

NCYI Youth Groups Parshat Tazria

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

Parsha Outline

- Childbirth
- Laws of the diseases of the skin
- Laws of the diseases on clothing

Parsha Summaries

http://www.chabad.org/parshah/article_cdo/aid/377920/jewish/Tazria-Roundup.htm

Tazria Roundup

At the end of last week's Parshah, Shemini, we began to discuss the laws of purity. These laws, called the laws of *Tumah* and *Taharah*, are continued in this week's portion.

The first topic discussed is a woman who has given birth. She is impure for a set amount of days, then she immerses in a mikvah (as mentioned last week, this is a special body of water that makes a *tameh* [impure] person *tahor* [pure]) and brings a sacrifice.

All baby boys are to be circumcised at eight days old; we call this the *brit milah*.

Next topic of discussion is a unique disease called *tzaraat*. It is different from other illnesses because it has a spiritual cause and makes a person impure. If a person thinks he may have this affliction, he must go to a kohen and the kohen looks for signs to see whether it's the impurity of *tzaraat* or just a regular illness. The Torah teaches the kohen which signs to look for to identify the disease as *tzaraat*.

http://www.chabad.org/parshah/article_cdo/aid/500015/jewish/Aliya-Summary.htm

Tazria Aliya Summary

General Overview: The bulk of this week's portion, *Tazria*, discusses various forms of *tzara'at*, skin maladies which are contracted as a result of engaging in forbidden gossip. Also discussed are certain garment discolorations which constitute "clothing *tzara'at*."

First Aliyah: The Jewish people are instructed regarding the ritual impurity contracted by a woman who gives birth. The timeframe of this period of impurity differs depending whether the child is a boy or girl. At the conclusion of this period, the woman immerses in a *mikvah* and is required to bring certain offerings in the Temple. Incidentally, the Torah mentions the obligation to circumcise a male child on the eighth day of his life. The Torah then begins discussing the laws of *tzara'at*, a skin discoloration -- often inaccurately translated as "leprosy" -- which renders a person ritually impure. This aliyah discusses various forms of white skin discolorations. A person who has the symptoms of *tzara'at* must be seen by a priest. If the discoloration is deemed "suspicious," the priest will immediately declare the individual impure or quarantine him for up to two weeks.

Second Aliyah: At the conclusion of the quarantine period, the priest either declares the individual pure or impure. The Torah then discusses what is done in the event that the *tzara'at* spreads after the individual was declared pure, or if there is raw skin within the *tzara'at*, or if the *tzara'at* has spread over the entire body.

Third Aliyah: We learn the laws of *tzara'at* which appears following an inflammation on the skin.

Fourth Aliyah: We learn the laws of *tzara'at* which appears following a burn to the skin.

Fifth Aliyah: In this aliyah we discover that *tzara'at* can also affect the areas on the body covered by hair. The symptoms and laws of such a *tzara'at* are quite different than standard *tzara'at*. This section concludes with the laws of a person afflicted by multiple dull white areas on his skin.

Sixth Aliyah: This section discusses *tzara'at* which appears on a bald spot, as well a white discoloration streaked with red, which can appear anywhere on the body. Also discussed is the procedure followed by an individual who is afflicted with *tzara'at*, the main requirement being that he must remain outside the city until his condition clears up.

The Torah then discusses "clothing *tzara'at*," a green or red discoloration which can affect certain types of materials. The garment is shown to a priest who quarantines it for up to two weeks.

Seventh Aliyah: At the conclusion of the quarantine period, depending on the circumstances the garment is either declared pure, or completely burnt, or only the part which was discolored is torn out and burnt.

<http://ohr.edu/yhiy/article.php/3456>

The Torah commands a woman to bring a *korban* after the birth of a child. A son is to be circumcised on the eighth day of his life. The Torah introduces the phenomenon of *tzara'at* (often mistranslated as leprosy) a miraculous affliction that attacks people, clothing and buildings to awaken a person to spiritual failures. A *kohen* must be consulted to determine whether a particular mark is *tzara'at* or not. The *kohen* isolates the sufferer for a week. If the malady remains unchanged, confinement continues for a second week, after which the *kohen* decides the person's status. The Torah describes the different forms of *tzara'at*. One whose *tzara'at* is confirmed wears torn clothing, does not cut his hair, and must alert others that he is ritually impure. He may not have normal contact with people. The phenomenon of *tzara'at* on clothing is described in detail.

Parsha Songs

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

http://www.chabad.org/parshah/article_cdo/aid/573744/jewish/Parshah-Song.htm

Lyrics:

Speaking badly of others is not a kind act
For once you hurt someone, you can't take it back
As punishment for lashon hara a terrible deed
The sickness of tzoraas, was then decreed

If a white spot was found on the body or neck
A man had to go to the kohain to check
If it was tzoraas beyond any doubt
From the camp of Yisroel, he had to go out

Seven days completely alone were spent
For the things he did wrong, he had to repent
If his t'shuuah was honest and real
At the end of the week he was totally healed

In eight more days if his skin was still clear
After bringing korbonos and serious prayer
He then returned to his family and friends
And was careful not to speak lashon hara, again

Parsha Questions & Answers

Selected from the following websites:

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

<http://ohr.edu/yhiy/article.php/759>

http://www.chinuch.org/item_details.php?mid=1662

http://www.chinuch.org/item_details.php?mid=4146

http://www.chinuch.org/item_details.php?mid=4007

http://www.chinuch.org/item_details.php?mid=2977

http://www.chinuch.org/item_details.php?mid=380

http://www.chinuch.org/item_details.php?mid=382

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

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

K-2

Questions

1. How old does a child have to be to receive a bris milah?
2. Who was the first person commanded to have a bris milah?
3. What does a woman who gave birth bring after she is no longer tameh?
4. Why does she bring a karbon Olah?
5. Why does she bring a karbon chatas?
6. What is tzoraat?
7. What is one reason Hashem gives someone tzoraat?
8. If someone thought he had tzaraat, who did he show it to?
9. Why did Hashem sometimes bring tzaraat on a person's clothes?
10. What happened if a person had tzaraat?

Answers

1. 8 days
2. Avraham Avinu

3. A karbon Olah and a karban Chatas.
4. To thank Hashem for a healthy delivery.
5. Because during her labor she might have said something improper; she may have sworn that she would not have any more children.
6. Tzoraat is a disease, similar to leprosy, in which one found unusual spots on his body, hair, house, etc.
7. For speaking lashon hara.
8. The kohen.
9. To warn the person to do teshuvah.
10. He had to leave the camp for seven days.

3-4

Questions

1. How old does a child have to be to receive a bris milah?
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4. Why does she bring a karbon Olah?
5. Why does she bring a karbon chatas?
6. What is tzoraat?
7. What is one reason Hashem gives someone tzoraat?
8. Where could a person find tzaraat?
9. If someone thought he had tzaraat, who did he show it to?
10. What disqualifies a kohen from being able to give a ruling in a case of tzara'at?
11. What did tzaraat look like?
12. Why did Hashem sometimes bring tzaraat on a person's clothes?
13. What happened if a person had tzaraat?
14. What happens if the kohen is not certain whether the spot is tzaraat?
15. What must be done if the tzoraat stays or spreads on clothing?

Answers

1. 8 days
2. Avraham Avinu
3. A karbon Olah and a karban Chatas.
4. To thank Hashem for a healthy delivery.
5. Because during her labor she might have said something improper; she may have sworn that she would not have any more children.
6. Tzoraat is a disease, similar to leprosy, in which one found unusual spots on his body, hair, house, etc.
7. For speaking lashon hara.
8. House, clothes, or skin.
9. The kohen.
10. Poor vision.

11. A white spot on the skin or a green or red spot on clothes.
12. To warn the person to do teshuvah.
13. He had to leave the camp for seven days.
14. The person must be placed in isolation for seven days, and he is examined again.
15. The clothing must be burned.

5-6

Questions

1. How old does a child have to be to receive a bris milah?
2. Who was the first person commanded to have a bris milah?
3. For how long is a mother not permitted to enter the Mishkan (Sanctuary) after having a baby?
4. What does a woman who gave birth bring after she is no longer tameh?
5. Why does she bring a karbon Olah?
6. Why does she bring a karbon chatas?
7. What is tzoraat?
8. What is one reason Hashem gives someone tzoraat?
9. Why must a metzora call out "Tamei! Tamei!"?
10. What happened if a metzora entered a house?
11. What signs of mourning must a metzora (someone afflicted with tzoraat) display?
12. What is one reason that the metzora must have his mouth covered?
13. Where could a person find tzaraat?
14. If someone thought he had tzaraat, who did he show it to?
15. What disqualifies a kohen from being able to give a ruling in a case of tzara'at?
16. What did tzaraat look like?
17. Why did Hashem sometimes bring tzaraat on a person's clothes?
18. What happened if a person had tzaraat?
19. What happens if the kohen is not certain whether the spot is tzoraat?
20. What must be done if the tzoraat stays or spreads on clothing?

Answers

1. 8 days
2. Avraham Avinu
3. If she gave birth to a boy, she must wait forty days, if she had a girl, she had to wait 80 days.
4. A karbon Olah and a karbon Chatas.
5. To thank Hashem for a healthy delivery.
6. Because during her labor she might have said something improper; she may have sworn that she would not have any more children.
7. Tzoraat is a disease, similar to leprosy, in which one found unusual spots on his body, hair, house, etc.
8. For speaking lashon hara.

9. So people will know to keep away from him.
10. The house, and everything in it, became tameh.
11. He must tear his garments, let his hair grow wild, and cover his lips with his garments.
12. To remind him that tzoraat came because of his mouth.
13. House, clothes, or skin.
14. The kohen.
15. Poor vision.
16. A white spot on the skin or a green or red spot on clothes.
17. To warn the person to do teshuvah.
18. He had to leave the camp for seven days.
19. The person must be placed in isolation for seven days, and he is examined again.
20. The clothing must be burned.

Parsha Riddle

I'm mentioned in Parshat Tazria.
Without my head, I have the same meaning
As my head and tail.
What am I?
(Answer: three Hebrew letters-kohen).

Parsha Stories

http://www.chabad.org/parshah/article_cdo/aid/659412/jewish/Living-with-the-Parsha.htm

Living with the Parsha: No Pain, No Gain

By [Sara Lowenthal](#)

The quiet clank of knives and forks on plates was testimony to the delicious supper. The Cohen family sat together, enjoying the steamy meatballs and spaghetti. Ben, with a thoughtful look on his face, broke the silence.

"Why do crabs need to break out of their old shells in order to grow bigger?"

His older sister, Rachel, gave him a glare. "David! We're eeeeeaaating."

"Seriously," David persisted in his questioning. "It must be painful—imagine having to shed your comfy shell... Our biology teacher just laughed at my question today, but I really mean it!"

Rachel was about to launch into a lecture about how biology should never be mentioned at the dinner table, when she noticed their father clearing his throat.

"You know," Mr. Cohen began, "your question is actually connected to this week's Torah reading." David blushed with pride. "I didn't realize it had anything to do with the reading of *Tazria*!"

"Oh yes," his father continued. "Let's see...what does *Tazria* talk about?"

Rachel leaned forward with interest. "It's all about *tzara'at*. That was a skin disease somewhat similar to leprosy that the Jews used to get if they spoke negatively about someone else, *lashon hara*. They would have to leave the camp or the city and remain outside until their *tzara'at* was cured."

Mr. Cohen smiled. "True, whoever got *tzara'at* needed to leave the encampment. How do think that person felt?"

"Painful, hurt, humiliated... hey, are you comparing them to crabs?!" Ben looked at his Dad. "How could you? The crabs are going through the pain to grow—something good is happening. And... I mean... someone who got *tzara'at* needed to go through the pain as a punishment! There's no comparison!"

Rubbing his hands together, Mr. Cohen looked at his two children. "It may seem like there is no similarity between a crab and someone with *tzara'at*—but there is. *Tzara'at* may seem like a punishment, but it is in fact a cleanser. At the end, only good came out of it—the person became a changed man!"

"I get it," Ben exclaimed, "The punishment was not so terrible, because in the end, there was an improvement—he became like a new person!"

"Bingo! The name of the Torah reading, *Tazria*, which means "to plant," is also a hint to this, teaching us that something new and positive comes from hardship. You plant the seed in the ground, it autodestructs, and then you get something new growing."

They all sat there in silence, until Rachel summed it up: "No pain, no gain!"

<http://ohr.edu/yhiy/article.php/Parshat-Tazria.pdf?docid=3464&ie=1&showobject=1>

LESSONS FROM THE PARSHA

Loshon Hora ! Rechilus

WHAT A WELCOME

Come forward, please. We have been expecting you.” The man stepped forward nervously. He had never been here before, and did not know what to expect. “Yes, after 120 years of doing mitzvos, you have finally arrived. Now is the time to receive your reward.” The man felt comforted. He had performed many mitzvos in his life. Perhaps it would be okay after all. “First, let us hear about your life. The angels have recorded all of your deeds. Let them come forward and tells us about you.” A huge door swung open and revealed thousands of angels ready to speak about this man. “On the 12th of Teves, he spoke badly about his neighbor.” “On the 13th of Teves, he degraded his relative.” The man’s heart began to drop. These angels heard all of the loshon hora that he had said. Every word was a separate aveyra (sin). “Excuse me. I am so sorry, but may I interrupt for a second?” “Go ahead.” “How many angels are here, recounting my loshon hora?” “That is a good question. Let us figure it out. You spoke many words every day. You learned Torah; you conducted your business and personal affairs. You probably spoke no more than four or five words of loshon hora each day.” “Probably. That is not very many.” “Let’s add them up. Four or five words a day, is about thirty words a week. Multiply that by fifty-two weeks of the year and you have about 1,500 words per year. By the age of 68 (which is 55 years after your bar-mitzvah) you have accumulated 80,000 words of loshon hora.” The man began to cry. “Oh, what have I done? How I have misused my power of speech. If I had only known this while I was alive. Now it is too late.”

Kinderlach . . .

The Chofetz Chaim zt”l makes this simple calculation in his book, “Shmiras Ha-Loshon”. Our words are never forgotten. They are stored in Hashem’s computer (so to speak). Even a few words a day add up. Every day, another few words of loshon hora until the numbers are very large. Now is the time to stop while we can. Learn the halachos of loshon hora and stop yourself from speaking badly about people. Turn off the calculator today.

Parasha Questions:

- What is the appearance of a nega on the head or beard? (13:30)
- What is the appearance of a nega on the clothing? (13:49)
- What is done with clothing in which the tsoraas spread? (13:52)
- What is done with clothing in which the

tsoraas did not spread? (13:53-56)

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<http://ohr.edu/yhiy/article.php/Parshat-Tazria.pdf?docid=2146&ie=1&showobject=1>

First or Last?

What is the connection between the end of Parashas Shemini and the beginning of Parashas Tazriah? The Torah was not written haphazardly, chas v'shalom (G-d forbid); therefore, there must be a good reason for Tazriah to follow Shemini. The sefer MiMamakim devotes an entire chapter to this question. Parashas Shemini ends off with the simonei tumah (signs of impurity) in animals. Parashas Tazriah begins with the simonei tumah in humans. Rashi adds that just as man was created after animals, so too his laws were written after the laws of animals (Vayikra 12:2).

This answer leads us to a famous question. Man is the pinnacle of creation; therefore, he should have been created first, and not last. Why was the most important creation left for the end? The answer touches the very essence of the human being - his neshama (soul). The creation of his spiritual side preceded one of the most exalted spiritual creations - the Maase Merkava (Hashem's Holy Chariot)! This is an awesome thought. Man was created first and last. His soul the first, is from the highest spiritual worlds, and his body the last, is the lowest of physical creations. This leads to another question. We think of the human body as being wondrously complex. Why is it called the lowest of creations?

The Netziv, in his commentary on Shir HaShirim, sets down a very important principle. There are four types of creations: inanimate objects, plants, animals, and humans. Inanimate objects (minerals) are the least sophisticated form of creation. Plants have an advantage over minerals - they sprout and grow. However, if they are cut off from their source of life, they will decay and become even less useful than minerals. Animals have an even greater advantage - they are alive. However, when they lose their life, they become even more rotten and useless than dead plants. Humans have the highest quality - they speak. This gift of speech, and the thought behind it, allows them to reach the highest heights. Unfortunately, when people disregard their humanity by misusing their gift of speech, they abandon any advantage that they have over animals. Therefore, they revert to nothing more than their body. When the human body loses its source of life, it is the most useless thing in the universe. Worse than this, improper speech can cause massive destruction, more than any animal, vegetable, or mineral.

This concept is reflected in the laws of tumah of animals and people. Live animals do not become tomei at all. Even when they die, their tumah is very weak, lasting just until the end of the day. Contrast this with the tumah of human beings listed in Parashas Tazriah.

People can become *tomei* even while they are alive. The *tumah* of *metzora* can last for weeks or months! We learn from this that a person is composed of two extremes: body and spirit. The choice is his, which side to strengthen. If he lives for his *neshama*, using his thoughts and speech to serve Hashem, then he will become the highest of all creations. On the other hand, if he lives for his body, *chas v'shalom*, he will sink to the lowest of the low.

Kinderlach . . .

Do you want to be first or last? Do you want to be on the top or the bottom? The choice is yours. If you use your most precious gifts, thought and speech, to learn Torah, do *mitzvos*, and come close to Hashem; you will be on top of the world. You can reach a *madrayga* (spiritual level) that is beyond even the Heavenly Angels. You live for your *neshama*, which was created first. Therefore, you will be counted among the first ones. One who does the opposite, *chas v'shalom*, and misuses his gift of speech, drags himself down to the bottom. He is last, created after the lowest plants, animals, and rocks. Where do you want to end up? On top, *B'ezras Hashem*.

High or Low?

Do you want to see how great I am?" The man was a little surprised. He had never heard anyone brag like that. "Okay." "Watch me eat this food." The bragger proceeded to gulp down a thick sandwich and a bottle of soft drink. "What do you think of that? Great, isn't it?" The man looked a little puzzled. "My mouth chewed all that food. My esophagus carried it down to my stomach. Now my digestive juices are taking care of it, separating out the minerals that my body needs, delivering them to the right organs, and getting rid of the rest. Isn't that a great feat?" "It is, but..." "Look at that old man over there. He can barely eat. Hey, old guy! Do you want a nice big sandwich? I'll bet you do, but you can't eat it because you're too old. Eat your heart out instead." The onlooker was shocked. How can a person be so far out of reality? Was he really proud of his stomach? It certainly is a wondrous creation however; it has nothing to do with him. Hashem made it and gave it to him. How could he be so proud of it?

This story presents an extreme example of the type of bad *middos* (character traits) that bring on the plague of *tsoraas*. The purification process from the *tumah* (spiritual impurity) of *tsoraas* includes bringing cedar and hyssop wood. Cedar is a very tall tree, and hyssop is a very low bush. Rashi explains that the *metzora* arrogantly raised himself high like a cedar tree; therefore, to become *tahor* (pure) he must lower himself like the hyssop.

The *Sefas Emmes* takes a little deeper look. Why does the *metzora* have to bring cedar wood? Isn't it enough to bring hyssop, the low bush, to remind him to be humble? The Torah is teaching him a lesson. It is precisely this egotism that is so low. He was so proud of nothing. That itself is the lowliest *middah*. The opposite is also true. Humility, holding yourself low, is the most exalted *middah*. The morning prayers state, "He lowers the proud and lifts up the lowly." If Hashem is ultimately going to exalt them, why did He

initially make them low? Because Hashem always wants him to retain an aspect of that lowness. He should always realize that he is ultimately nothing. All of his greatness and accomplishments come from Hashem. That is true humility. The opposite is also true. "He lowers the proud." Because of their pride, they fell low. That is the lowliest middah of all, to exaggerate your role in your accomplishments. That silly man in the story actually thought that he was responsible for his stomach working. Every act of false pride contains at least some of his type of foolishness.

Kinderlach . . .

Humility is the highest middah. Our greatest people are the most humble. How can this be? Don't they realize that they are exceptional? Of course they do. However, they do not attribute their accomplishments to themselves, rather to Hashem. They realize that The Almighty gave them everything. All of the honor is His. They consider themselves fortunate and perhaps unworthy of His wonderful kindness. Therefore, they are eternally grateful to Him. The lowest are truly high.

Parasha Questions:

- What are the signs of tsoraas noshenes? (13:10,11)
- What are the signs of a nega on the head or beard? (13:29,30)
- Where does someone who is tomei with tsoraas have to sit? (13:46)

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<http://www.aish.com/torahPortion/pArchive.asp?eventType=27&eventName=Tazria>

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

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

Tazria (Leviticus 12-13) **Judge Fairly**

From this week's Torah Portion

A wise person doesn't judge people or things by the way they first appear. In this week's Torah portion, we learn how the Jewish priests, the Cohanim, wouldn't judge whether a person had a spiritual malady called tzara'at until they had examined him twice. We can learn from this that one should be willing to give people and situations a 'second look' before passing judgment about them.

Story

In our story, a kid has to decide whether or not to give someone a second look and a second chance.

A FAIR HEARING

I don't know why, but I sort of took it on myself to be the neighborhood 'welcoming committee.' Whenever a new kid moves in and shows up on the scene, I make the effort to say 'hello' and help her blend in with the crowd.

So it really wasn't unusual for me to go up to this new kid, Allison, (I asked one of the teachers what her name was) and give her one of my smiley 'welcome to the neighborhood' speeches.

What was unusual was how the kid reacted to me - or should I say *didn't* react...

"Hi Allison!" I had said to her in a loud, friendly voice, walking up to her from behind. The kid didn't say anything or even turn her head. Okay, I know some kids are the more shy, quiet type (not like me!) so I figured I'd try again.

"Welcome to the world's greatest neighborhood!" I said, in a big friendly voice - sure this time she'd turn around and smile. But she didn't even turn around and just kept on walking away from me, I think even faster than before.

Now if there is one thing I can't stand it's a snob. And this Allison kid just made it into my book as Snob #1. As far as I was concerned, she could just stay by herself forever, if that's how she wanted it. I certainly wasn't going to be the one to make her feel at home.

The next day when I saw her sitting on a bench in the playground looking really lonely, my first thought was, 'it serves her right!' After all, I gave her the chance to make a friend and she obviously didn't want to see my face.

I walked past her, about to join the gang, when - I don't know why - something about her lonely look got to me and I figured maybe she just had a bad day yesterday and what would it hurt to give her one more chance? Things aren't always the way they first look. So I walked back her way, only this time I made sure to walk straight up to her, so if she wanted to do her 'snob' thing again, she'd have to do it right to my face.

"Hi," I said, giving her a little wave. I thought she'd either turn her head or look embarrassed after yesterday, but this surprising kid surprised me once again by giving me a warm, friendly smile back and inviting me to sit down!

We traded names (I knew hers already, but it was only polite) and soon we got chatting friendly enough that I felt okay to ask her why she hadn't answered me back the day before. But before I could do that, she gave me the answer in a way that made me glad I hadn't asked...

"Oh, Debby," she said "I'm sorry, but could you please make sure you look straight at me when you talk. You see," she smiled sort of uncomfortably "I'm hearing impaired and I have to read people's lips to have any idea what they're saying and to see their faces to even know if they're talking to me at all."

Wow - that explained everything! She didn't ignore me because she was a snob or even shy. She just didn't hear or notice me because I never caught her eye!

Well, Allie and I are just about best friends now. She's a great, down to earth kid. I think a lot about how close I came to writing her off as a snob - which would have been a big shame for both of us, and how glad I am that I was smart enough to give her a second look.

Discussion Questions

Ages 3-5

Q. How did the girl in the story feel at first about the kid who didn't answer her?

A. She felt like she was acting snobby and unfriendly.

Q. How did she feel in the end?

A. She found out that the kid hadn't heard her speaking to her and felt glad she had given her a second chance.

Ages 6-9

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

A. Often, our first impressions of people or situations can be inaccurate. A wise person is willing to withhold judgment and give things a second look.

Q. Can we ever be sure that how we look at things is true?

A. While it's smart not to jump to conclusion and to give people and things a second look, that doesn't mean we can't understand how things are or rightfully decide that they're true. God put definite truths in the world and gave us the ability to perceive them when we honestly try.

Ages 10 and Up

Q. Our sages teach that the proper way to relate to a new person we meet is to simultaneously respect and suspect him. What do you think this means and why might such an approach be wise?

A. When we meet someone new, we have no way of really knowing what he's about. Some people make a great first impression and turn out to be monsters, others look bad but are really good as gold. Therefore, until we know someone and are able to decide what he's truly like; respecting him gives us the chance to make a close connection, while suspecting him protects us from getting burned.

Q. Is there ever a point that we should stop giving someone 'another chance'?

A. While it's right to be patient and forgiving with people, when we see that continually giving them another chance becomes seriously destructive for us, them or others, the ethical thing to do is to say (and mean) 'no more chances.'

Parsha Games

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

K-2

Brit Milah is mentioned in the Parashah. This is when a Jewish baby boy is given his name. A Jewish baby girl's name is announced in the synagogue

Middah/ Jewish Value

- **Our Jewish names**

Activity

'What is your Jewish name?'

Ask the children what their Jewish names are.

Sing this song with the children. For the second verse the child who's name is being sung will sing 'my name', while everyone else sings 'your name'.

Tune: What shall we do with the drunken sailor

What is your name, your Jewish Name?
What is your name, your Jewish Name?
What is your name, your Jewish Name?
Let's tell everybody.

Joshua's my name my Jewish name
Joshua's my name my Jewish name
Joshua's my name my Jewish name
That's my Jewish name.

3-4

In this parashah we are told of the punishment that the Bnei Yisrael got for speaking Lashon Hara, telling tales about people. The punishment was called 'Tzara'at', which was a special kind of skin disease, which we can't identify today

Middah/ Jewish Value

- **Being careful how we talk**

Activity

One of the consequences of telling tales is that details change each time the tale is repeated: stories are embellished and can end up as complete fabrications. This can happen whether the original tale was true or untrue. The game of 'Chinese Whispers' can demonstrate this effectively. With the children sitting in a circle, the leader starts by whispering a positive and true statement about someone (not a member of the group or anyone known to the group). This statement is passed on by each child whispering it to the next. The last person reveals what they have heard and it is compared with the original statement. These usually end up very funny or incongruous statements, but the important fact is the distortion of the original statement. The message is clear!

5-6

'Tzara'at' was a punishment that the Bnei Yisrael got for certain types of bad behaviour. It was a special kind of skin disease. People could get it if they spoke

'Lashon Hara', that is they spoke badly about someone. When a person had 'Tzara'at' the Kohen would send them out of the camp so that they could reflect on what they had done wrong and how to put it right

Middah/ Jewish Value

- **Considering the consequences of the way we speak**

Activity

Knowing when you have done something wrong	Changing our behavior
Understanding other people's feelings	The consequences of our actions

Use the above four phrases as the basis of a short dramatic scenario. The theme is understanding how Lashon Hara affects ourselves and others.

Split the children into four groups. Give each group one of the phrases. Have them prepare short scenarios demonstrating the phrase, which they act out to the whole group at the end.