a very powerful piece of advice, Avi. We should conduct ourselves as the people did in the times of the Beis HaMikdash. A farmer had to give *maaser* (one tenth of his crop) to the Levi. Once the farmer piled up his produce and smoothed out the pile, it became forbidden to eat. It was called *tevel*. He first needed to set aside the *trumah* for the Kohen and the *maser* for the Levi. Only then, was he allowed to eat the rest. When the Levi came to take the *maaser*, the farmer had no problem giving it to him. 'Here it is, waiting for you. Please take it.' That is how we should conduct ourselves with our *parnassa*. As soon as we receive money, we should set aside a portion for poor people. Then when they come to ask for money, we have no problem giving. We

pull out the *tsedaka* envelope and say, 'Here is your money. Please take it.'“ “That is wonderful, Abba. I hope to reach your level of *emunah*, and also have a house full of guests.” “May Hashem grant your wish, Avi.”

Kinderlach . . .

We are all department-heads in Hashem's company. We have a budget. How big is our budget? As big as the number of people that we are responsible for. If we take more people into our department, our budget will grow. Our department is the chessed department and our employees are the poor people that we care for. Why should we close our hand to them? Why should we refuse to give them money from the budget? It is not our money anyway. It does not cost us anything. Rather, we should generously open our hand and give Hashem's money to them.

*Based on a parable of the Dubner Maggid.Parasha

<http://www.aish.com/torahportion/pArchive.asp?eventType=47&eventName=Re%26%2339%3Beh>

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

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

Re'eh (Deuteronomy 11:26-16:17)

How To Enjoy Life

From this week's Torah Portion

God wants us to enjoy life. This week's Torah portion (12:20-25) tells us that it's perfectly fine to desire and enjoy good food, etc, as long as we keep God and spirituality in mind as we do it. The Torah way isn't to reject the pleasures of life, rather to enjoy them in healthy moderation.

Story

In our story, some kids get a lesson in how to enjoy life.

FEAST OR FAMINE

"Okay guys, everyone on the bus!" the counselor called out, handing each kid a neatly packed shopping bag filled with all the food and treats they would need for the day-long excursion to a nature park.

Tripling up on the big bus seats, Sandy sat down next to her friends Jan and Eve.

"Let's see what we've got in here..." Jan said, as she dug into her food pack, before the bus even started up. "Hmm, this stuff looks pretty good. I think I'll have some right now." She pulled out a big, cellophane-wrapped piece of chocolate cake and began to munch.

"Hey, what are you doing?" scolded Eve.

"I'm doing a tap dance. What do you think I'm doing? I'm eating, what does it look like?"

"I mean, why are you eating *now*? We have a whole, long day ahead of us."

Jan, polishing off the cake and dipping into the bag of chips, frowned.

"Look, I'm hungry and the food is yummy. Why don't you have some of yours too - it'll put you in a better mood."

"No way! I'm saving all my stuff until I absolutely have to have some. That's the way to do things, right Sandy?"

The girl, sitting in between them, nose in a book, just gave a kind of half shrug and smiled.

The bus drove on. By the time they reached the nature park, Jan had almost worked her way through her entire food bag. And despite the long trip and breakfast stop they had taken along the way, Eve hadn't touched a thing. And Sandy had enjoyed the pre-packed breakfast, which was just enough to keep her going.

"Okay guys, everyone out. Time to hit the nature trail!" called the counselor.

As they walked on, Sandy, energized from breakfast, was enjoying the fresh air and beautiful views, but her two friends didn't seem to be having as good a time.

"How can a person be expected to hike a trail on a packed stomach?" Jan complained, holding her side.

"Who told you to pack your stomach in the first place?" Eve chided as she walked along, resisting her temptation to eat anything, despite her growing hunger.

"Well, at least my stomach isn't growling like yours!" Jan shot back. "That last growl was loud enough to wake up a hibernating bear!"

"*Okay guys, lunch time. Everyone sit down!*" announced the counselor after walking for over an hour.

Sandy had eaten a small snack along the trail for energy, and now hungrily sat on a flat rock in front of the waterfall to enjoy her packed lunch.

"Hey guys, wanna join me?" she called to Jan and Eve.

"I'd love to," Jan blurted, "but I'm sort of out of stuff - anyway, my stomach's still really hurting."

"Sorry to hear it," Sandy said sympathetically. "How 'bout you Eve?"

"Me? Why eat *now*?" she said grumpily, ogling Sandy's sandwich. "I'm waiting until I *really* need to eat something. I just wish I had some more energy and my stupid headache would go away."

The rest of the afternoon, the kids continued along the pretty trails and scenic stopping points until they reached the other end of the park where the bus was waiting.

"*Okay guys, everyone back on the bus!*" the counselor announced.

Sandy, who was having a great time, saved just enough snacks from her pack for the trip back to camp and sat down between her two friends. They both looked miserable.

"Well at least this dumb trip is over," Jan whined. "I can't wait to get back to camp and finally *eat* something again!"

"Here - you might as well take some of my stuff," Growled Eve. "I guess I waited too long because in the end I didn't touch a thing."

Discussion Questions

Ages 3-5

Q. How did Jan and Eve feel about the trip?

A. Jan didn't have a good time because she ate all of her stuff too fast to enjoy it. Eve had a bad time, too, because she never let herself enjoy the stuff she had.

Q. How did Sandy feel?

A. She enjoyed the things she had - not too little and not too much - so she had a good time.

Ages 6-9

Q. What life-lesson do you think someone could learn from this story?

A. When it comes to life's pleasures, like food and treats, a person will feel the happiest not by overindulging in them or by avoiding them - but by enjoying them in moderation.

Q. How can a person know how much is 'moderation'?

A. A good indicator of enjoying things (like treats) in moderation, is that we have enough to feel good about it both while having them and after, but not so much that they make us feel bad or unhealthy afterward.

Ages 10 and Up

Q. If God truly wants us to enjoy life, why did He tell us in the Torah that some things are out of bounds?

A. Enjoyment isn't about unlimited indulgence. That hardly ever works out well. Enjoyment is about using life's pleasures wisely, in the way that's best for our bodies and our souls - and that's what the Torah shows us how to do.

Q. Do you think a person can be spiritual and enjoy life? Why or why not?

A. There is no contradiction at all. In fact, spirituality is the art of enjoying life - including physical pleasures - in the ultimate and most positive way.

Parsha Games

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

K-2

The torah tells us, in this parashah, which animals and birds are kosher - fit to eat, and the signs that show us which fish we are allowed to eat

Middah/ Jewish Value

- **Keeping Kosher**

Activity

Download or cut out pictures of animals or use small toy animals. Each child picks an animal, demonstrates the way it acts and sounds, and then

the leader asks/tells whether it's a kosher animal or not. The kosher 'animals' gather in one area and the non-kosher in another. The leader can then shout 'kosher' or 'not kosher' and the relevant group all have to make their noises and actions!

3-4

The torah tells us, in this parashah, which animals and birds are kosher - fit to eat, and the signs that show us which fish we are allowed to eat

Middah/Jewish Value

- **Keeping Kosher**

Activity

Prepare small cards each with the name of an animal, bird or fish. The children sit in a circle. They take it in turns to pick a card from the leader, and, without speaking or making a sound (e.g. 'mooing'), they have to act out what animal they are. The rest of the group must guess what it is and then say if it's kosher or not.

5-6

The torah tells us, in this parashah, which animals and birds are kosher - fit to eat, and the signs that show us which fish we are allowed to eat

Middah/ Jewish Value

- **Keeping Kosher**

Activity

Select foods and ask the children to determine if the foods need a hechsher. Ask them whether or not the foods are kosher.