

NCYI Youth Groups Parshat Shemini

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

Parsha Outline

- Inauguration of the Mishkan
- Death of Nadav and Avihu
- Warning against drinking by Kohanim
- Laws of kosher animals and fish

Parsha Summaries

http://www.chabad.org/parshah/article_cdo/aid/371875/jewish/Shemini-Roundup.htm

Shemini Roundup

In last week's Parshah we spoke about the seven days in which Moses and Aaron inaugurated the Mishkan. In this Parshah, we learn about the following day, which is what Shemini means—the eighth.

The Eighth Day in the Mishkan

Aaron and his sons officially begin their jobs as Kohanim—priests serving in the Mishkan. First they prepare a sacrifice, and then all the Jews come to the entranceway of the Mishkan to watch as they bring the sacrifice up on the altar. Then, Moses and Aaron bless the people and everyone sees as a fire came down from heaven and consume the sacrifice. The people are so overwhelmed--and overjoyed--by this amazing sight that everyone begins to sing praises to G-d.

But then, in middle of all the celebration and excitement, something terrible happens. Two of Aaron's sons, Nadav and Avihu, light a fire to bring a sacrifice that they aren't supposed to bring, and as punishment, they die. You can imagine how sad this tragedy makes Aaron, but he does not say anything, he remains quiet and accepts G-d's judgment. Moses tells Aaron and his remaining sons, Eleazar and Itamar, to continue doing the service in the Mishkan, and they do, while the rest of the People of Israel mourn the death of Nadav and Avihu.

Next we learn about a law that G-d tells Aaron: Whenever they will be serving in the Mishkan, Aaron and his sons, the Kohanim, are not allowed to drink wine and become drunk.

The Kosher Laws

G-d tells Moses to tell them about the animals that may be eaten and those that may not be eaten. Kosher animals—those that are permissible—have two signs: they chew their cud and have split hooves. Kosher fish must have fins and scales. We are given a list of the non-kosher birds, and a list of four types of locusts which are kosher; the Torah tells us that all other insects are not kosher.

We also learn about the idea of purity, which is like a spiritual type of cleanliness. If something becomes impure, by touching something impure, for example, the dead body of a non-kosher animal, then it must be immersed in a special body of water called a *mikvah*. The *mikvah* has a special power to restore purity to things (like vessels and dishes) and people that have become impure.

http://www.chabad.org/parshah/article_cdo/aid/494828/jewish/Aliya-Summary.htm

Shemini Aliya Summary

General Overview: This week's reading, *Shemini*, is a continuation of the previous week's reading, *Tzav*, where we learned about the Tabernacle's seven-day inaugural ceremony. This week's reading opens on the eighth day, when G-d's presence descends upon the Tabernacle. On that day, Aaron's sons Nadab and Avihu die when offering an uncalled-for incense sacrifice. The portion concludes with a discussion about the laws of Kosher and ritual purity.

First Aliyah: Moses gathers all the Jews to the Tabernacle to witness the Divine presence descending upon the Sanctuary on that day. Aaron offers various sacrifices in preparation for this revelation.

Second Aliyah: After concluding the offering of all the sacrifices, Aaron blesses the people with the priestly blessing. Moses and Aaron bless the Jewish people that G-d's presence dwell in their handiwork, and, indeed, the Divine presence visibly descends upon the Tabernacle.

Third Aliyah: At this point a heavenly fire descends and consumes the offerings on the altar. Aaron's eldest two sons, Nadab and Avihu, bring an unauthorized incense offering and a heavenly fire consumes them. Moses orders the removal of their bodies from the Tabernacle, and instructs Aaron and his remaining two sons not to observe the traditional laws of mourning, considering that they had to continue serving in the Sanctuary on behalf of the Jewish nation. The priests are instructed not to imbibe wine before performing Temple service.

Fourth Aliyah: Moses addresses Aaron and his sons, instructing them regarding the consumption of that day's offerings -- despite the deaths of their next of kin.

Fifth Aliyah: Moses becomes aware that one of the sin offerings had been burnt, rather than eaten. When he expresses his displeasure, Aaron explains his reasoning for ordering the burning of that particular offering, and Moses humbly accepts Aaron's explanation.

Sixth Aliyah: G-d gives the commandments of Kosher, explaining how to distinguish between kosher and non-kosher animals, fish, and birds. Kosher animals must chew their cud and have cloven feet. The Torah lists four animals that have only one of these attributes, but not both, and are therefore non-kosher. Kosher fish must have fins and scales. The Torah then gives a list of species of non-kosher birds, and species of kosher locust. The Torah then discusses the ritual impurity caused by coming in contact with the carcass of a non-kosher animal, as well as certain species of rodents and amphibian creatures.

Seventh Aliyah: We learn of the possibility of foods and utensils contracting ritual impurity if they come in contact with any of the aforementioned impurities. The Torah then mentions the impurity contracted through coming in contact with the carcass of a kosher animal which was not ritually slaughtered. We are commanded not to consume any insects or reptiles. The reading closes with an exhortation that we remain holy by abstaining from eating all forbidden foods.

<http://ohr.edu/yhiy/article.php/3442>

On the eighth day of the dedication of the Mishkan, Aharon, his sons, and the entire nation bring various *korbanot* (offerings) as commanded by Moshe. Aharon and Moshe bless the nation. G-d allows the Jewish People to sense His Presence after they complete the Mishkan. Aharon's sons, Nadav and Avihu, innovate an offering not commanded by G-d. A fire comes from before G-d and consumes them, stressing the need to perform the commandments only as Moshe directs. Moshe consoles Aharon, who grieves in silence. Moshe directs the *kohanim* as to their behavior during the mourning period, and warns them that they must not drink intoxicating beverages before serving in the Mishkan. The Torah lists the two characteristics of a kosher animal: It has split hooves, and it chews, regurgitates, and re-chews its food. The Torah specifies by name those non-kosher animals which have only one of these two signs. A kosher fish has fins and easily removable scales. All birds not included in the list of forbidden families are permitted. The Torah forbids all types of insects except for four species of locusts. Details are given of the purification process after coming in contact with ritually-impure species. *Bnei Yisrael* are commanded to be separate and holy — like G-d.

Parsha Songs

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

http://www.chabad.org/parshah/article_cdo/aid/573743/jewish/Parshah-Song.htm

Lyrics:

When we say that food is kosher
Do you know what we mean?
We may eat only certain animals
That are tahor, which means clean

B'nei Yisroel all gathered to learn
In the parsho of shemini
That we must eat only Kosher food
So to Hashem, holy we can be

All of the animals which we may eat
Must have split hooves on their feet

And they must chew their food over again
We know the animal is Kosher, then

Moshe taught us in great detail
That Kosher fish must have fins and scales
Most of the bugs or creatures that crawl
We may never eat at all!

Parsha Questions & Answers

Selected from the following websites:

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

<http://ohr.edu/yhiy/article.php/1641>

http://www.chinuch.org/item_details.php?mid=1661

http://www.chinuch.org/item_details.php?mid=4145

http://www.chinuch.org/item_details.php?mid=4006

http://www.chinuch.org/item_details.php?mid=2976

http://www.chinuch.org/item_details.php?mid=7076

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

K-2

Questions

1. When was the Mishkan finally set up?
2. What did Aharon do after he brought all the karbanos?
3. What did Nadav and Avihu do wrong on the eighth day?
4. What happened to them?
5. What was Aharon's response when Hashem punished his two sons?
6. What was his reward for remaining quiet?
7. What are the signs of a kosher animal?
8. What are the signs of a kosher fish?
9. How do we know which birds are kosher?
10. Why can't the Bnei Yisrael eat non-kosher food?

Answers

1. On Rosh Chodesh Nisan.
2. He blessed the Bnei Yisrael. We call this birkas kohanim.
3. They brought ketores on the mizbach hazahav without permission.
4. A fire consumed them
5. He kept quiet and accepted the decree of Hashem
6. Hashem spoke to Aharon and taught him new halachos.
7. Animals that have split hooves and chew their cud.

8. Fins and scales.
9. The Torah lists all the non-kosher birds.
10. They are holy.

3-4

Questions

1. When was the Mishkan finally set up?
2. Aharon was commanded to bring an egel as a karbon chatas. Why?
3. What did Aharon do after he brought all the karbanos?
4. Who were Nadav and Avihu?
5. What did Nadav and Avihu do wrong on the eighth day?
6. What happened to them?
7. What was Aharon's response when Hashem punished his two sons?
8. What was his reward for remaining quiet?
9. What are the signs of a kosher animal?
10. What are the signs of a kosher fish?
11. How do we know which birds are kosher?
12. What must be done to a kosher animal or bird before we eat it?
13. Why can't the Bnei Yisrael eat non-kosher food?
14. Why can't we eat a camel?
15. Why can't we eat a pig?

Answers

1. On Rosh Chodesh Nisan.
2. So that Hashem would forgive Aharon for the aveirah of the egel hzahav.
3. He blessed the Bnei Yisrael. We call this birkas kohanim.
4. The two oldest sons of Aharon.
5. They brought ketores on the mizbach hazahav without permission.
6. A fire consumed them
7. He kept quiet and accepted the decree of Hashem
8. Hashem spoke to Aharon and taught him new halachos.
9. Animals that have split hooves and chew their cud.
10. Fins and scales.
11. The Torah lists all the non-kosher birds.
12. Shechitah (slaughtering it).
13. They are holy.
14. It doesn't have split hooves.
15. It doesn't chew its cud.

5-6

Questions

1. The parsha starts vayehi bayom hashmini. What was it the eighth day of?
2. When was the Mishkan finally set up?
3. Aharon was commanded to bring an egel as a karbon chatas on the eighth day. Why?
4. What did Aharon do after he brought all the karbanos?
5. What did the kohanim do with the dam of the karbon?
6. Who were Nadav and Avihu?
7. What did Nadav and Avihu do wrong on the eighth day?
8. What happened to them?
9. What was Aharon's response when Hashem punished his two sons?
10. What was his reward for remaining quiet?
11. What Parsha did Hashem command Aharon directly?
12. What are the signs of a kosher animal?
13. What are the signs of a kosher fish?
14. How do we know which birds are kosher?
15. What must be done to a kosher animal or bird before we eat it?
16. Why can't the Bnei Yisrael eat non-kosher food?
17. Why can't we eat a camel?
18. Why can't we eat a pig?
19. What prohibitions apply to a person who is intoxicated?
20. How many animals display only one sign of kashrut? What are they?

Answers

1. The milu'im. (dedication of the Mishkan).
2. On Rosh Chodesh Nisan.
3. So that Hashem would forgive Aharon for the aveirah of the egel hazahav.
4. He blessed the Bnei Yisrael. We call this birkas kohanim.
5. They sprinkled it onto the corners of the mizbe'ach.
6. The two oldest sons of Aharon.
7. They brought ketores on the mizbach hazahav without permission.
8. A fire consumed them
9. He kept quiet and accepted the decree of Hashem
10. Hashem spoke to Aharon and taught him new halachos.
11. Not to drink intoxicating beverages when they go to the Ohel Mo'ed.
12. Animals that have split hooves and chew their cud.
13. Fins and scales.
14. The Torah lists all the non-kosher birds.
15. Shechitah (slaughtering it).
16. They are holy.
17. It doesn't have split hooves.
18. It doesn't chew its cud.
19. He may not give a halachic ruling. Also, a kohen may not enter the Ohel Mo'ed, approach the mizbe'ach, or perform the avodah.

20. Four-camel, shafan, arnevet (hare), and pig.

Parsha Stories

http://www.chabad.org/parshah/article_cdo/aid/653718/jewish/Mobile-Boxes.htm

Mobile Boxes

By [Mendy Loewenthal](#)

"Where is my mobile phone?" Ben thought. It was early on a sunny Wednesday morning. Ben was feverishly trying to get his stuff together so he could go off to school with his friend Danny, but he just couldn't find his mobile phone. Not that he was allowed to take it to school. He just wanted to know that it was safe.

"Ah here you are," he said excitedly, he had left it plugged in behind the couch. He put it safely in a drawer in his room.

"It still needs to get charged every so often, just like my Dad""You see," Ben said to Danny as they started off towards school, "the mobile phone lasts a long time but it still needs to get charged every so often, just like my Dad."

"How is your mobile phone like your Dad?" Danny asked.

"Well," Ben said, "my Dad puts on *tefillin* every morning; they are these black leather boxes that have parchment scrolls inside them. On the scrolls a scribe writes the *Shema*, the Hebrew prayer that declares the unity of G-d and speaks about how much we love Him, along with a few more passages from the Torah."

"Hmm," Danny said. "When we are bar mitzvah we will also wear *tefillin*. But I cannot see what they have to do with a mobile phone."

"My Dad says that although he only wears them for the morning prayers, it's as if he's wearing them the whole time" Ben said. "It's like the phone—you plug it in once a day and then it stays charged for the whole day."

"Interesting," Danny said. "I wonder what it feels like to be charged up by *tefillin* all day. We'll find out when we're bar mitzvah!"

Just then the boys got to school. Their first lesson was on the Torah reading of the week, *Shemini*.

"What does *Shemini* mean?" asked their teacher, Mr. Benson. Some boys in the class answered together: "Eighth."

Danny and Ben both put up their hands. All the other boys just looked puzzled"That's right! The Sanctuary, the *Mishkan*, had been put up by Moses every day for seven days, and then taken down. That was in last week's reading. This week's reading tells how it was put up on the eighth day, and it stayed up. But even concerning the earlier seven days, it is interesting that each time it was put up, it caused a connection with G-d. And then it was taken down, but the connection was still there."

Mr. Benson looked round the class. Everyone was focused on him, for once. "Does that remind you of anything?" he asked.

Danny and Ben both put up their hands. All the other boys just looked puzzled. Mr. Benson looked from Danny to Ben and back. Which one should he ask? "You both seem very keen," he said. "You can answer together."

With one voice they answered. "*Tefillin!*" said Danny. "Mobile phones!" said Ben.

http://www.chabad.org/parshah/article_cdo/aid/375922/jewish/Shemini-Parshah-Lesson.htm

Shemini Parshah Lesson

By [Malka Touger](#)

A parking sign lets drivers know that the space is meant to be used for parking cars.

A storefront with toys on its entrance explains what we can expect to find in this store.

It's not the signs that make things into what they are. The signs simply describe what is already there. The signs, symbols, and labels all around us give information about the item or place to which they are attached.

The Torah portion of Shemini tells us about the signs of kosher animals. Kosher animals have two signs: they have split hooves and they chew their cud. Kosher fish have fins and scales.

It is not the signs that make the animal kosher. G-d created these animals with a kosher nature. The signs merely tell us that they are kosher.

When we eat the meat of any animal, its nature becomes part of us, and it affects the way we think. Have you heard people say "you are what you eat?"

The meat of kosher animals is fit for a Jew to eat, because of its kosher nature. When we eat this food, it affects us in the proper way. So G-d gave those animals signs to inform us that they are kosher.

Other animals were created with non-kosher natures. This means that their meat will not affect us in a good way. Of course, G-d did not give them kosher signs.

Let us take a closer look at these signs. Kosher animals have split hooves, which means that their feet are divided.

We can divide our activities throughout the day into two lists. One list could include praying, studying, making blessing, giving charity, and helping others. The other list could include eating, playing, reading, talking, and getting dressed.

Though they are different types of activities, we should not separate these two lists from each other. Instead, they should be like two parts of a single hoof. Can you imagine a split hoof with each part looking as if it belonged to a different animal?

Just as we pray, study and do activities from List 1 like a Jew should, we must also do the activities in List 2 like a Jew should. The games we play, the books we read, and the clothes we wear should all belong to one kosher lifestyle.

This is not always easy. Because when we talk, read, or play, we are busy with what we are doing and we don't always think about how to do it in a holy way.

Here's where the second kosher sign - chewing the cud - teaches us an important lesson. Animals take time to chew their cud. They bring up their food over and over again. This teaches us to take time, to think things over, and plan to do things in a way which is kosher - fit for a Jew.

<http://ohr.edu/yhiy/article.php/Parshat-Shemini.pdf?docid=3454&ie=1&showobject=1>

LESSONS FROM THE PARSHA

ROTTEN BONES

Shalom Imma, I'm home." "Shalom Devora. How was school?" "Not so good." "I'm sorry to hear that. Let me pour you a hot drink and we'll sit down and talk about it." "Thanks Imma." Devora sips at the sweet hot chocolate and begins to talk. "It's that girl who sits in front of me in class." "What did she do?" "We had a spelling contest and she won. I studied so hard for that contest. I wanted to win." "Devora, no effort is ever wasted. I'm sure your spelling has improved tremendously." "But Imma, she always wins." "What do you mean?" "She gets the best grades on her report card. She has the most friends. She has the nicest clothes. She has wonderful middos (character traits). She is just perfect. I'm so jealous of her." "Devora dear, I doubt very much that she is perfect. However, even if she is, that is no reason to be jealous of her. Jealousy is a very bad middah. Shlomo HaMelech, the wisest of all men wrote, "Jealousy rots the bones" (Mishlei 14:30). Our sages added to this when they said, "Jealousy, desire, and honor take a person out of the (real) world" (Pirkei Avos 4:21). The Mesillas Yesharim explains that a person gains nothing from jealousy. It does not make him any better nor his friend any worse." "You're so right, Imma." "Devora, we must all work on our bitachon (trust) in Hashem. He provides us with everything that we need. Our friend has what he needs. If we do not have what she has, that means that we do not need it. Therefore, why be jealous? Would you be jealous of a baby's dress which is ten sizes too small for you?" "Of course not. It's not for me." "Your friend's dress, which might happen to fit you, is not for you either." "Thank you so much, Imma. I am going to focus on thanking Hashem for what He has given me. I am so fortunate." "So am I, Devora. To have a daughter like you." Fire came forth from before Hashem and consumed them (Nadav and Avihu, the sons of Aharon HaKohen), and they died before Hashem" (Vayikra 10:2). What sin that caused their deaths? One interpretation comes from the Gemora (Sanhedrin 52a). Nadav and Avihu walked behind Moshe and Aharon saying, "When will these two elders die? Then we will rule this nation." The Maharsha zt"l comments that their sin was jealousy.

Kinderlach . . .

"He got a new toy and I didn't." He needed one and you did not. "She got two cookies and I only got one." She worked harder to earn them. "She has more friends than I do." She has a more outgoing personality. You are more the quiet type. "He runs faster than I do." True, but you think faster than he does. Hashem gave you each your own special talents. Your job is to work with what you have. Don't be jealous of the other one. You have everything you need to be the best possible you.

THE YOKE

Abba I feel that I am working hard to prepare for Pesach." "Are you doing a lot of cleaning, Avi?" "Well, ummm, not really. I was referring to spiritual preparation." "Oh, you must be talking about the four parshios." "Yes, Abba. During Parashas Shekalim I worked on dedicating the gashmius (material possessions) to Hashem. During Parashas Zachor I hated the evil of Amalek and wiped him out of my life." "Fantastic, Avi!" "What shall I work on this week, Abba?" "For Parashas Parah, Avi. It is about the purification process, which requires the ashes of the Parah Adumah. In the times of the

Beis HaMikdash, every Jewish male went to Yerushalayim for the Shalosh Regalim (three pilgrimage festivals). They would offer korbanos (sacrifices) in the Beis HaMikdash. They needed to be tahor (spiritually pure) in order to offer the korbanos. Therefore, they would purify themselves, using the ashes of the Parah Adumah, before the regel. We read the beginning of Parashas Chukas, which details the mitzvah of Parah Adumah, as the special Maftir of Parashas Parah this week, to commemorate that purification.”

Does Rav Zeidel Epstein zt”l say anything more about this parasha, Abba?” “Ahhhh. You remember his beautiful drashas from the last two parshios, Avi. He has an insight on Parashas Parah also. The Parah Adumah is called a ‘chok’ – a mitzvah whose underlying reason we do not understand. We accept the mitzvah, however, and perform it exactly as Hashem prescribes, even though we do not understand it. This is a crucial aspect of kabolas ole malchus Shomayim (acceptance of the yoke of Heaven). We keep the mitzvos for no other reason than Hashem commanded them to us. This is the yesod (foundation) of our avodas Hashem. We are Hashem’s servants and perform all aspects of His will at all times, under all circumstances.” “I’m ready, Abba. I’m serving Hashem no matter what!” “Be matzliach, Avi!”

Kinderlach . . .

Did you even see a plow being pulled by oxen? They wear a yoke around their necks. The yoke keeps them under control of their master. They cannot deviate from the path that he wants them to travel. We are like the oxen, Hashem is the master, and the yoke is the mitzvos. We follow all of the mitzvos, even those that we do not fully understand, because The Master commanded them to us. Kaballas ole malchus Shomayim – that is Parashas Parah.

Parasha Questions:

- Which two words mark the middle of the Torah, and what is their significance? (10:16)
- How does a sheretz make an earthen keli tomei? (11:33)
- If someone touches a neyayla while he is in a mikveh, does he become tahor? (Rashi 11:36)
- Which restrictions on mourning did Aharon and his sons have? (10:6,7)

<http://www.aish.com/torahPortion/pArchive.asp?eventType=26&eventName=Shmini>

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

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

Shmini (Leviticus 9-11)

Inside and Out

From this week's Torah Portion

It's an important value to be genuine and not hypocritical. This week's Torah portion discusses what physical signs make an animal kosher. One of these signs is on its outside and can be seen - but that isn't enough. The animal must also have a second, internal sign that cannot be seen in order to be kosher. So too, our sages teach, it's not enough for us to only act and appear proper on the outside, but we must also really be that way on the inside too, if we want to be 'kosher' good people.

Story

In our story, a kid has to decide whether being good on the outside is good enough.

BADGE OF COURAGE

Barry locked his bike in the nursing home parking lot, looked at his watch and got ready for a long and difficult day. In order to earn his scout troop's 'kindness-doer' badge - and qualify for a free trip to the Big Attraction amusement park - he had volunteered at the local nursing home to help take care of and entertain the elderly patients. He had to work as a volunteer four times to earn the badge and he had already done three.

The boy walked into the nursing home lobby and looked around at all the busy nurses, the old people with walkers and canes. He tensed up as he thought of all the work he'd have to do here today. Even though he knew it was a good, kind thing to volunteer, he didn't really enjoy having to take care of the sick, elderly people for four whole hours, and would be relieved when he finished this last visit.

He went to sign in the official 'volunteer book' his scout troop leader had put there. The book recorded all the days and times each kid in the troop had come and left, and was signed by the head receptionist.

He turned the pages and got to his name and was getting ready to check in for his fourth and final visit when he noticed something very strange. Somehow, instead of only three times marked down and signed, four were already marked down! It had the receptionist's signature and everything.

There must have been some mix-up. But mix-up or no mix-up, he was off the hook! Now he'd earned his 'kindness' badge without even having to do any more kindness! Barry turned on his heels, strode happily back to the parking lot and jumped on his bike for a day of fun instead of hard work.

But as Barry rode, his happy and carefree feeling began to fade. True - he had been marked down in the *book* as having done that last day of volunteering, and there was no way anyone would ever find out he hadn't... But he hadn't really done it. Wouldn't accepting the 'kindness-doer' badge now make him into a hypocrite? How could he accept and wear a badge that said he'd done something that he hadn't?

As he rode up to the playground where he knew his friends would be hanging out having a good time, Barry tried to forget these thoughts ... but he just couldn't. He turned his bike around and rode back to the nursing home to begin a full day of volunteering...

* * *

"Okay, we will now present the 'kindness-doer's' badges to those young men who successfully completed our volunteer program," the scout troop leader smiled, at the awards banquet. He named off all the names, including Barry's. "You should all feel very proud to wear these 'kindness-doer's' badges," the leader beamed.

And Barry was proud - not only for the badge on his chest, but because he knew that what it said on the outside was really inside of him, too.

Discussion Questions

Ages 3-5

Q. How did Barry feel at first when he found out he could get away without doing his job?

A. He felt happy and was ready to leave.

Q. How did he feel in the end?

A. He felt like it wasn't right for people to think he had done something good that he really hadn't, so he went back and did it.

Ages 6-9

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

A. When Barry saw that he could be rewarded and thought of as a 'kindness'

doer, without really doing what he had to, he was tempted to go along. Why not? But he realized that it's not enough to just appear as if we've accomplished something good on the outside, but we must really do it, too.

Q. Do you think Barry would have enjoyed the award and the trip if he had just faked it and pretended he had done the kindness? Why or why not?

A. It might have been fun for a little while, but a person can never really feel good about being praised and rewarded for something he didn't really do.

Ages 10 and Up

Q. Our sages teach that a person's 'heart and mouth should be consistent.' What do you think this means?

A. It means that we shouldn't merely 'talk the talk' and present ourselves in a positive light as good people, but should actually 'walk the walk' and strive to feel and live by those principles too.

Q. Is there ever a time that it's all right to act hypocritically?

A. One type of 'hypocrisy' (that is, being different on the inside from the outside) is not only all right, it's recommended. That is that when we don't feel inside like doing something good, though we know it's right - we should go ahead and do it anyway - and almost always in the end we'll feel good about it too.

Parsha Games

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

K-2

The parashah tells us about eating Kosher food. We can eat all kinds of growing things, but only certain kinds of animals

Middah/ Jewish Value

- **Kashrut**

Activity

General rule: four-footed animals

Kosher animals must have cloven hoof and chew the cud. Permitted: cows, sheep, goats, deer. Not Permitted: pig, horse, rabbit, camel.

General rule: fish

Kosher fish must have fins and scales. Permitted examples: cod, plaice, herring. Not permitted examples: eel, shark, dogfish.

No shellfish are permitted, e.g. prawn, crab, lobster.

No fish-like mammals are permitted, e.g. whale, dolphin, porpoise.

General rule: birds

Birds of prey are not permitted.

Permitted: chicken, duck, turkey, goose

Not permitted: owl, vulture, eagle, heron

Sing 'Old MacMoshe had a farm', using only Kosher animals

3-4

We are told about the Laws of Kashrut - the signs that animals, birds and fish must possess to show that they are kosher

Middah/ Jewish Value

- **Kashrut**

Activity

List some kosher and non-kosher animals. Have the kids identify them as kosher or treif. Have the kids give the reason why (doesn't chew its cud, lacks fins/scales, etc.).

5-6

We are told about the Laws of Kashrut - the signs that animals, birds and fish must possess to show that they are kosher

Middah/ Jewish Value

- **Kashrut**

Activity

List some kosher and non-kosher animals. Have the kids identify them as kosher or treif. Have the kids give the reason why (doesn't chew its cud, lacks fins/scales, etc.).