

Camp Values Curriculum:

Talmud Torah

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...with much gratitude to my teachers at the Rhea Hirsh School of Education.

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Curriculum Rationale and Goals:

In the post modern era, the focus on Jewish values has soared. Our attention has also focused on the concept of building Jewish identity in an increasingly secular world. While in part Judaism has flexed to respond to these changing needs, there are many Jewish values that have not changed. These core values have shaped the way Jews view themselves and the world and they have endured over time.

Focusing on Jewish values in the classroom is one response to recognizing this balance between a changing world and core Jewish values. In the camping environment in particular, these core values can be taught in very extensive ways through the complete living environment that camp provides. Judaism teaches that Torah should be studied for a few reasons including learning for its own sake, to sharpen the mind, and to learn to live a moral life. The camp environment provides possibilities in all of these areas.

By no coincidence, the first unit of this values curriculum will address Talmud Torah – the study of Torah. Talmud Torah is a Jewish value that is fundamental to Judaism and is reflected in the name Jews have been given - The People of the Book. Torah has two similar meanings in the Jewish tradition, both at the five books of Moses or all of Jewish learning. For the most part, this curriculum will focus on the more expansive definition of Talmud Torah.

The Talmud has its own prescription for Jewish learning. At five years the age is reached for the study of Scripture, at ten for the study of Mishnah, at thirteen for the fulfillment of the commandments, at fifteen for the study of Talmud" (Avot 5:21). Taking a developmental look at children's learning, students around the ages of nine and ten do well with more concrete subjects. In the camp setting this is the Garin unit. When considering the larger values curriculum for the camp (which includes such topics and kehila, tikkun olam, and kavod), the value of Talmud Torah stands out as the most tangible of the topics. It is the intention that addressing camper's developmental needs while teaching core Jewish values campers will provide an enduring foundation that fosters a strong Jewish identification.

Ultimately this curriculum will look at why Jews study Torah. As mentioned previously, the study of Torah has intrinsic and extrinsic reasons behind it. There are several references in the Talmud to the study of Torah and the tension between studying to gain basic knowledge and study to practice. The Mishnah (Peah 1:1), after describing such duties as honoring parents, celebrating with the bride and groom, and doing acts of kindness among the mitzvot for which

there is reward both in this world and the next, concludes that the study of the Torah is "equal to them all." It is often interpreted to indicate that Torah study is equal to them all because it leads to them all.

Learning about the value of Talmud Torah encompasses several ideas. First, understanding Torah to mean all of Jewish learning must be addressed. In addition, learning about what Judaism teaches about Talmud Torah through stories, quotes from the text and experience expand the understanding of the value. Campers will also learn about the background and varieties of texts included in the general definition of Torah and study some of the actual texts and general messages in them.

In looking at a variety of books about Jewish values or Jewish practice, the study of Torah dominates the early sections of the indexes. However many children are exposed to the practices of Judaism without a foundation of the practices history or relevance to Judaism. Talmud Torah is a catalyst for connection to Jewish heritage, practices and self discovery. To address this, the curriculum will be divided into three major units focusing on Talmud Torah: (1) to lead to action, (2) to learn tradition, (3) to learn about one's self, as well as an introduction and a conclusion.

In learning both the value of Talmud Torah and by actually beginning to participate in it, groundwork is laid for addressing the other values in the larger curriculum. The goals for the Talmud Torah curriculum are as follows:

1. Teach campers the Jewish value of Talmud Torah and show why it is important.

Talmud Torah is a fundamental value in Judaism. Campers, however, do not innately understand this and can benefit from exploring why it is important both through learning about Talmud Torah and doing Talmud Torah.

2. Explain the canon of Jewish texts included in Talmud Torah.

In order for campers to understand the depth and breadth of this Jewish value, it is important to show the depth and breadth of Jewish texts. Understanding the development and change of Jewish texts also exposes the campers to a variety of ways to learn and connect to Jewish texts.

3. Introduce campers to texts about texts.

There is recursive logic of the value of Talmud Torah because we learn it primarily through the texts themselves. The Jewish tradition has a rich history of its love of Torah study and many texts extolling the merits of Torah study and those who do it.

4. Expose campers to experiences of doing Talmud Torah.

Having personal experiences with Talmud Torah allows the learner to approach the value from their own perspective rather than just being told about it. By doing Talmud Torah themselves, campers can also develop their own personal connection to the value.

5. Teach Talmud Torah skills such as interpretation and finding meaning.

For campers to experience Talmud Torah, it is important that they learn the tools with which to do it. Jews have developed at least as many ways of interpreting texts as there are variety of Jewish texts. Providing many entry points for campers, who have different learning styles and interests, promotes the campers' creativity and learning strengths.

Notes to teacher

Welcome to Garin Education! This summer the campers will be focusing on the value of Talmud Torah – studying torah. The units in this curriculum are focused to approach the question of why Talmud Torah is an important Jewish value. While tradition offers some concrete answers to this question, the approach taken here is to allow the students to experience the potential answers rather than only being told the traditional answers.

The five units are not intended to be given equal weight or time. The introduction can be for the first two days of camp, the next two units each could have a week and the last two units can be done in one week. In addition, there are more activities than are possible to do. This is intentionally so in order to allow you to choose activities that suit your style and the campers needs. It is recommended that you browse the entire curriculum first and then look at the units and pick your activities. This will allow you to see which activities are cumulative (i.e. making a Torah) and what the varieties of activities are so you do or do not repeat activities as you choose.

When planning your lessons, keep in mind that a lesson does not necessarily have to be completed in one day – the campers come back daily. Consider carefully between cutting an activity short or allowing activities to continue the next day in order to achieve the objectives you set out to do.

There is an obvious limit to the impact of this curriculum. Remember that these campers mostly have not developed abstract analytical thinking. The activities attempt to provide many concrete and expressive experiences for the students. The goal is for them to appreciate the value of Talmud Torah – not to become Torah scholars.

As part of the larger picture of the camp, this curriculum is tied into the 40 developmental assets for camp (Appendix C). *Shiur* should be a caring environment (4, 5) of committed staff members (14) where campers are encouraged to do well through creative activities (16, 17). In addition, this curriculum addresses the sections of *Torah Lishma* (Commitment to Learning) and *Zehut Chiyuvi* (Positive Identity) from the assets. Keep these in mind when planning and teaching the campers.

Another big picture item is the camp *tefilla*, which is coordinated through the education department. Appendix B provides a list of suggested activities to use with the campers to learn the *parasha*. During that time, which is usually during Sunday *shiur*, the two cabins leading

weekday *tefilla* that week prepare their service and the corresponding counselors prepare their *Devrei Torah*.

Lastly, the counselors who assist in *shiur* can be intimidated by what seems to be an inaccessible topic. They too are primarily not Torah scholars. While there is no direct solution to this, it is important to stress that this curriculum is about the value of study and how we are all learners. This is especially nice to point out to counselors when they give Divrei Torah during services – they are modeling this value of Talmud Torah.

In closing, here are a few general tips to help make *shiur* run smoothly:

- Make sturdy name tags and ask campers to where them the first few days of camp. Work very hard to learn as many names as possible. If possible, review camper's pictures in the camp files.
- When activities require campers to be divided into groups, pre-sort the campers ahead of time. Have them sit in color-coded rows on the floor, numbered groups etc... Have this ready before camp/*shiur*.
- Campers may not always be ready to adjust to the *shiur* environment without some help. Create an opening song with which you will begin every lesson to get the campers focused. It would be even more meaningful if it is a song about Torah. If you like to have a more structured environment, you could also write an end of *shiur* song too.
- Have labeled bins for campers to save their work – either by cabin or A-F, G-L etc. This saves a lot of time and confusion.
- In addition to the dictionary, there are underlined keywords and phrases throughout this curriculum. These could be posted on the wall or used as words of the day when they first appear.
- Torah's as well as other art projects can be made in conjunction with the art director as part of unit education. Size and style are to your choosing. For a reference see 100+ Jewish Art Projects for Children (Sher & Feldman, A.R.E.: Denver, 1996) Jewish symbols section.

Feel free to personalize these activities as you feel comfortable. While the focus of camp is on the campers, the experience will be more authentic to them if you are being yourself. Good luck and have a great summer!

Nice touch

1. Have campers tell parts of the weekly Torah portion or a lesson learned from it for lunch time skits i.e. a mini-dvar Torah.
2. Take the torah quotes from Appendix A and make posters of them to hang around the Education Center.
3. Make a Torah in advance to show the campers and/or make one along with the campers.
4. Create a huge Torah scroll for characters to come out of for skits and stories.
5. Think big, think like a 10 year old, decorate, dress up, be prepared, include music, include other staff members, be theatrical, take advantage of other locations besides the education center and set up for *shiur* the night before it.

Unit 1: Introduction

Enduring Understanding

1. The Torah (or torah) can mean many things to Jews.
2. The Torah is something the Jews hold dear to themselves.

Goals

1. Explain the difference between torah and Torah.
2. Show campers the structure of the Torah.
3. Familiarize campers with the texts included in the term torah.
4. Excite campers to learn about Torah.

Suggested Learning Activities

1. Torah in Honey – On the first day, make place mats with Hebrew letter and trace the letters with honey. Tell the campers that we do this at the beginning of learning Torah (Talmud Torah) to show how Torah is sweet.
2. Unrolling a Torah – Wrap the campers with an unrolled Torah or spread it down the middle of them. Allow the campers to ask questions. NO TOUCHING, NO TOUCHING, NO TOUCHING. This can be done in the Museum if desired.
3. What is Torah like? Use the quotes from Appendix A to explain Torah or have presenters act them out. Then ask campers to come up with their own. E.g. Torah is like _____ because _____ or Torah is _____.
4. Take the quotes from the Torah quotes list in the Appendix A and place appropriately around camp. Have campers rotate around to learn the quote and make expressions of analogy. E.g. it is a tree of life – a tree behind the Ed. Center; The Torah is deeper than the sea – the lake; The torah is light – and open space on the road or between trees; Torah is like a good friend – cabins. Use activities such as creating lists, drawings, or art projects to make the analogies. For Tree of Life, refer to the Tree of Knowledge project in 100+ Jewish Art Projects for Children (Sher and Feldman, A.R.E: Denver, 1996). At

the end ask campers to analyze the different quotes and explain how they reflect the importance of Torah to Jews.

5. Teach campers the general structure of Torah (books, content, and structure). Make it a Jigsaw puzzle, human puzzle etc. to place in categories or in chronology by stories.
6. What is Torah? Torah versus torah. Provide labeled cards and samples of books/writings that are Torah and torah. Have two large pieces of butcher paper on the wall: one decorated to look like a Torah scroll and one to look like bookshelves or a library or bring in an actual bookshelf. Have campers place their cards or artifacts into the proper place. Make sure to explain the difference and how the words will be used during the summer for activities. ('Big Torah' or 'Little torah', Capital 'T' Torah or Small 't' torah', Hands up Torah or hands down torah etc...)
7. Defining Torah: Give campers the following explanations of Torah. Break campers into groups and have them create examples each of these. The example could be a skit, a mural, or a made up sample. In addition they can place the 'definition' in either the Torah or torah from the previous exercise. Ask if they know anything else about what torah is or what is in it.
 1. Torah can be a process – Talmud Torah
 2. Torah means law
 3. Torah is all of the literature that the Jews consider holy.
 4. Torah is five books, the Tanach too. Torah can be a symbol for all of Judaism; it can be a book full of stories, history, poems, laws, names places, and events.
8. **The major project of this class is for campers to make their own Torahs. Explain the parts of an actual Torah scroll and introduce the art project of making their own Torah. Use an actual Torah and/or pre-made personal Torah to demonstrate. Use 8 ½ x 14 inch paper minimum for each page. Organize this through the art department and create the Torah parts during an evening education program.**

Unit 2: Keneged Kulam – Torah and Action

Enduring Understanding

1. One reason Jews practice Talmud Torah due to Torah's nature as 'life's little instruction book'.
2. Talmud Torah is important in our lives today and can teach us how to lead a good life.

Goals

1. Show campers how Torah can be viewed as life's little instruction book
2. Expose campers to some actions that Torah teaches us to do.
3. Begin studying texts with a focus on Torah and Mishnah
4. Take action based on Talmud Torah.

Suggested Learning Activities

1. Torah leads to action through mitzvot: study various mitzvot and choose a mitzvah to do for a day. The study could be done through text study, a review list or a mitzvah fair.

Report in the next day –

- Did studying the mitzvah before hand effect what you chose or how you performed it?
 - In doing this mitzvah, the most interesting thing I learned was...
 - The mitzvah made me more aware of...
 - Doing the mitzvah made me feel...
 - My future goals for this mitzvah are...
2. There are hundreds of mitzvot of all kinds. In small groups categorize the mitzvot. How many different ways can you group them? Have campers group the mitzvot into mitzvot they observe and the others they do not. Ask campers to answer – why do you observe the mitzvot in the first pile? Why don't you observe the others? What might lead you to observe other mitzvot? See Reference 2A for sample list. Bring the small groups together and compare and discuss the lists.

3. Learning in order to do – Preventing accidents (*Ma'ake*): Review the following texts with the campers

- When you build a new house, you shall make a parapet (fortifications) for your roof, so that you do not bring blood guilt on your house if anyone should fall from it (Deut. 22:8)
- QUESTION: do you agree that the owner is responsible?
- When a person opens or digs a pit and does not cover it and an ox or an ass falls into it, the one responsible for the pit must make restitution by paying the price (of the animal to its owner, [but may keep the dead animal]. (Ex. 21:33-34)
- QUESTION: Does this seem fair? Can you think of an example of this today? What would be a fair payback?
- If a person puts a jug in a public place and another person trips on it and breaks it, the person who broke it is not responsible. If the person who tripped is injured the owner of the jug is responsible (summary of Maimonides from Yad Hazakah, Nizkei Mamon 3:5)
- QUESTION: What responsibilities do we have according to this?
- By the injunction to place a parapet on our roofs, we are commanded to remove all obstacles and sources of dangers from all places in which we live. (Maimonides, The Commandments, Vol. 1, p197)
- QUESTION: What obstacles do you have around home? What about at camp? What can we do to remove them or properly warn people?

Have the campers tour parts of the camp to make notes of dangers or obstacles. Have them either remove the obstacle or create appropriate warning signs.

4. Study the Torah text that inspires the Birkat HaMazon and how it relates to our food blessings “You shall eat, you shall be satisfied, and you shall bless Adonai your God for the good land that that God gave to you.” What do the first two blessings of the Birkat Hamazon say? Why do Jews bless after they eat? What else could we say a blessing for concerning our food? Learn the blessings of the Birkat HaMazon.
5. Do *parasha* activity #7 or 8.

6. Learn the song *Elu Devarim*. Shabbat 127a. What are some of the actions this song teaches us to do? Can you do them? Discuss the debate between interpreting the Hebrew as 'equal to them all' or 'leads to them all'. What difference does it make?
7. Open with a skit that shows the debate between Study of Torah and Practice of Torah. Have campers study the follow story without the last line. Which is better, study or action? Can you have one without the other?

From the Encyclopedia Judaica:

The ideal of Torah study had a twofold aim. First it was believed to lead to the practical observances, since without knowledge of what it is that the Torah enjoins full observance is impossible. "An empty-headed man cannot be a sin-fearing man, nor can an ignorant person be pious" (Avot 2:5). Secondly, Torah study was itself a religious duty of the highest order. This dual function of study is presumably given expression in the discussion said to have taken place in the early part of the second century: "R. Tarfon and the Elders were once reclining in the upper story of Nithza's house in Lydda, when this question was put to them: 'Which is greater, study or practice?' R. Tarfon replied: 'Practice is greater.' R. Akiva replied: 'Study is greater for it leads to practice.' Then they all answered and said: Study is greater, for it leads to practice" (Kid. 40b).

8. Review the following texts with small groups (3, 6 or 9 groups) of campers. Have them create a presentation that reflects the quote (a skit, cartoon, a dear Abby column etc.) and present it to the larger group.
 - P.A. 4:10 - Rabbi Meir would say, "Do less business and do more Torah. Be humble in everyone's presence. If you have neglected the Torah, there are many who are like you. If you have labored in the Torah, God will give you a great reward."
 - P.A. 1:15 Shammai said, "Make your Torah study a habit, speak little and do much, and greet everyone cheerfully."
 - PA 3:17 – Rabbi Elazar ben Azaryah said, "Where there is no Torah, there will be no good conduct (*derekh erez*); where there is no good conduct, there will be no Torah."
9. Follow up to #8: Pass out the words to Mah Tov's song "Hillel's Song" and compare the message with those in activity #8. Teach the campers the song.

10. Torah as a foundation: Discuss the following text with small groups of campers:

One, who has good deeds to his credit and has also studied much Torah, is like one who builds a structure and lays stones below it as its foundation, and clay bricks above it for the structure. Then even should much water collect, the building will not wash away. But a man who has no good deeds to his credit, though he has studied Torah, is like one who builds a structure and lays down a foundation of clay bricks and puts the stones above that. Then even a little water will undermine the building.” (Avot de Rabbi Natan)

Make stone shapes out of grey construction paper and have the campers write or draw good deeds that they have learned from Torah and do. Paste these onto a large poster or banner and have them draw the building of bricks that could rest on top of it. Another option is to have campers make labels of deeds they have done and place them on stone or write with permanent marker on the stones. Have them build a foundation and place a large tub or boxes on top. Next to it build the same with dirt. Spray them both with water and discuss what happens.

11. Begin to create a personal Torah – What are things that the Torah teaches us to do? Have campers make the first panel of their Torah. Have campers show how Talmud Torah leads to action. Suggested supplies: markers, construction paper, string, copies of some of the text quotes studied...

References 2 – Mitzvah List

- When you encounter your enemy's ox or ass wondering, you must take it back to him. (Exodus 23:4)
- You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt. (Exodus 23:9)
- You shall not boil a kid in its mother's milk (Exodus 23:19)
- The wages of a laborer shall not remain with you until morning (Leviticus 19:13)
- You shall not insult the deaf, or place a stumbling block before the blind (Leviticus 19:14)
- When you reap the harvest of you land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest; you shall leave them for the poor and the stranger. (Leviticus 23:22)
- You shall live in booths seven days so future generations will know that I made the Israelite people live in booths when I brought them out of the land of Egypt. (Leviticus 23: 42)
- On Rosh Hashanah you are to hear the sound of the ram's horn. (Numbers 29:1)
- These are the offerings by fire (sacrifices that you are to present to the Lord: As a regular burnt offering every day, two yearling lambs without blemish. (Numbers 28:3)
- Observe the Sabbath day and keep it holy. (Deuteronomy 5:12)
- Honor your father and your mother (Deuteronomy 5:16)
- You shall not murder (Deuteronomy 5:17)
- You shall not steal (Deuteronomy 5:17)
- You shall not bear false witness against your neighbor. (Deuteronomy 5:17)
- You shall love the Lord your God with all your heart and with all your soul and with all your might (Deuteronomy 6:5)
- When you have eaten your fill, give thanks to the Lord your God for the good land which God has given you. (Deuteronomy 8:10)
- You shall not wear cloth combining wool and linen. (Deuteronomy 22:11)
- You shall make tassels on the four corners of the garment with which you cover yourself. (Deuteronomy 22:12)

Unit 3 – Am HaSefer – Learning about Tradition.

Enduring Understandings

1. Talmud Torah exposes us to the history of Jews and Judaism through which we can learn about Jewish practice, thought and life.

Goals

1. Teach the campers how the type and content of texts that Jews have recorded changed over time.
2. Provide experiences for campers to decipher the practices and life of the people (context) during the time the texts were written.
3. Introduce texts and the study of Talmud, commentaries and Midrash.

Activities

1. **The People of the Book:** Present a skit of Jews from several periods of time and places doing Talmud Torah— biblical, medieval, British, Western, American settlers, or even in the future. Lead a brief large group discussion – What stayed the same in all of these times and places? (Talmud Torah) Where do you think this name may have come from? Explain the term: it is used in the Koran to describe those whose religion is dependent on the Bible. While it means both Jews and Christians it now used in reference for Jews. Why might Jews have adopted ‘The People of the Book’ for themselves? Do you think it is a good name? What other name would you give based on the skit?
2. Our texts come from various times and have different styles. Scavenger Hunt around camp to find texts (Benchers, Torah in Museum, All texts in the library, plant some in appropriate places...). Provide a key for the texts and the time they were written. Have campers put them in order by date written/compiled (Torah, Mishnah (Oral Torah), Midrash, Talmud, Codes and commentaries)
3. We can glean a lot about Jewish tradition by considering the context in which our texts were written. Break students into an even number of groups. Read excerpts from various texts and ask campers to consider the period of time of the story. Provide two different sets of texts. Ask questions about things such as customs, clothing, transportation, homes,

business, rituals etc and have them use the text to support their answers. For additional materials look at the Chronicles in the library (sample in Appendix C). Then ask two groups to pair together and interview each other about the life and times of the period they read.

4. There are many aspects of Jewish practice that we can learn from texts. Have campers read narrative stories in texts and create a newspaper for various customs and rituals. It could include opinions, a how to section, a historical background piece, an interview etc. Compile and share the newspaper pages. Examples: Welcoming guests in Genesis 18:11-8 or the Passover Seder from Exodus.
5. Digging deeper: One of the ways we study about tradition in texts is through Midrash, stories that fill in the missing parts of the text. Pass out narrative parts of various texts. Have the student ask questions about what is missing. Then have them create a play or write a story that fills in the blanks. After the presentation, have campers process what happened? (What was missing, what did you add? Why? What else could have happened? Etc.) See Reference 3B for a list of questions to help campers with what is missing from a text and a sample Midrash to show campers.
6. Ask campers if there is a way to make Jewish decisions or to do things Jewishly. Texts can teach us about the process Jews have gone through to determine Jewish practice or to understand Torah/Mishnah. First look at a page of Talmud/Mikraot Gedolot to understand its basic layout and structure. Point out the different opinions and contradictions. Then study a narrative Torah text or text that is the basis of custom (Seder, Moses welcoming a guest, Hanna's prayer, keeping kosher etc.). Ask campers how they might come to a conclusion about what the practice should be or what the passage says. Create a page of Talmud/Mikraot Gedolot with student commentary and references. This can be done within a small group or each small group can fill in a puzzle like piece that fits into a huge wall size page. Return to the opening question – How can they apply the process to their own lives – how to make 'Jewish' decisions or practice Judaism. Samples pages can be found in Appendix C.

7. Texts tell us specific stories that have happened in our history – including a story about how important Talmud Torah has been to Jews. Tell the story of Yochanan ben Zakkai and Yavneh. (Reference 3A) or have staff act it out. Review the text with the campers. What would they have done? What might have happened if Yochanan didn't sneak out? How can you help 'save' Judaism through Talmud Torah?

8. Talmud Torah can lead us to learn many aspects of Jewish customs. Have a Jewish tradition festival. Divide the campers into groups and have them study a custom/practice/holiday based on various texts (Torah, Mishnah, Talmud, custom today etc. EJ can provide a lot of information). Have each group create one of the following presentations as is possible: an audio recording, a homemade movie, a play, a food-tasting center, a musical presentation, or an art project (think big – a corner of the room still life, a large mural, a sculpture...). Coordinate a rotation schedule to allow groups to see/hear each other's presentations. Have a discussion after to talk about the process and the results.

9. Personal Torah page: 1) Write up a description of a Jewish practice you would like to be a part of your life. 2) Make a commemorative stamp of an interesting time in Jewish history. 3) Write the 'rules' for a custom that is practiced today. 4) Take a quote or a part of the Torah that we have studied and write your own commentary like a Talmud page.

References 3

A. Yochanan Ben Zakkai and Yavneh

Yochanan lived in Jerusalem in the year 70 when [Jerusalem] was under Roman siege. Before destroying the Temple, the Roman general Vespasian gave the Jews of Jerusalem a chance to save their city and their Temple by surrendering.

The head of the Sanhedrin, Rabbi Yochanan Ben Zakkai wanted to save Judaism and urged the people to save the city and the Temple by surrendering to Vespasian. The leaders refused his request. To prevent the inhabitants from surrendering to the Romans, the Jewish leaders forbade people, on pain of death from leaving Jerusalem. Rabbi Yochanan was

determined to find a way out of the besieged city. He sent for his nephew, Abba Sikra, one of the revolt's leaders, and said: 'Find some way for me to leave the city. Perhaps I will be able to save something.'

Abba Sikra replied: 'Pretend to be sick and let people come to visit you. Get something with a bad odor and let the smell become overpowering, and people will then say you have died. Then let [two of] you disciples carry you out, and no one else.'

He carried out this procedure. Rabbi Eliezer carried him on one side and Rabbi Joshua by the other and Abba Sikra walked in front. When they reached the city gate, the guards asked, 'What is this?' They replied: 'A dead man. Do you not know that a corpse may not be kept overnight in Jerusalem?' [The guards] wanted to pierce him through to make certain he was a corpse. Abba Sikra said to them, 'The Romans will [hear about it and] say, 'They pierced their own master...'

The guards opened the gate and the group left. Rabbi Yochanan was carried to a cemetery outside the city; the others left him there and returned. He went to the camp of the Roman general Vespasian.

Delighted at the surrender of so prominent a Jewish leader, Vespasian agreed to meet Rabbi Yochanan, who predicted that someday he would be Caesar. Immediately a messenger came in to say the Emperor was dead and Vespasian was chosen head of the state. Pleased by Rabbi Yochanan's wisdom, Vespasian said to Rabbi Yochanan: 'You can make one request and I will grant it.'

'Give me Yavneh and its sages,' he asked of Vespasian; in other words, permit him to establish a seminary in the outlying town of Yavneh. Vespasian granted the request and Rabbi Yochanan founded the academy at Yavneh, which became the new center of Jewish life after the destruction of the Temple.

Rabbi Joseph Telushkin's Jewish Literacy and Basic Judaism for Young People: Gittin 56a-b)

B. Midrash Questions

Numbers 12:1 – 13 – Miriam and Aaron speak against Moses and Miriam is struck with white scales.

- It is not clear where Moses is when Miriam and Aaron are speaking about him. What might his reaction have been if he was there? What might his reaction have been if he had only found out when God speaks to Miriam and Aaron?
- There is nothing said about what happens to Aaron as a form of a punishment. Could there have been one not stated? If there wasn't, what could Aaron be feeling about not being punished?
- What could Aaron and Moses be doing while Miriam was shut out of the camp? What was Miriam doing during that week? How did they all react when she returned to the camp?

Unit 4 – Learning about Ourselves

Enduring Understandings

1. Through Talmud Torah we can learn more about ourselves, how we can improve ourselves, and how we relate to others.

Goals

1. Expose campers to torah's teachings that help us learn about ourselves and good personal characteristics.
2. Allow campers to explore their own identity through the study of torah stories and characters.
3. Teach the campers about Midrash and how to create/write them.

Activities

1. Read or prepare a skit of Akiva's jail time (Reference 4A). Have the students prepare a list of pros and cons that Akiva may have considered to make his decision that landed him in jail. Ask campers if there is something they believe so strongly that no matter what, they would do it?
2. Do *Parasha* study activities #2 (Handmade Midrash) or #11 (Bibliodrama)
3. Create a proverb about how Torah study can make a person better. One who studies torah is like a _____ because _____.

4. Introduce several biblical characters (Abraham, Isaac, Jacob, Sarah, Rebecca, Leah, Rachel, Moses, Aaron, Miriam) and study their stories. Which character do you relate to most and why? (Variation, study a narrative story with various characters)
Ask campers to strike a pose that represents their character. Bring all small groups back together. Call out each character one at a time and ask all of the campers who picked that character to strike their pose.
5. There is a category of mitzvot and virtues called Ben Adam l'Atzmo (between a person and him/herself). These include humility, courage, friendship, slow to anger, not coveting, truthfulness, and not embarrassing. In small groups have the campers do one of the text based introductory language or visual art activities from the Teaching Jewish Values book (Susan Freeman. ARE: Denver, 1999). Ask the campers - what are you good at already? What are examples of ways to practice these? Have them create advertisements, short presentations, or commercials (public service announcements) to share with the rest of the unit.
6. Outline student's body and label it with things they learned about themselves during the summer, ways that Torah teaches us to make our bodies holy, and ways to do Talmud Torah mitzvot. Sample Torah quotes can be found in Appendix A3. For an added touch to this activity, begin by having the students do a couple minutes of movement exercises.
7. Learn what tradition says about the characteristics of a good student: Pirke Avot 6.6. Ask groups of campers to list qualities that they think are needed by good students and write them on a poster. Pass out the list from Pirke Avot 6:6 in the Reference 4B and have the campers underline the items that they listed and circle those items that are confusing or unclear. Discuss those items and then ask the campers how the lists are different. (Joel Grishaver – Learning Torah)

8. Talmud Torah and me - a complex web (synectics). Break the campers up into two groups or an even number of groups. Ask half of the students the following and list their responses:
1. Create a list: Talmud Torah is like? Give metaphors or comparisons. Pick one (A)
 2. Create a list: How does (A) feel? Within the list, identify a pair of opposites and pick one pair (B) (You may have to keep going until an opposite occurs)
 3. Create a list: What are other things that have these opposite within them? Pick one (C).

Have the other half answer the three questions using the word camper (or Gariner) instead of Torah.

Bring the two groups together and provide them with paper that has the words Torah and Me written on opposite sides. Ask the students to depict the following on the page, which are the results of question 3.

Torah is like a (C) when/because...

I am like a (C2) when/because...

Ask them to show any commonalities if possible. Students can draw it, write it, list it, or create a web. See Reference 4C for a sample of synectics.

9. Personal Torah Activity – place the results of activity 2, 3, 4 or 9 in their Torah. Write a narrative or draw a scene of your Jewish life (e.g. during Shabbat dinner or practicing one of the mitzvot Ben Adam L'Chavero). Think back to the character from exercise 6 that you chose, write what you would have done if you were that person.

References 4

A. Akiva in Jail

Our Rabbi Taught: The wicked [Roman] government once issued a decree forbidding the Jews to study the Torah. But Pappus ben Judah found Rabbi Akiva teaching Torah to public assemblies. Pappus said to him, “Akiva, are you not afraid of the government?”

Akiva replied: “I will answer you with a parable. A fox was once walking alongside a river, and he saw fishes anxiously swimming from place to place. He said to them, ‘From what are you fleeing?’

The fishes answered, 'From the nets cast for us by men'.

The fox said, 'Why do you not come up and find safety on land, so that you and I can live together [in peace]...?'

But the fishes replied, 'Are you the one they call the most clever of animals? You are not clever, but foolish. If we are afraid in the one element in which we can live, how much more would we have to be afraid in the element in which we would certainly die?'"

"So it is with us [said Akiva]. If we are in such danger when we sit and study the Torah, of which it is written, 'For thereby you shall have life and shall long endure' (Deuteronomy 30:20), how much worse our situation will be if we were to neglect the Torah!"

Soon afterwards, Rabbi Akiva was arrested and thrown into prison, and Pappus ben Judah was also arrested and imprisoned next to him. He said to him, "Pappus, for what sin were you brought here?"

He replied, "Happy are you, Rabbi Akiva, that you have been arrested because of Torah! Woe to Pappus who was arrested for worthless reasons." (Babylonian Talmud, Berakhot 61b)

B. Synectics example using God:

A – God is like a ...

King, Judge, Rock, Shepherd, Healer, Creator, Redeemer, Father, Sukkah, Potter

B – How does a Sukkah look/feel?

Natural*, fragile, full, wood, religious, familial, decorated*, constructed*, leaky, open^, protective, happy, swaying, comforting, enclosed^, cold+, windy, fruity, welcoming, warm+, fragrant (opposites are noted with *s, ^s, and +s)

C – What things are decorated/constructed and natural?

Strawberry, egg, candy apple, sugar crystal, paper, clothes, cocoon, clouds, flower, bee hive, supermodel, helicopter (seeds), spider web, family, cells/molecules, art.

God is like a supermodel because...

C. Pirke Avot 6:6 List

- Study out loud
- Clear pronunciation
- Understanding
- Understanding of the heart
- Awe
- Reverence
- Meekness
- Cheerfulness
- Serving scholars
- Good friendship with other students
- Discussions with other students
- Sedateness
- Knowledge of the Bible and the Mishnah
- Moderation in business
- Moderation in outside interests
- Moderation in pleasure
- Moderation in sleep
- Moderation in conversation
- Moderation in laughter
- Self-discipline
- A good heart
- Faith in the wise
- Accept criticism
- Understand one's place
- Rejoice in one's portion
- Guard one's words
- Claim no self-merit
- Being loved Loving God
- Loving people
- Loving justice
- Double-check
- Avoiding honor
- Not boastful of knowledge
- Not enjoy making judgments
- Share others' burdens
- Judge fairly
- Show others truth
- Showing others to peace
- Be organized
- Ask
- Answer
- Hear and adding onto
- Learn in order to teach
- Lean in order to do
- Make one's teacher wise
- Pay attention
- Cite the source of a quotation

Unit 5 – Torah is Fun – conclusion.

Enduring Understandings

1. Torah, torah and Talmud Torah hold a special place in Jewish life.
2. Talmud Torah, like a puzzle, is full of discovery and fun.

Goals

1. Show how Talmud Torah is part of being Jewish
2. Excite campers to continue Talmud Torah
3. Review what was taught throughout the summer

Suggested Activities

1. The fish and the fox story (Reference 5A). Take the campers to the lake/pool and act out and discuss this story. How was Talmud Torah dangerous to Rabbi Akiva? In this story, how is Torah like water? What other things are as essential to our lives?
2. Sing “It is a tree of life” in a round. Study what the words mean. How can Torah make us happy? Why is Torah a tree of life?
3. Read the rabbinic legend about guarantors of the Torah in Reference 5B. What does this story suggest is the reason for Talmud Torah?
4. The Torah Puzzle/game 1 - Have a scavenger hunt to build a huge jigsaw puzzle that reads “Torah is fun”. Take a very large piece of butcher paper and write “Torah is fun” on one side and, optionally, other Torah quotes on the back. Cut it into large pieces corresponding to the number of teams you will have. Cut the larger pieces into small pieces corresponding to the number of clues you will give. You may need a numbering system to keep track of the pieces. Give each team a set of clues and have them recover the pieces that are spread around camp. The following texts/activities could be used during as part of the hunt and/or placed on the back of the puzzle pieces.

- A man should always occupy himself with Torah, and the commandments, even if not for their own sake, for even if he does them with an ulterior motive, he will eventually come to do them for their own sake. (Babylonian Talmud, Pesachim 50b)
 - Clue: Where there is no vision, people become unruly, but happy is the one who keeps Torah. (Proverbs 29:18) Activity: Have campers perform something with their eyes closed or find the clue in a dark room. Briefly discuss quote in light of activity.
 - Clue: “Make not the Torah a crown with which to aggrandize thyself, nor a space with which to dig” Avot 4:7 –Activity: find the buried puzzle piece which is buried. Briefly discuss quote in light of activity.
 - Clue: “[The Torah] clothes [a] person in humility and reverence and prepares the person to be righteous and pious, upright and trustworthy.” (Avot 6:1) Activity: have a relay race that involves putting on clothes.
 - ‘Counsel and wisdom are mine [the Torah’s]. I am understanding. Strength is mine.’ [Prov. 8:14] Activity: ask a question about a story in the Torah or have students develop a piece of advice based on a narrative story.
 - Clue: To [a good] person the secrets of the Torah are revealed so that this person becomes like an ever-flowing spring, like a river that never dries up. (Avot 6:1) Activity: Get the puzzle piece from the bottom of the pool or near the lake. Discuss the quote.
 - Clue: [The Torah] makes [a good] person great and raises this person above all things. (Pirke Avot 6:1). Activity: place the puzzle piece in a high place where campers have to climb to get. Discuss the vantage point and connection to the quote.
5. The Torah puzzle/game 2 – Have campers try to build or draw the ark or the tabernacle based on the Torah’s descriptions.
 6. Torah puzzle/game 3 - Play a quiz game such as “Jewperdy”, a quiz race where the person who knows the answer has to run to hit a bowl with a spoon first or pass through a relay, a station game where there are quizzes and activities. Include the stories, vocabulary, student qualities, etc.

Final activities:

7. Personal Torah Page: Words of Wisdom – Pick from the quote lists or verses on the walls and add it to your Torah. Write a commentary page about the phrase ‘Torah is Fun’. Write a poem or song about how Torah is fun.
8. Assemble Torah scrolls.
9. Reenact the story of Moses leaving the Torah to Israel (Deuteronomy 31) or of Moses coming down from Mt. Sinai giving the campers the Torah.
10. Have a Torah dedication ceremony for everybody’s Torah. Sing, eat and dance with the Torahs! (Torah Li, Al Shloscha Devarim, Etz Chiam, Elu Devarim, etc.)
11. Present each camper with a certificate that s/he has successfully performed Talmud Torah. (See sample in Appendix C)

References 5

A. The Fish and the Fox

The In the time of Rabbi Akiba, the Roman Emperor ruled the land of Israel. The Emperor forbade the Jews to follow their religion. Jews were forbidden to study and teach Torah on pain of death.

All the same, Rabbi Akiba continued to hold Torah-study classes. A man once interrupted one of Rabbi Akiba’s classes to ask hi this question: “Rabbi, aren’t you afraid of what the Roman will do to you if you continue to hold these Torah-study classes? If you value your life, why don’t you simply follow the Romans’ rules?”

Rabbi Akiba didn’t answer the man directly,. Instead, he told him the following fable.

Once upon a time, a hungry fox came to a stream. He hoped to fill his belly by outsmarting the fish swimming in the stream.

“Fish!” said the fox. “I have some important news for you. On m y way through the forest just now, I saw some men headed for this stream. They are carrying nets. Obviously, they mean to

catch you. But I can save you from this threat. If only you will come out of the water, I will carry you away from danger.”

The fox stood by the bank of the stream licking his lips, thinking about the fine meal he would soon enjoy. Imagine his disappointment when the fish swam away from him!

“You have a reputation for being cunning, Mr. Fox,” said the fish, “but really you’re very foolish. As long as we’re in the stream, we have a chance to avoid your clutches as well as the fishermen’s nets. But as soon as we leave our watery home, we lose all hope of life.”

His fable finished, Rabbi Akiba noticed that the man who had asked him the question looked puzzled. So Rabbi Akiba explained the point of the fable: “Just as there is no life for fish outside of water, so there is no life for the Jewish people without the Torah. Our lives may be in danger now while we study Torah. But Torah is the very essence of our lives. If we stop studying it, there can be no life for us at all.”

(From Basic Judaism for Young People Vol. 2, Torah pg. 121 - 122)

B. Who will guarantee the Jewish Future?

According to the rabbis, just before God presented the commandments to the Israelites, God said, “I want to give you a precious way of life, this *Torah* and these *mitzvot* through which you will be able to make life itself sacred. But first I want to know what you will give me as a guarantor of your willingness to keep these alive?”

The children of Israel responded, “We will give you our prophets in exchange. They will be our guarantors of the Jewish future.” But God said no, the prophets were not good enough. So the people responded, “We will give you are sages and rabbis and they will be our guarantors of the Jewish future.” But God again said not, the sages and rabbis were not acceptable either.

Finally the people said, “We will give you our children. They will be our guarantors of the Jewish future.” “Yes,” said God at last, “now I will give you the Torah and the mitzvot for your children are the best guarantors of all.”

And to this day we teach our children the Torah with the hope that their Jewish future to be a continuation of our tradition. It is our blessing and our responsibility to teach our children (v’shinantam levanecha – and you shall teach them to you children – from the ve’ahavta) to continue to practice Talmud Torah and to live a life of Jewish practice.

Dictionary

While learning these words is not a direct goal of this curriculum, introducing them into the campers' vocabulary is strongly encouraged. Many of these definitions came from the CD version of the *Encyclopedia Judaica*, which the camp owns. In general, this is an excellent resource and can provide samples of texts (for visual aide only) and many other resources.

This dictionary is provided also because it is not assumed that the teacher of this curriculum has an extensive mastery of these texts. The dictionary provides a general timeline and the relationship between the various texts.

Aggadah – Literally narrative. Specifically it is the name given to those sections in the Talmud and Midrash containing homiletic (like sermons or discourse) expositions of the Bible, stories, legends, folklore, anecdotes or maxims. It is used in opposite of halacha (law). The *aggadah* is for the most part an amplification of those portions of the Bible which include narrative, history, ethical maxims, and the reproofs and consolations of the prophets.

Gemora - The word literally means "completion" or "tradition" which is popularly applied to the Talmud as a whole, or more particularly to the discussions, rulings and elaborations by the *amoraim* (rabbis) on the *Mishnah*. (From EJ) It was written between 200 and 600 C.E.

Ketuvim - Hebrew for 'Writings'. These books have a variety of styles and stories including Ruth, Ester, Job, and Psalms. The five scrolls used for the holidays of Pesach, Shavuot, Sukkot, Tisha B'Av and Purim are included in these books.

Midrash - the designation of a particular genre of rabbinic literature constituting an anthology and compilation of homilies, consisting of both biblical exegesis (exploration of the texts) and sermons delivered in public as well as *aggadot* (stories) or *halakhot* (law) and forming a running *aggadic* commentary on specific books of the Bible. The name Midrash derives from the root d-r-sh which in the Bible means mainly "to search," "to seek," "to examine," and "to investigate" (From Encyclopedia Judaica)

Minhag – literally ‘custom’. Minhag can mean customs that are accepted into practice and assume the force of law. Minhag can also refer to the customs of a community (*minhag Ha-makom*) and is only ‘binding’ in that specific community. Minhag can also designate the liturgical practices of a certain kind such as ‘*minhag Ashkenaz*’ or ‘*minhag Polin*’. (From Encyclopedia Judaica)

Mishnah – from the Hebrew word ‘to repeat’, based on the idea that the words were repeated down through the generations as teachings. The Mishnah included 63 tractates codified by Rabbi Judah (Ha’nasi) that compile the Oral Law. The laws are categorically organized into 6 orders: *Zera’im* (seeds), *Brachot* (blessings), *Nezikin* (damages), *Nashim* (women), *Kedashim* (holiness – contains laws of sacrifices), and *Taharot* (purity). *Pirke Avot* is also included in the Mishna although it contains rabbinic proverbs and no laws.

Nevi’im – Hebrew for ‘prophets’. The 21 books that make up this category span the history of the Hebrew from Moses’ death through their lives in Canaan. Prophets are commonly thought of today as people who can tell the future, but their role in the Tanach is better defined as spokespeople for God. The later prophets spend considerable time rebuking the Hebrew and encouraging them to behave in the way God expects.

Talmud Torah – Torah Study. Talmud Torah is core value of Judaism that focuses on the study of Jewish texts.

Tanach - Tanach is an acronym for the three categories of books that make up the Hebrew Bible: Torah - T, Nevi’im (prophets) – N, and Ketuvim (Writings) – Ch. Christians refer to this as the Old Testament.

Torah - Torah is derived from the root h-r-y which in the hifil conjugation means "to teach". According to the Encyclopedia Judaica, “the meaning of the word is therefore "teaching," "doctrine," or "instruction"; the commonly accepted "law" gives a wrong impression. The word is used in different ways but the underlying idea of "teaching" is common to all. In the proper sense, Torah means the five books of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) also called the Pentateuch, Bible, or Chumash (from Hebrew for 5). Each book in the Torah derives its Hebrew name after its first or second word. For example, Genesis is Breshit in Hebrew from the first words ‘Breshit Bara Elohim’.

torah - The term torah in colloquial use can mean specifically the Torah or the broad spectrum of Jewish writings (included in this dictionary). In Modern Hebrew the word is used to designate the system of a thinker or scholar, e.g., "the torah of Spinoza."

Talmud – the collection of the Mishna and its commentary and rabbinic discussion (Gemora). It is consistently formatted and organized around the orders of the Mishna. The Talmud we generally refer to today is the Babylonian Talmud, compiled around 600 C.E. in Babylonia, although there exists a Palestinian Talmud as well that is not considered to be as authoritative.

Yeshiva – comes from the y-sh-v “to sit”. Today yeshiva refers to a school whose focus is on Talmud Torah and/or is a traditional rabbinic preparatory school. In the past, meant other institutions where Talmudic studies were performed dating all the way back to the places in Israel and Babylonia where early rabbis studied the mishnah and with their addition of commentary (*gemora*) they produced the Jerusalem and the Babylonian Talmud respectively.

Appendix A: Torah Quotes

List 1

- The Torah speaks in a language all people understand. – Talmud
- There is no subject not mentioned in the Torah. – Talmud
- The Torah has seventy faces. – Midrash
- It is a tree of life. –Proverbs 3:18 (Etz Chiam)
- The Torah is Light. – Proverbs 6:23 (Torah Aura)
- Torah is like a good friend. (Talmud Yevamot)
- The Torah sheds its grace on those who study it. – Midrash
- Its measure is longer than the measure of the earth. – Job 11:9
- The Torah is deeper than the sea. – Midrash
- The Torah is like water coming down drop by drop becoming a great river. – Midrash
- The Torah is a deep sea, and people can draw water from it. – Yosef Hurwitz

List 2

1. The Torah is the Jews' portable holy land – Heinrich Heine
2. The Torah is a coat of many colors. – Abraham Neuman
3. The pages of the Bible are God's love letters. – Julius Mark
4. The bible is and at all times was a world full of fresh life, not a dead book. Hence, every period, every school, every individuality introduced into the Bible its own way of regarding the contents of the Bible. – Abraham Geiger
5. The Bible is a seed, God is the sun, but we are the soil. Every generation is expected to bring forth new understandings, new realization. – Aberman
6. Words of Torah are like golden vessels: The more you scour and polish them the more they glisten and reflect the face of [the one] who looks at them. – Talmud
7. The early Hebrews have created the Bible out of their lives and their descendants created their lives out of the Bible. – Abram Leon Sachar

List 3

- In the image of God did God make humankind (Gen 9:6)
- They shall not make gashes in their flesh (Lev. 21:5)
- You shall not... make any tattoo marks upon you (Lev. 19:28)
- Take good care of yourselves (Deut 2:4)
- Let the words of my mouth and the meditations of my heart be acceptable in your sight, Adonai, my rock and my redeemer (Psalms 18:15)
- My foot stands on an even place, in the congregations I will bless Adonai (Psalms 26:12)
- The ears of the wise seeks knowledge (Proverbs 18:15)
- One who has a crooked heart finds no good: and he that has a suborn tongue falls into mischief. (Proverbs 17:20)
- If you find honey, eat only what you need. Otherwise you will overdo it and throw it up. (Proverbs 25:16)
- The Eternal... will make your bones strong (Isaiah 58:11)
- When a person has a pain, that person should visit a physician. (Talmud: Baba Kama 46b)
- And [Ezra] read there facing the open place ... and the ears of all the people were attentive to the book of the Torah (Nehemia 8:3)

Appendix B: Parasha Activities

1. Study a narrative story through the eyes of each character – which character do you relate to most and why? Would you have done the same thing as your character? What else could you have done?
2. Handmade Midrash – Carefully study a section of the Torah text. Consider the characters, look for any tensions or difficulties, imagine the situation today, analyze the relationships between the characters etc. Provide campers with 4 pieces of construction paper and glue sticks. Create an image of the story by tearing the three pieces of paper into shapes and gluing them onto the fourth paper. Ask campers to share what their pictures represent if they wish. Hang the results on the walls.
3. Study the weekly portion and have campers write a newspaper. Include opinion pieces, cover stories, obituaries, cartoon, advertisements, advice columns or ‘local news’ stories as appropriate. Compile the submissions, create a newspaper and distribute it to the entire camp.
4. Create a play about the Torah portion and present it as the weekly d’var torah for the camp.
5. For a narrative story, act out the story and have the campers be the children of Israel experiencing the story. Debrief what happened.
6. Study the weekly portion and re-write it as if it were happening today. What are the differences? What are the similarities?
7. Study only part of the portion. Have the groups of campers make up endings to the story and either act them out, write the story, or draw pictures representing the ending. Compare the possible story endings.
8. Study the Torah portion for the week. How does it give us guidance on how to live our lives or actions we should take? Have campers create presentations for Shabbat services about the lessons that can be drawn from the text. (Include unit staff too if possible)
9. Read the entire weekly portion and try to derive as many mitzvot from it as possible. Discuss the mitzvot – can they be done today? Do they fit into categories? Have they evolved?
10. Listen to, sing or review words to the Parasha’s song on the Sounds of Holiness/Sinai/Promise CD after studying the text from which it is based. What is the connection? What is the message? Have students write their own parasha song.
11. Bibliodrama – Introduce a section of the Torah setting up the scene and the background. Narrate the campers through bibliodrama asking them questions as characters. The campers may only answer in the first person as a character. After completing the story,

have the campers write a postcard in the voice of a character addressed to another character in the story. Share some of the postcards and post them on the wall.

Bibliodrama example of Parashat Vayishlakh (By Dr. Isa Aron)

Genesis chapter 32

⁴Narrator 1: Jacob sent messengers ahead to his brother Esau in the land of Seir, the country of Edom, ⁵and instructed them as follows:

Jacob: Say to my brother Esau: “To my Lord Esau, thus says your servant Jacob: ‘I stayed with Laban and remained until now. ⁶I have acquired cattle, asses, sheep, and male and female slaves; and I send this message to my lord in the hope of getting your favor.’”

Jacob -- Why do you call Esau your lord and yourself the servant? Why do you mention all your cattle and sheep and slaves? Esau -- how did you feel about him calling you his lord? How did you feel about him talking about his wealth?

Narrator 1: ⁷The messengers returned to Jacob, saying:

Messenger: We came to your brother Esau; he himself is coming to meet you, and there are 400 men with him.

Esau — why did you go out to meet him? Why did you bring 400 men?

Narrator 1: ⁸Jacob was greatly frightened; in his anxiety, he divided the people with him, and the flocks and herds and camels, into two camps, ⁹thinking:

Jacob: If Esau comes to the one camp and attacks it, the other camp may yet escape.

Narrator 1: ¹⁰Then Jacob said:

Jacob: O God of my father Abraham and God of my father Isaac ... I am unworthy of all the kindness You have so steadfastly shown Your servant. ... ¹²Deliver me, I pray, from the hand of my brother, from the hand of Esau; else, I fear he may come and strike me down, mothers and children alike. ¹³Yet You have said: “I will ... make your offspring as the sands of the sea, which are too numerous to count.”

**Jacob — why are you reminding God of the promise God made to you?
God -- how do you feel about being reminded of this promise?**

Narrator 1: ¹⁴After spending the night there, Jacob selected ... these presents for his brother Esau: ¹⁵200 she-goats and 20 he-goats; 200 ewes and 20 rams; ¹⁶30 milch camels with their colts; 20 she-asses and 10 he-asses ¹⁸He told his servants:

Jacob: Go on ahead. ... When my brother Esau meets you and asks you, “Whose men are you? Where are you going? And whose animals are these?”¹⁹ you will answer, Your servant Jacob’s; they are a gift sent to my lord Esau, and Jacob himself is right behind us.”

Narrator 1: ²¹Jacob did this because he reasoned:

Jacob: If I appease him with presents in advance, and then face him, perhaps he will show me favor.

Narrator 1: ²²And so the gift went on ahead, while he remained in camp that night. ²³That same night he arose, and taking his two wives, his two maidservants, and his eleven children, he crossed the ford of the Jabbok river. ²⁴After taking them across the stream, he sent across all his possessions.

Narrator 2: ²⁵Jacob was left alone. And a man wrestled with him until the break of dawn. ²⁶When he saw that he had not prevailed against him, the man wrenched Jacob’s hip at its socket, so that the socket of his hip was strained.

Jacob -- how did it feel to wrestle with this strange man?

Man -- who are you? Why are you wrestling with Jacob? Why did you wrench his hip at its socket?

The Man: ²⁷Let me go, for dawn is breaking.

Jacob: I will not let you go unless you bless me.

Jacob — why did you ask for the man’s blessing?

The Man: ²⁸What is your name?

Why did you ask his name? Didn’t you know it?

Jacob: Jacob

The Man: ²⁹Your name shall no longer be Jacob but Israel, for you have striven with beings divine and human and prevailed.

The Man-- what did you mean when you said that Jacob had striven with beings divine and human --- are you divine or human?

Jacob: ³⁰Please! Tell me your name.

The Man: You must not ask my name.

Man-- why not?

Narrator 2: And he took leave of him there. ³¹So Jacob named the place Penuel, meaning, ‘I have seen a divine being face to face, yet my life has been preserved.’ ³²The sun rose upon him as he passed Penuel, limping on his hip

Chapter 33

Narrator 1: ¹Looking up, Jacob saw Esau coning, accompanied by 400. He divided the children among his wives and the two maids. ... ³He himself went on head, and bowed low to the ground seven times until he was near his brother.

⁴Esau ran to greet him. He embraced him, and, falling on his neck, he kissed him; and they wept.

Jacob-- how do you feel?

Esau -- how do you feel?

Esau: ⁸What did you mean by sending all those animals ahead?

Jacob: To gain my lord’s favor.

Esau said: ⁹I have enough, my brother; let what you have remain yours.

Jacob: ¹⁰No, I pray you; if you would do me this favor, accept from me this gift, for to see your face is like seeing the face of God, and you have received me favorably. ¹¹Please accept my present which has been brought to you, for God has favored me and I have plenty.

Jacob -- what did you mean that seeing Esau’s face was like seeing the face of God?

Narrator 1: And when he urged him, he accepted.

Esau -- why did you accept?

FILL OUT POSTCARDS



Appendix C: Samples

For the electronic version, see the separate scanned files on the CD. They are labeled accordingly. A copy of the Chronicle is not available on the CD due to its size. If possible, look in the camp library for a sample.

CHAPTER THREE

THE DEEDS OF THE FATHERS

Our Father Abraham

1. There were ten generations from Adam to Noah—to make known God's patience, for all these generations kept provoking Him until finally [in the days of Noah] He brought the waters of the flood upon them.

There were ten generations from Noah to Abraham—to make known God's patience, for all these generations kept provoking Him until our father Abraham came and received the reward [saving] all of them.¹

2. There were ten generations from Noah to Abraham, and in all of these God spoke to only one of their number, to Abraham. R. Berekhiah taught in the name of R. Nehemiah: [God's sifting through the generations until he found Abraham] may be illustrated by the parable of a king who, while traversing from place to place, lost a pearl from [the crown on] his head. The king halted and had his retinue halt. When passersby asked, "What is going on here with the king and his entire retinue?" they were told, "A pearl has fallen from the king's head." What did the king do? He heaped the soil in a number of piles, brought sieves, and sifted the first pile, but did not find the pearl; he sifted the second, but did not find it; but when he sifted the third pile, he found it. Then the passersby said, "The king has finally found his precious pearl."

Likewise, the Holy One said to Abraham, "Go—for you"² (Gen. 12:1), it was for you I was waiting. Otherwise, what need had I to record the [lengthy] genealogy of Shem, Arpachshad, Shelah, Eber, Peleg, Reu, Serug, Nahor, and Terah? Was it not on account of you? Hence it is written, "Thou didst choose Abram . . . because Thou foundest his heart faithful before Thee (Neh. 9:7-8)."³

3. R. Abba bar Kahana said: In the world's practice, when a man joins a pair of beams so that they come together at an angle, where does he place them? Does he not place them in the middle of the chamber, so that they give support to the beams in front of them and behind them? So, too, why did the Holy One create Abraham in the middle of the generations? In order that he might sustain the generations before and after him.⁴

4. "And told Abram the Hebrew (*ha-ivri*)" (Gen. 14:13). R. Judah used to say: [*Ha-ivri*, "he who is on the other side," signifies] the whole world was on one side, while he was on the other side (*ever*).⁵

5. When our father Abraham was born, a star rose in the east and swallowed four stars in the four corners of heaven. Nimrod's wizards said to him: To Terah, at this hour, a son has been born, out of whom will issue a people destined to inherit this world and the world-to-come. With your permission, let his father be given a house full of silver and gold, on condition that his newly born son be slain.

Nimrod sent word to Terah, saying: Last night a son was born to you. Now give him to me, that we may slay him, and I will fill your house with silver and gold. Terah said: "I reply with a parable that will make you understand my anguish. A horse was told, "Let us cut off your head, and we will give you a barnful of barley." The horse replied, "You fools! If you cut off my head, who will eat the barley?" So, too, if you slay my son, who will make use of the silver and gold? King Nimrod said: From what you say, I gather that a son has indeed been born to you. Terah: A son was born, but he died. Nimrod: My offer was for a live son, not a dead one. What did Terah do then? He hid his son in a cave for three years, and the Holy One provided for the child two apertures—out of one issued oil, out of the other fine flour.

When Abraham was three years old, he went out of the cave and [observing the world] wondered in his heart: Who created heaven and earth and me? All that day he prayed to the sun. In the evening, the sun set in the west and the moon rose in the east. Upon seeing the moon and the stars around it, he said: This one must have created heaven and earth and me—these stars must be the moon's princes and courtiers. So all night long he stood in prayer to the moon. In the morning, the moon sank in the west and the sun rose in the east. Then he said: There is no might in either of these. There must be a higher Lord over them—to Him will I pray, and before Him will I prostrate myself.⁶

6. R. Simeon ben Yohai said: Our father Abraham—his own father did not teach him, nor did he have a master to teach him. From whom, then, did Abraham learn Torah? It was the Holy One who had provided him with reins that were like two pitchers overflowing and filling him with Torah and wisdom all through the night.⁷ R. Levi, however, said: Abraham learned Torah all by himself.⁸

¹ Avot 5:2.

² JV: "Get thee out."

³ Gen. R. 39:10; Ruth R. 8:1.

⁴ Gen. R. 14:6; Eccles. R. 3:11, §2.

⁵ Of all mankind, he alone believed in the true God. Gen. R. 42:8.

⁶ BhM 2:118-196.

⁷ Abraham, with the help of God, discovered the Law through his own conscience and reason; the reins, or kidneys, are conceived of in the Bible and the Talmud as the seat of the moral conscience as well as of intellectual deliberation.

⁸ Gen. R. 61:16 and 95:3; Mteb 1:13.

7. R. Isaaf told the parable of a man who was traveling from place to place when he saw a mansion in flames.¹ He wondered: Is it possible that the mansion is without someone to look after it? At that moment the owner of the mansion peered out at him and said: I am the owner of this mansion! So, too, as Abraham was wondering, Is it possible that the world should be without someone to look after it? the Holy One peered down at him and said: I am the world's Owner!²

8. Abraham's family used to make images and sell them in the market. One day, when it was Abraham's turn to sell, his father Terah gave him several baskets of household gods and set him up in the marketplace. A man came to him and asked: Have you a god to sell? Abraham: What kind of god do you wish to buy? The man: I am a mighty man—give me a god as mighty as I am. So Abraham took an image that was standing on a shelf higher than all the others and said: Pay the money and take this one. The man asked: Is this god as mighty as I am? Abraham replied: You good-for-nothing! Don't you know the way of gods? The one who sits above all others is the mightiest of all. As the man was about to leave, Abraham asked him: How old are you? The man answered: Seventy years. Abraham said: Woe to a man who is seventy, yet prostrates himself before this thing which was made only today. At that, the man flung that god back into Abraham's basket, demanded the return of his money, and went his way.

Next came a widow, who said to Abraham: I am a poor woman—give me a god as poor as I am. At once Abraham took an image that was on a shelf lower than all the others and said: To suit your poverty, take this god who is humble, placed as he is on a shelf below all the others; but he will not budge until you pay me the money. [So she paid the price] and, as she was about to depart, he asked her: How old are you? She replied: Quite old. Abraham then said: May the breath of such a woman be blasted! To think that one so old prostrates herself before a god who is only one day old. She immediately dropped the god into the basket, got back her money from Abraham, and went her way.

Then Abraham took all the gods and brought them back to his father Terah. Terah's other sons said to their father: This Abraham does not know how to sell gods; come, then, and let us make him a priest. Abraham asked: What is a priest's work? They replied: He waits upon the gods, offers sacrifices to them, and serves them food and drink. So they made him priest. Abraham promptly set food and drink before the images and said to them: Come and eat, come and drink, so that you may be able to bestow good upon human beings. But not one of them took anything at all to eat or to drink. Then Abraham began to recite the verse "They have mouths but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not" (Ps. 115:5-7).

A woman came carrying a bowl of fine flour and said: Here, offer it to the gods. At that, Abraham seized a stick, smashed all the images, and placed the stick in the hand of the biggest of them. When his father came, he asked: Who did this to the gods? Abraham answered: Would I hide anything from my father? A woman came with a bowl of fine flour and said: Here, offer it up to them. When I offered it, one god said, "I will eat first," and another said, "No, I will eat first." Then the biggest of them rose up and smashed all the others. His father replied: Are you making sport of me? They cannot do anything! Abraham answered: You say they cannot. Let your ears hear what your mouth is saying!

Terah took hold of Abraham and turned him over to Nimrod.

Nimrod asked Abraham: Are you Abraham son of Terah? Abraham: Yes. Nimrod asked: Do you not know that I am Lord of all [the heavenly] works—sun, moon, stars, and planets—and that all men go forth at my pleasure? Now, you—how dare you destroy what I hold in awe?

In that instant the Holy One gave Abraham the capacity to argue ingeniously, so that he answered Nimrod: May I, with your permission, say something that will rebound to your greatness? Nimrod: Say it. Abraham: It is the way of the world that, from the day the world was created until now, the sun goes forth in the east and sets in the west. Tomorrow, bid the sun to go forth in the west and set in the east, and I shall bear witness for you that you are indeed Lord of the world. More: If you are Lord of the world, surely all hidden things are known to you. If so, tell me now what is in my heart and what I intend to do.

The wicked Nimrod stroked his beard in perplexity. Abraham said: Be not perplexed—you are not Lord of the world. You are the son of Cush. If you were Lord of the world, why could you not deliver your own father from death? The truth is, as you did not deliver your father from death, so will you not deliver your own self from death.

Nimrod summoned Terah and asked him: What judgment shall be imposed on your son Abraham, who destroyed my divinities? None other than burning. Then he turned back to Abraham and said: Bow down to fire, and you will be saved. Abraham: Perhaps I should bow down to water, which quenches fire. Nimrod then said: Very well, bow down to water. Abraham: If so, I should bow down to a cloud, which is laden with water. Nimrod: Then bow down to a cloud. Abraham: Perhaps I should bow down to the wind, which scatters the cloud. Nimrod: Then bow down to the wind. Abraham: Let me rather bow down to man, who withstands wind. Nimrod: You are playing word games with me. I bow down to nothing but fire, and I am about to cast you into the midst of it—let the God to whom you bow down come and save you!

They immediately took Abraham out to cast him into an open fire. They bound him hand and foot, and put him on the stony ground. Then they surrounded him on all sides with wood—five cubits wide on every side, and five cubits high—and set the wood on fire.

Just then Terah's neighbors and townsmen came by,

¹ So, too, Abraham saw the world devoured by the flames of evildoing.

² Gen. R. 39:1.

tapped him [jeeringly] on the head, and said: What a great and bitter shame! This son of yours, who you have been saying was to inherit both this world and the world-to-come—Nimrod is burning him in fire!

At once the Holy One's mercies crested and He came down and saved Abraham.

Now, Haran, Abraham's brother, was standing there undecided. If Abraham is victorious, he thought, I will say that I share Abraham's belief. Should Nimrod win, I will say that I share Nimrod's belief. So after Abraham went down into the open fire and was saved, and Haran was asked, "Whose side are you on?" he replied, "Abraham's." He was immediately seized and thrown into the fire. His innards were scorched, so that, upon emerging, he died in the presence of his father, as is said, "Haran died in the presence of his father Terah" (Gen. 11:28).¹

9. When wicked Nimrod cast our father Abraham into the open fire, Gabriel² spoke up to the Holy One, "Master of the universe, may I go down and cool the fire, to save the righteous man from burning in it?" The Holy One replied, "I am the Unique One in My world, even as he is the unique one in his. It is fitting that the Unique One deliver the unique one." But since the Holy One does not hold back the reward of any creature, he said to Gabriel, "Yours will be the privilege of saving three of his descendants."³

10. "I was with thee when thou didst offer thyself willingly" (Ps. 110:3).⁴ The verse is to be understood as the Holy One's saying, "I was with you when for My Name's sake you willingly consented to enter the open fire. 'In the day of thy hosts'⁵ [ibid.]—the day you gathered unto Me all those hosts of people [who, following your trial in the open fire, became converted]. 'In beauties, holiness' [ibid.]—out of the beauties of the [eastern part of the] world,⁶ I [God] hallowed you; 'from the very creation ["womb"] of the world I sought you out.' Let it be the dew of your childhood to you' " (ibid.). Abraham was afraid and said, "Perhaps I bear guilt all those years I [seemingly] worshiped idols." Hence the Holy One went on, "Let it be the dew of your childhood to you'—even as dew evaporates, so have your sins evaporated. Even as dew is a sign of blessing for the world, so are you a sign of blessing for the world."⁸

11. When the Holy One said to Abraham, "Get thee out of thy country and from thy kindred" (Gen. 12:1), what

did Abraham resemble? A vial of scent with a tight-fitting lid put away in a corner so that its fragrance could not go forth. As soon as it was moved from that place [and opened], its fragrance began to go forth. So the Holy One said to Abraham: Abraham, many good deeds are in you. Travel about from place to place, and the greatness of your name will go forth in My world. "Get thee out . . . and I will have thee acclaimed a great nation."⁹

12. "And I will make thy name great" (Gen. 12:2). That is, coinage with Abraham's name was current in the world. And what symbols did his currency bear? An old man and an old woman on one side, and a young man and a young woman on the other.¹⁰

13. "Walk [before Me], in My very presence" (Gen. 17:1). To whom may Abraham be likened? To a king's friend, who saw the king walking about in dark alleys¹¹ and began lighting the way for him through a window. When the king looked up and saw him, he said: Instead of lighting the way for me through a window, come out and light the way for me in my very presence. So, too, the Holy One said to our father Abraham: Instead of lighting the way that leads to Me from Mesopotamia and neighboring territories, come down here and light the way to Me in My very presence—in the Land of Israel.¹²

14. R. Levi said: When Abraham was traveling through Aram-naharaim and Aram-nahor, he saw the inhabitants eating and drinking and reveling. "May my portion not be in this land," he exclaimed. But when he reached the Ladder of Tyre¹³ and saw the people there engaged in weeding at weeding time, and in hoeing at hoeing time, he exclaimed, "Would that my portion be in this land." At that, the Holy One said, "Unto thy seed will I give this land" (Gen. 12:7).¹⁴

15. "The souls that they had made in Haran" (Gen. 12:5). The verse implies: Our father Abraham would bring people into his home, give them food and drink, befriend them, and thus attract them, and then convert them and bring them under the wings of the Presence. Hence you learn that a man who brings a single creature under the wings of the Presence is accounted as if he had created him, shaped him, and articulated his parts.¹⁵

16. "And Abraham planted an *eshel*"¹⁶ (Gen. 21:33). R. Judah said; *Eshel* means a fruitful orchard, the word implying, "Ask (*she'al*) of it anything you wish—figs, grapes, or pomegranates." R. Nehemiah differed: *Eshel* means a

¹ TdE, pp. 27–28; Gen. R. 38:13.

² Gabriel is the angel who ordinarily executes God's judicial decrees.

³ Hananiah, Mishael, and Azariah. Dan. 3; B. Pes 118a.

⁴ The commentator assumes that Ps. 110 refers to Abraham and so makes the following change: Since Abraham had no "people," he reads *ammekha* ("thy people") as *immekha* ("[I was] with thee"). JV: "Thy people offer themselves willingly."

⁵ The word *hel* can mean "warfare, retinue, hosts of people."

⁶ Babylon.

⁷ JV: "from the womb of the dawn." But *mishhar* ("dawn") can also be read as a form of *shar* ("seek out").

⁸ Gen. R. 39:8; Yalkut, Ps., §869.

⁹ Gen. R. 39:2; Song R. 1:3, §3.

¹⁰ Abraham and Sarah, Isaac and Rebekah. Gen. R. 39:11; B. BK 97b.

¹¹ Where people steeped in idolatry lived.

¹² Gen. R. 30:10.

¹³ Scala Tyriorum, a promontory south of Tyre.

¹⁴ Since the Land requires constant care and cultivation, allowing no time for idleness which leads to drinking and reveling, Abraham hoped that his children would settle in it. Gen. R. 39:8.

¹⁵ Sif Deut., §32; Gen. R. 39:14; Song R. 1:3, §3; PR 43:6 (YJS 2:764).

¹⁶ JV: "tamarisk tree."

[well-stocked] inn, the word suggesting, "Ask (*she'al*) anything you wish—bread, meat, wine, or eggs.¹

17. "And he called there on the Name of the Lord, the [everlasting] God² of the world" (Gen. 21:33). Resh Lakish said: Read not, "And he called," but, "And he caused to call," meaning that our father Abraham caused the Name of the Holy One to be called by the mouth of every passerby. How did it come about? After travelers [whom he made his guests] had eaten and drunk, they stood up to bless him. He said to them: Was it of mine that you ate? You ate of that which belongs to the [everlasting] God of the world. Thank, praise, and bless Him who spoke and the world came into being.³

18. Abraham used to receive wayfarers. After they had eaten and drunk, he would suggest, "Say grace." When they asked, "What shall we say?" he would reply, "[Say], 'Blessed be the everlasting God of the world, of whose bounty we have partaken.'" If the wayfarer, having eaten and drunk, accepted the suggestion and said grace, he would be allowed to depart. But if he refused, Abraham would say, "Pay what you owe me." When the wayfarer asked, "How much do I owe you?" Abraham would reply, "A jug of wine—so much; a pound of meat—so much; a loaf of bread—so much. Who do you suppose is giving you wine in the wilderness? meat in the wilderness? bread in the wilderness?"

The wayfarer, now aware that he must either pay or thank God by saying grace, would say, "Blessed be the everlasting God of the world, of whose bounty we have partaken." This is the meaning of the description of Abraham as one who "bestows free bounty and justice" (Gen. 18:19)—first bounty, then justice.⁴

19. Until Abraham made his way into the wider world, the Holy One was, if one dare say such a thing, sovereign only in heaven, for in referring to his earlier years, Abraham said, "The Lord, God of heaven, who took me from my father's house" (Gen. 24:7). But after Abraham made his way into the wider world, he was able to declare Him sovereign over both heaven and earth, as when Abraham said to Eliezer, "I will make thee swear by the Lord, the God of heaven and the God of earth" (Gen. 24:3).⁵

20. "And Abram went down to Egypt" (Gen. 12:10). The Holy One said: Go and tread out a path for your children.⁶

21. "And it came to pass, that when Abram was come into Egypt, the Egyptians beheld . . ." (Gen. 12:14). [Only Abram is mentioned as having come into Egypt]—where was Sarah? Abram put her in a box and locked her

in it so that the Egyptians should not see her. When Abram reached the portals of Egypt, the customs people asked, "What are you carrying in this box?" He replied, "Barley." Said they, "You are carrying [something more valuable] wheat." "Very well," he replied, charge me the duty on wheat." "You are carrying pepper." "Charge me the duty on pepper." "You are carrying gold." "Charge me the duty on gold." "You are carrying silks." "Charge me the duty on silks." "You are carrying precious stones." "Charge me the duty on precious stones." They figured: If he did not have something of extraordinary worth in his possession, he would not have agreed to whatever duty was asked of him. So they said to him, "You will not stir from here until you open the box and show us what is inside."

When he opened the box, all of Egypt was illuminated by the radiance of Sarah's beauty.⁷

22. "And Abram went up out of Egypt. . . . And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle" (Gen. 13:1 and 13:7). R. Berekhiah said in the name of R. Judah bar R. Simon: Abraham's cattle used to go out muzzled,⁸ but Lot's cattle did not go out muzzled. When Abraham's herdsmen asked, "Since when is robbery permitted?" Lot's herdsmen replied, "You know that the Holy One said to Abraham: 'Unto thy seed have I given this Land' [Gen. 24:7]. But Abraham is a barren mule and cannot beget children. Soon he will die and his nephew Lot will be his heir. So if these cattle eat outside of Lot's fields, it is their own that they eat."

The Holy One then said to Lot's herdsmen: I did, to be sure, tell Abraham, "Unto thy seed have I given this Land." When? After the seven nations are uprooted from it. But now "the Canaanite and the Perizzite still dwell in the Land" (Gen. 13:7). Up to now, the right to the Land has been granted them.⁹

23. In the words "Who hath raised up those from the east?" (Isa. 41:2), Isaiah meant: Who raised—bestirred—the hearts of peoples of the east that they came [to the Land, and there] fell by the hand of Abraham?¹⁰

In going on to say, "Tzedek (Righteous) called him to His feet" (Isa. 41:2),¹¹ Isaiah implied that [it was Tzedek, the Righteous One], Life of all worlds, who illumined¹² Abraham's path wherever he went.

But R. Berekhiah said that, according to Isaiah, it was the planet Tzedek (Jupiter) that illumined Abraham's path.¹³

However, R. Reuben said that, according to Isaiah, it was righteousness (*tzedek*) that cried out and said,

¹ Gen. R. 54:6.

² The Hebrew *el olam* can be translated either "everlasting God" or "God of the world."

³ Sot 10a and En Yaakov, ad loc.

⁴ Gen. R. 49:4, 43:7 and 54:6.

⁵ Sif Deut., §313.

⁶ What is said in Scripture of the patriarchs intimates what is to happen to their descendants, the people of Israel. Gen. R. 40:6, B. BB 100a.

⁷ Gen. R. 40:5; Tanhuma, *Lekh Lekha*, §5; Tanhuma B, *Lekh Lekha*, §8, pp. 65–66.

⁸ So as not to graze in other people's fields.

⁹ Gen. R. 41:5.

¹⁰ See Gen. 14.

¹¹ JV: "At whose step victory attendeth."

¹² The commentator may associate the word *yikraehu* ("attendeth") with *ykr* ("brightness"): "The moon walking in brightness (*ykr*)" (Job 31:26).

¹³ Jupiter was Abraham's planet. See B. Shab 156b.

"If there is no Abraham, no one will do my bidding."¹

"He giveth nations before him, and maketh him rule over kings; his sword maketh them as the dust, his bow as the driven stubble" (Isa. 41:2). R. Judah said: Abraham threw dust at the four kings, which turned into swords; stubble, which turned into arrows.

But R. Nehemiah objected: The text does not say, "He maketh dust [his sword]," but "Maketh them as the dust": the four kings threw swords at Abraham, which turned to dust, and shot arrows, which became stubble.

"He pursueth them and passeth on safely; the way with his feet he toucheth not" (Isa. 41:3). R. Nehemiah said in the name of R. Abbahu: The feet of Abraham and his companions were no more soiled by dust than the feet of one who walks from his house to the synagogue.

"And the king of Sodom went out to meet him" (Gen. 14:17). The king began, as it were, wagging his tail at Abraham, saying: Even as you went down into a fiery furnace and were saved, so did I descend into the bitumen² and was saved.

"At the Vale of Shaveh—the same is the King's Vale" (Gen. 14:17). In the name of R. Samuel bar Nahman, the sages said: There all the nations acting in concert (*hushvu*)³ cut down cedars, made a large dais, seated Abraham on top of it, and extolled him, saying, "'Hear us, lord; thou art ruler—god' [Gen. 23:6]. You are to be king over us! You are to be ruler over us! You are to be god over us!" Abraham replied, "The world is not without its [true] King—the world is not without its [true] God."⁴

24. "Fear not Abram, I am thy shield, thy reward shall be exceedingly great" (Gen. 15:1). R. Levi said: God spoke to him thus, because Abraham was filled with misgiving, saying to himself: Possibly there was a righteous or a God-fearing man among those hosts I slew. Abraham's misgiving may be illustrated by the parable of a straw merchant who, while passing the king's orchard, saw a pile of thorns. He descended [from his wagon] and picked it up. At that moment the king looked out and caught sight of him, whereupon the straw merchant tried to hide. The king asked, "Why are you trying to hide? How many laborers would I have required to gather those thorns! Now that you have gathered them, come and receive your reward." So, too, the Holy One said to Abraham, "The hosts you slew were thorns, meant to be cut down."⁵

25. "And the Lord appeared unto him in the terebinths of Mamre" (Gen. 18:1). When the Holy One told Abraham

to circumcise himself, he went and consulted his three friends, Aner, Eshkol, and Mamre. Aner said to him, "You are now about one hundred years old—are you going to inflict such pain upon yourself?" Eshkol said, "Why should you make yourself readily identifiable in battle among your enemies?" But Mamre said, "Your God, who stood by you in a fiery furnace, in your battle against the four kings, and during famine—will you not heed Him in this matter?"

The Holy One said to Mamre, "You gave Abraham good advice that he circumcise himself. As you live, I will appear to him neither in the palace of Aner nor in the palace of Eshkol—only in your palace." Hence, "the Lord appeared unto him in Mamre's [palace built out of] terebinths" (Gen. 18:1).⁶

26. "And the Lord appeared unto him . . . on a day that was very hot" (Gen. 18:1). Why did God make that day very hot? R. Hama bar Hanina explained: It was the third day after Abraham's circumcision,⁷ and the Holy One came to ask how Abraham was; so He drew the sun out of its sheath [to make the day so hot], that the righteous Abraham would not be troubled by attending to wayfarers. [Since no one came because of the heat], Abraham sent out Eliezer [to look around]. He went out but found no wayfarers. So, in accord with the proverb "Never trust a slave," Abraham said, "I do not believe you," and he himself went out. "And he lifted up his eyes, and looked, and lo, three men stood by him" (Gen. 18:2). What kind of people were these three [who were able to stir abroad on such a hot day]? They were the angels Michael, Raphael, and Gabriel. Michael came to announce to Sarah [that she was to bear a child]; Raphael, to heal Abraham; and Gabriel, to overturn Sodom.⁸

27. "And Abraham ran after the calf" (Gen. 18:7).⁹ The calf had run away from Abraham and entered the cave of Machpelah. When Abraham entered after it, he saw Adam and his mate lying asleep on couches, lamps burning above them, and their bodies giving forth a goodly odor, sweet in savor. This is how it came about that Abraham was eager to have the cave of Machpelah as a burying place.¹⁰

Abraham's Prayer and Sodom's Sins

28. "Abraham drew near and said: 'The Judge of all the earth must not exercise justice too strictly'" (Gen. 18:23 and 18:25).¹¹ According to R. Levi, the verse means that Abraham said: If You seek to have a world, strict justice cannot be exercised; and if You seek strict justice, there will be no world. Do You expect to take hold of the well's

¹ Three opinions are stated here concerning the meaning of *tzedek* in Isa. 41:2: (1) An anonymous opinion: God, the Righteous One, brought Abraham near Him, to His feet, so to speak, and thus illumined Abraham's path. (2) R. Berekhiah's: Abraham's natural talent, his affinity with Tzedek, the planet Jupiter, illumined a path for his feet. (3) R. Reuben's: Righteousness (*tzedek*), personified in the verse, required Abraham's presence; so that its feet, so to speak, might be advanced in the world through Abraham's righteous deeds.

² He fell into a bitumen pit. See Gen. 14:10.

³ *Shaveh*, ("equal") is thus taken to imply unanimity.

⁴ Gen. R. 42:5.

⁵ Gen. R. 44:5.

⁶ Gen. R. 42:8.

⁷ When he was particularly weak. See Gen. 34:25.

⁸ B. BM 86b.

⁹ JV: "And Abraham ran unto the herd."

¹⁰ PRE 36.

¹¹ JV: "Shall not the Judge of all the earth do justly?"

on a gallows, and it was written in the diary [that was read] before
the king.

3

1. After these events, King Ahasuerus promoted Haman the son of Hammedatha the Agagite and advanced him, and placed his seat above all the princes who were with him. 2. And all the king's servants who were in the king's gate would kneel and prostrate themselves before Haman, for so had the king commanded concerning him, but Mordecai would neither kneel nor prostrate himself. 3. Then the king's servants who were in the king's gate, said to Mordecai, "Why do you disobey the king's orders?" 4. Now it came to pass when they said [this] to him daily, and he did not heed them, that they told [this] to Haman, to see whether Mordecai's words would stand up, for he had told them that he was a Jew. 5. And
when Haman saw

3

1. **After these events**—*this remedy was created to be a salvation for Israel.*—[Rashi from Meg. 13b] Otherwise, what is the connection between Haman's promotion and the previous incident of Mordecai's discovery of the plot to assassinate Ahasuerus?—[Sifthei Hachamim] This was, in fact, five years later, as we read further that the lots were cast in the twelfth year of Ahasuerus's reign, whereas Esther was made queen in the seventh year.—[Ibn Ezra] The *Gra* explains that, according to the Talmud, Memucan is identified as Haman. It was he who recommended that Vashti be executed and that the king be permitted to judge cases in which he had an interest. This made it possible for him to ultimately judge Haman

who had attained such a high position that he would ordinarily been out of the king's legal jurisdiction. The Rabbis who explain this verse to mean that a remedy was created to be a salvation for Israel, base their interpretation on verse 2, which states: "for so had the king commanded concerning him." Wherever "the king" is mentioned in the Book of Esther, it is taken homiletically to refer to the Holy One, blessed be He. Now, what connection does this have to the preceding chapter? They explain it to mean that after the remedy was created by Mordecai's report of the assassination plot, God saw to it that Haman was elevated. *Alshich* explains that Ahasuerus did not attribute the saving of his life to Mordecai but to Esther, who reported it to him. He

על-עץ ויפתב בספר הדברי הימים לפני המלך: ס
 ג א אחר הדברים האלה גדל המלך אחשוורוש
 את-המן בן-המדתא האגגי וינשאהו וישם את-
 כסאו מעל כל-השרים אשר אתו: ב וכל-עבדי
 המלך אשר-בשער המלך פרעים ומשתחיים
 להמן כי-כן צוה-לו המלך ומרדכי לא יכרע ולא
 ישתחוה: ג ויאמרו עבדי המלך אשר-בשער
 המלך למרדכי מהו-ע אתה עובר את מצות
 המלך: ד ויהי באמרם כאמרם קרי אליו יום ויום ולא
 שמע אליהם ויגידו להמן לראות היעמדו דברי
 מרדכי פי-הגיד להם אשר-הוא יהודי: ה וירא המן

א דבר פתגמא האלן עלת
 סדת דינא קדם רבון כל
 עלמא וכן אמרת הלא המן
 רשיעא נחתמן שושן-קירושלם
 לבטלא בגין בית מוקדשה
 והא בעני רפי מלפא אחשוורוש
 נת המן בר הסדהאדי מורעית
 אנג בר עמלק רשיעא ומנייה
 רב על פולא ומקין יתפורסיה
 מערפי כל ברברגיא די עמיה
 עני מרי עלמא עד פרו לא
 אשתמודע בעלמא פסיקו מני
 עד דייותרברב וישתמודע לבקל
 עממא וכן דבר פן אהפכע
 מניה על כל עקתין די יעבדי
 איהו ואבדתוי לעמא בית
 ישראל: ב וכל עבדי מלפא די

ר"א אחר הדברים האלה. ט: ומרדכי לא יכרע ולא ישתחוה. ט: ט: י:

במרע בית מלפא נחנין לאנדרטא די הקים בהדיה וסגדיו ליה להמן ארום פן בקיד עלוהי
 מלפא וקר דבי לא הנה נחין לאנדרטא וקא הנה סגיד להמן על די הוה ליה עבר פלח ואנדבן ליה
 במדקא דלחם: ג ואקרו עבדי מלפא די בתרע פלטרין דמלפא למרדכי מה בין את עבר ית תפקדהא
 דמלפא: ד והנה במלכותהון ונתיה יוקא ויומא ולא קבל מנהון ונתויא להמן לסחני הותקמוסן
 פהגמי קר דכי קר קביל פהגמי דהמן ארום חוי להון די להמן לא הנה קניד על דהנה עבדיה
 דאנדבן ליה במולכות לחם וקאנדרטא די הקים בהדיה לא הנה נחין על דהנה יהודי ויהודאי קא
 פלחין ולא נחנין ליה: ה ונתויא המן ארום לית קרדכי נחין לאנדרטא ולא הנה קניד ליה

שפתי הכמים

רש"י
 (א) אחר הדברים האלה. שנכרתה ג רפואה זו להיות
 לתועה לישראל. גדל המלך וגו' את המן. שהקב"ה
 בורא רפואה למכתן של ישראל קודם שיבוא המכה עליהם:
 (ב) כורעים ומשתחיים. שעשה עמוזו אלוה לפיכך
 כחומר. שלא ישתחוה עולמית כי הוה יהודי והוזהר על
 עזרא

סיהם וכלא כמה דלסירין היו דישראל שהיו אומרים שיהו ישראליה
 חלה בשביל שנושפת הן בשמי כל רואים והיו האומות מתברות והומרו
 זו מעטפתחיו וזאת אומרת כעו קן לסיך לא הים לו למעמד על סירור
 כן כתוב ברש"י בספר עין יעקב: ג דק"ל מה סעד לו סכ"ש לא
 גדלו סד שכל מעשה כזה לא יס' אחר שנכרתה רפואה וכו':
 ומרדכי לא יכרע ולא ישתחוה: (ד) היעמדו דברי מרדכי

אבן
 (א) אחר. אחר המש שנים יש אומרים כי זה המן הוא ממוכן:
 מעל כל השרים. הטעם מעל כל כסאות השרים כי לכל שר יש
 לו כסא בבית המלכות: (ב) יכרע וישתחוה. ידועים וכחון
 מה שדרשו רז"ל כי לזורת כלסו"ע היו כבגדיו או על מלנפתו:

לקומי אנשי שם

קיצור אלשיך
 ועוד עשה הקב"ה הקצוף עבדים על ארזניהם כד
 ישמע מרדכי ויכתב בספר הזכרונות שע"כ יבא
 חרבונא ויאמר הנה העץ אשר עשה המן למרדכי
 אשר דבר טוב על המלך עומד בבית המן גם למאמר
 רז"ל כי בעצת המן היה ענין בגתן ותרש שע"כ כאשר
 נתודע הדבר למלך אמר תלוהו עליו נמצא שענין
 בגתן ותרש סיבב תלויה המן. ע"כ.

ג (א) אחר הדברים האלה גדל המלך וגו'. סיפא זילקוס דכי
 היה נשחתי א"י כד סטודה לכל חיה ובעיה
 ועד להן נגנה עונשם דלחיותם כיון דלכלי אגרי עון
 עומד לן זמרי. סלו מיטכין סדין מעלה. אמר לכו פניון חסון לי מהי
 דלחא אמר אמרו ליה סן. דלי פניס כלפי משכי פילחי אמר מהן
 דחמני לן בעלמי ויהי לן כסתאי. כך מי סכרמטי כלליו של נגהן
 והכס יראנו כלליו דמנין מי שפרע מן הכסאונים יפרע מן סתהוונים:

(א) אחר הדברים האלה שמה' הוכן ספלה המן גדל המלך את המן. עוד נזכר לומר טעם על אשר גדל
 המלך את המן אחר תלויה בגתן ותרש. כי המלך לא היה מיחס ההטבה בהנדת עצה בגתן
 ותרש אל מרדכי כי אם אל אסתר המלכה. ע"כ אמר המלך בלבו איזה מעלה יתרה אעלה את אסתר כי אין
 למעלה מהיותה מלכה. אך אעלה במעלות את אשר סיבב מלכותה. וזהו להגדיל את המן ויהי' להמלכה
 גתן ותרש מזה. ומחמת כי עד עכשיו הי' המן קטן מכל השרים ע"כ אין מהנימוס להגדילו פעם אחת על
 כל השרים רק ויהי' בהדרגה. בתהלה גדל אותו ואח"כ וינשאהו. ואח"כ וישם את כסאו וגו':
 (ב) וכל עבדי המלך אשר בשער המלך כורעים ומשתחיים להמן כי כן צוה לו [ויש' עליו] המלך. ר"ל
 המלך צוה לכל עבדיו אשר בשער המלך שיכשו לו. להמן. הכבוד הזה לכרוע ולהשתחוה להמן.
 ומרדכי לא יכרע ולא ישתחוה. ר"ל מרדכי לא היה צריך לכרוע ולהשתחוה כי אף שהיה יושב בשער המלך.
 אך לא היה מעבדי המלך. ואם היה מרדכי אומר להם כי עליו איננו הצווי להשתחוה ולכרוע מחמת שאיננו

CAMP VALUES

At the heart of the Jacobs Camp values system is the goal of promoting the healthy development of every young person who passes through our gates. We will do this by applying the concept of developmental assets. Identified by Search Institute, assets are positive building blocks for the healthy development of all youth, regardless of their background, home community, or family circumstances.

The asset framework gives a clear picture of things that are important for helping youth make healthy, positive choices and avoid problems. The framework is made up of 40 developmental assets, which are organized into eight categories:

- ***T'michah (Support)*** - Campers need to experience support, care and love from their families and many others. They need camp to provide a positive, supportive environment.
- ***Y'pui Koach (Empowerment)*** - Campers need to be valued by the camp community and have opportunities to contribute to others. For this to occur, they must feel safe.
- ***G'vulot ve'Tziptot (Boundaries and expectations)*** - Campers need to know what is expected of them and whether activities and behaviors are "in bounds" or "out of bounds."
- ***Shimush z'man Chiyuvi (Constructive use of time)*** - Campers need constructive, enriching opportunities for growth through creative activities, recreational activities, religious community, and quality time with bunkmates.
- ***Torah Lishma (Commitment to learning)*** - Campers need to develop a lifelong commitment to education and learning.
- ***Musarim (Positive values)*** - Campers need to develop strong values that guide their choices.
- ***Yecholet Chevratit (Social competencies)*** - Campers need skills and competencies that equip them to make positive choices, to build relationships, and to succeed in life.
- ***Zehut Chiyuvi (Positive identity)*** - Campers need a strong sense of their own power, purpose, worth, and promise.

The assets are more than just nice ideas. They represent the synthesis of extensive research into factors that prevent risky behavior among youth, promote resiliency in kids in tough circumstances, or promote positive attitudes and activities by youth. Together, these assets give young people the launch pad needed to become responsible, contributing members of society.

Focusing energy on building these assets is an important challenge and opportunity for camp staff.

There are five major reasons to focus energy on building assets:

1. They have a powerful influence on campers' lives.
2. Most campers - regardless of their background - experience too few of these assets, leaving them vulnerable and unprepared.
3. Because assets focus on relationships and character, camp has tremendous potential to build assets for campers.
4. Asset building is integral to the mission of the camp.
5. Most camps do not live up to their asset-building potential.

40 DEVELOPMENTAL ASSETS FOR CAMP

The following is based on the Search Institute's Developmental Assets Framework, which identifies the 40 key building blocks that help young people grow up healthy, caring, and responsible.

EXTERNAL ASSETS	INTERNAL ASSETS
<p>T'MICHAH (SUPPORT)</p> <ol style="list-style-type: none"> 1. <i>T'mitchat ha'Mishpacha</i> (Family support) - Family life provides high levels of love and support as the camper prepares for, attends, and returns home from camp. 2. <i>Shalom Bayit</i> (Positive family communication) - Camper and his or her parent(s) communicate positively, and camper is willing to share honestly with parent(s) about camp life. 3. <i>Madrichim</i> (Relationships with counselors) - Camper receives support from his or her bunk counselors. 4. <i>Sh'chunah</i> (Caring community) - Campers experience a camp filled with adults who care about them. 5. <i>Machaneh</i> (Caring camp climate) - The camp climate is caring and encouraging of campers at all times. 6. <i>Horim b'Machaneh</i> (Parent involvement in camp) - Parent(s) are actively involved in helping camper succeed at camp through pre-camp preparations, communication during camp, and the post-camp transition. 	<p>TORAH LISHMA (COMMITMENT TO LEARNING)</p> <ol style="list-style-type: none"> 21. <i>Motivatzia</i> (Achievement motivation) - Camper is motivated to do well in all activities. 22. <i>Asuk b'Machaneh</i> (Camp engagement) - Camper is actively engaged in all camp activities. 23. <i>Shiur</i> (Camp education program) - Camper spends at least one hour of every camp day in educational programming. 24. <i>Keshet im Machaneh</i> (Bonding to camp) - Camper cares about the camp - its community and facilities. 25. <i>Kri'ah Lishma</i> (Reading for pleasure) - Camper is encouraged to read every day (camp newspaper, library open times, rest hour, etc.).
<p>Y'PUI KOACH (EMPOWERMENT)</p> <ol style="list-style-type: none"> 7. <i>Kehilah</i> (Community values youth) - Campers perceive that adults in the camp community value youth. 8. <i>Noar Ke'mashabim</i> (Youth as resources) - Campers are given useful roles in the camp community. 9. <i>Gemilut Chasadim</i> (Service to others) - Camp teaches the importance of service to others, and provides campers with meaningful giving and serving opportunities. 10. <i>Bitachon</i> (Safety) - Camper feels safe in the bunk, on the camp grounds, and whenever on a camp-led field trip. 	<p>MUSARIM (POSITIVE VALUES)</p> <ol style="list-style-type: none"> 26. <i>Shmira</i> (Caring) - Camper places high value on helping other people. 27. <i>Tikkun Olam</i> (Equality and social justice) - Camper places high value on promoting equality and reducing hunger and poverty. 28. <i>Yosher</i> (Integrity) - Camper acts on convictions and stands up for her or his beliefs. 29. <i>Kainut</i> (Honesty) - Camper "tells the truth even when it is not easy." 30. <i>Achriut</i> (Responsibility) - Camper accepts and takes personal responsibility. 31. <i>Ekuv</i> (Restraint) - Camper believes it is important not to be sexually active or to use alcohol or other drugs.
<p>G'VULOT VETZIPIOT (BOUNDARIES AND EXPECTATIONS)</p> <ol style="list-style-type: none"> 11. <i>G'vulot Mishpacht'im</i> (Family boundaries) - Family has communicated clear expectations of how the camper is going to be at camp. 12. <i>G'vulot Tzrif</i> (Bunk boundaries) - Counselor provides clear expectations, rules and consequences. 13. <i>G'vulot Machaneh</i> (Camp boundaries) - The camp community takes responsibility for monitoring camper's behavior. 14. <i>Modelle l'Chikui</i> (Adult role models) - All camp staff members model positive, responsible behavior. 15. <i>Chevre Chiyuvi</i> (Positive peer influence) - Camper's bunk- and camp- mates model responsible behavior. 16. <i>Tz'piot G'vohot</i> (High expectations) - Parent(s) and camp staff members encourage the camper to do well. 	<p>YECHOLET CHEVRATIT (SOCIAL COMPETENCIES)</p> <ol style="list-style-type: none"> 32. <i>Tachniyot</i> (Planning and decision-making) - Camper knows how to plan ahead and make choices. 33. <i>Ben Adam l'Chavero</i> (Interpersonal competence) - Camper has empathy, sensitivity, and friendship skills. 34. <i>Du'Chiyumi</i> (Cultural competence) - Camper has knowledge of and comfort with people of different cultural/racial/ethnic backgrounds. 35. <i>Kibush Ha'Yetzer</i> (Resistance skills) - Camper can resist negative peer pressure and dangerous situations. 36. <i>Shalom</i> (Peaceful conflict resolution) - Camper seeks to resolve conflict nonviolently.
<p>SHIMUSH Z'MAN CHIYUVI (CONSTRUCTIVE USE OF TIME)</p> <ol style="list-style-type: none"> 17. <i>Omanut</i> (Creative activities) - Camper participates in creative activities - art, music, theater, etc. - every camp day. 18. <i>Chugim</i> (Recreational activities) - camper participates in sports and recreation activities every camp day. 19. <i>Kehilah Ruchanit</i> (Religious community) - Camper spends time every camp day experiencing the joys of Jewish life. 20. <i>Z'man im Chaverim</i> (Time with bunkmates) - Camper spends time every camp day in activities with bunkmates. 	<p>ZEHUT CHIYUVI (POSITIVE IDENTITY)</p> <ol style="list-style-type: none"> 37. <i>Koach Ishi</i> (Personal power) - Camper feels he or she has control over "things that happen to me." 38. <i>Kavod Atzmi</i> (Self-esteem) - Camper reports having a high self-esteem. 39. <i>Kavanah</i> (Sense of purpose) - Camper reports that "my life has a purpose." 40. <i>Tikvah</i> (Positive view of personal future) - Camper is optimistic about her or his personal future.

Why then was it laid down that if [the fact is] known it is *not* expiatory? In order that people should not say that the altar is fed from [the proceeds of] robbery. If we accept 'Ulla's view we quite understand why the Mishnah says 'SIN-OFFERING'.¹ But if Rab Judah's view is right, why does it say 'SIN-OFFERING'? The same would apply to a burnt-offering also?²—A stronger instance is taken: not only is this the case with a burnt-offering which is entirely [consumed on the altar], but even in the case of a sin-offering where only the fat and blood are put on the altar and the rest is eaten by the priests, even there they applied the rule, in order that people should not say that the altar is fed from robbery.

We learnt: THAT A SIN-OFFERING WHICH HAS BEEN WRONGFULLY OBTAINED, SO LONG AS THIS IS NOT KNOWN TO MANY, MAKES EXPIATION SO AS NOT TO CAUSE LOSS TO THE ALTAR. This raises no difficulty if we accept the view of 'Ulla, but on the view of Rab Judah we ought to have the opposite?³—This in fact is what he means: if [the fact is] not known it is expiatory, but if it is known it is not expiatory, to prevent loss to the altar.⁴

Raba raised an objection [from the following]: 'If a man stole [a beast] and sanctified it and then slaughtered and sold it, he makes twofold restitution but not four and fivefold.⁵ And with reference to this it was taught: If [after dedication] he should kill the animal outside the precincts, his penalty is *kareth*.⁶ Now if you say that Renunciation does not of itself confer ownership [on the robber], how does *kareth* come in?⁷—R. Shezbi replied: It means, the *kareth* decreed by the Rabbis. They laughed at him: Is there such a thing, [they said,] as *kareth* decreed by the Rabbis?—Said Raba to them: When a great man has said something, do not laugh at him; he means, *kareth* which comes to him through their regulation; for it was the Rabbis who declared it to be in his possession⁸ so that he might be liable for it. Raba further said: What I should like to know is this: When the Rabbis declared him to be the owner, did they mean this to apply from the time of stealing or from the time of sanctifying? What practical difference does it make? [It makes a difference] in respect of the fleece and the young;¹ what is the law?—Raba then [answered his own question] saying: It is reasonable to suppose that it is from the time that he sanctified them, so that a sinner should not profit from his offence.

MISHNAH. THERE WAS NO SICARICON² IN JUDEA FOR THOSE KILLED IN WAR.³ AS FROM [THE TERMINATION OF] THE SLAUGHTER OF THE WAR⁴ THERE HAS BEEN SICARICON THERE. HOW DOES THIS RULE APPLY? IF A MAN BUYS A FIELD

(7) This is not distinctly stated in the Mishnah, but is clearly implied.

a (1) Because only in this case where the priests eat of the flesh is there any danger of their becoming grieved. (2) Which is wholly burnt. (3) Viz., 'a sin-offering . . . if this is generally known, makes no expiation'. (4) By giving it a bad name. (5) B.Ḳ. 68b for notes. (6) V. Glos. For killing a sacred animal outside the precincts of the Temple. (7) Because when he dedicated it the animal was not his, and therefore when he killed it it was not sacred. (8) When he dedicated it.

b (1) If he was declared owner from the time of the theft, then the fleece was grown or the calf was born while the animal was in his possession, and he has not to make restitution for these. (2) This word is usually regarded as being connected with the Latin *sicarius*, and is explained to mean a Roman soldier who threatened to kill a Jew but let him go on being given some of his property. Jastrow, however, very plausibly suggests that it is a corruption of *σαρκαριον*, the Imperial fiscus which after the war of Bar Cochba confiscated and appropriated the property of Jews who had fought against the Romans. (3) The Gemara will explain the meaning of this passage. It is not clear whether only the war of Bethar is meant or the earlier war against Titus as well. (4) V. *infra* in the Gemara. (5) Because we say that the owner only sold it out of fear, and with a mental reservation. (6) Settled on her by her *Kethubah*. V. B.B. 49b. (7) Because we assume that she only consented to the sale to oblige her husband. (8) V. Sanh. 27b, n. 67. (9) Lit., 'the Beth din of those who came after them.'

c (1) It being estimated that the *sicaricon* would take a quarter less than the real value. (2) That a purchase from the *sicaricon* is valid. (3) [I.e., the heirs could not come and invalidate the sale to the third party. According to] and Tosef. this rule was instituted in order to promote the settlement of Jews in Judea *שוב המדינה*. otherwise Jews would be afraid to purchase fields from the *sicaricon*

FROM THE SICARICON AND THEN BUYS IT AGAIN FROM THE ORIGINAL OWNER, HIS PURCHASE IS VOID,⁵ BUT IF HE BUYS IT FIRST FROM THE ORIGINAL OWNER AND THEN FROM THE SICARICON IT IS VALID. IF A MAN BUYS [A PIECE OF A MARRIED WOMAN'S PROPERTY]⁶ FROM THE HUSBAND AND THEN BUYS IT AGAIN FROM THE WIFE, THE PURCHASE IS VOID,⁷ BUT IF HE BUYS IT FIRST FROM THE WIFE AND THEN FROM THE HUSBAND IT IS VALID. THIS WAS [THE RULING] OF THE FIRST MISHNAH.⁸ THE SUCCEEDING BETH DIN,⁹ HOWEVER, LAID DOWN THAT IF A MAN BUYS PROPERTY FROM THE SICARICON HE HAS TO GIVE THE ORIGINAL OWNER A QUARTER [OF THE VALUE].¹ THIS,² HOWEVER, IS ONLY THE CASE WHEN THE ORIGINAL OWNER IS NOT IN A POSITION TO BUY IT HIMSELF, BUT IF HE IS HE HAS THE RIGHT OF PRE-EMPTION. RABBI ASSEMBLED A BETH DIN AND THEY DECIDED BY VOTE THAT IF THE PROPERTY HAD BEEN IN THE HANDS OF THE SICARICON TWELVE MONTHS, WHOEVER FIRST PURCHASED IT ACQUIRED THE TITLE, BUT HE HAD TO GIVE A QUARTER [OF THE PRICE] TO THE ORIGINAL OWNER.

GEMARA. If there was no *sicaricon* for those killed in the war is it possible that there should have been after the termination of the war?—Rab Judah said: It means that the rule of *sicaricon* was not applied. For R. Assi has stated: They [the Roman Government] issued three successive decrees. The first was that whoever did not kill [a Jew on finding him] should himself be put to death. The second was that whoever killed [a Jew] should pay four *zuz*.⁴ The last was that whoever killed a Jew should himself be put to death.⁵ Hence in the first two [periods], [the Jew], being in danger of his life, would determine to transfer his property⁶ [to the *sicaricon*] but in the last [period] he would say to himself, Let him take it today; tomorrow I will sue him for it.¹

R. Johanan said: What is illustrative of the verse, *Happy is the man that feareth alway, but he that hardeneth his heart shall fall into mischief?*² The destruction of Jerusalem came through a *Ḳamza* and a Bar *Ḳamza*;³ the destruction of Tur Malka⁴ came through a cock and a hen; the destruction of Bethar came through the shaft of a leather. The destruction of Jerusalem came through a *Ḳamza* and a Bar *Ḳamza* in this way. A certain man had a friend *Ḳamza* and an enemy Bar *Ḳamza*. He once made a party and said to his servant, Go and bring *Ḳamza*. The man went and brought Bar *Ḳamza*. When the man [who gave the party] found him there he said, See, you tell tales about me; what are you doing here? Get out. Said the other: Since I am here, let me stay, and I will pay you for what-

VI, 9, 2; VII, 6; VII, 6.6, to place the three decrees shortly after the year 70 C.E.] (6) And therefore the purchase of it from the *sicaricon* by a third party was valid. [The phrase *נמר ונקני* is here used in a loose sense and is not to be taken literally. It signifies that the owner despairs of the field and will make no attempt to recover it. Similarly in the case of the *Mishnah*, the heirs to those fields that had been seized of those killed in the war, had given up all hope of recovering the fields. Though legally, since there has been no actual transfer, they could by rights reclaim the fields when the opportunity presented itself, it was nevertheless ruled that the sale to the third party is valid for the reason stated in n. 3. This removes the contradiction which Solomon Adreth points out in his *Hiddushin* between our Talmud and the Tosefta.]

d (1) And since the original owner had not waived his title, the purchase by a third party was not valid. [And similarly in the case of the heirs of those who are killed after the war, since they do not despair, the law of *sicaricon* applies. That is, the non-Jew who seized the land is treated as an ordinary robber and his sale of the field to a third party is invalid. The reason of *שוב המדינה* is not applicable in this case since the heir himself will see to it to recover the property. For attempts to solve the problems connected with the subject, v. Elbogen *MGWJ*. 1925, pp. 349ff. Feist, *MGWJ*. 71, pp. 138, Gulak, *Tarbiz*, V, p. 23f., and Halevy, *Doroth*, I.e., p. 130c.] (2) Prov. XXVIII, 14. What follows illustrates the endless misery and mischief caused by hardness of heart. (3) Lit., 'locust and son of locust'. The meaning is that a very trivial cause set in motion the train of events which led to the destruction of Jerusalem; and similarly with the slaughter which accompanied and followed the war of Bar Cochba. (4) ['The Mountain of the King'. V. Pseudo-Jonathan, Judges IV, 5, where Mt. Ephraim is rendered by Tur Malka. According to Horowitz, *Palestine*, p. 240, it denotes the whole mountainous region stretching from the Valley of Jezreel to the

ever I eat and drink. [56a] He said, I won't. Then let me give you half the cost of the party. No, said the other. Then let me pay for the whole party. He still said, No, and he took him by the hand and put him out. Said the other, Since the Rabbis were sitting there and did not stop him, this shows that they agreed with him. I will go and inform against them to the Government. He went and said to the Emperor, The Jews are rebelling against you. He said, How can I tell? He said to him: Send them an offering and see whether they will offer it [on the altar]. So he sent with him a fine a calf.¹ While on the way he made a blemish on its upper lip, or as some say on the white of its eye, in a place where we [Jews] count it a blemish but they do not. The Rabbis were inclined to offer it in order not to offend the Government. Said R. Zechariah b. Abkulas to them: People will say that blemished animals are offered on the altar. They then proposed to kill Bar Ḳamza so that he should not go and inform against them, but R. Zechariah b. Abkulas said to them, Is one who makes a blemish on consecrated animals to be put to death? R. Joḥanan thereupon remarked: Through the scrupulousness² of R. Zechariah b. Abkulas our House has been destroyed, our Temple burnt and we ourselves exiled from our land.³

He [the Emperor] sent against them Nero the Caesar.⁴ As he was coming he shot an arrow towards the east, and it fell in Jerusalem. He then shot one towards the west, and it again fell in Jerusalem. He shot towards all four points of the compass, and each time it fell in Jerusalem. He said to a certain boy: Repeat to me [the last] verse of Scripture you have learnt. He said: *And I will lay my vengeance upon Edom by the hand of my people Israel.*⁵ He said: The Holy One, blessed be He, desires to lay waste his House and to lay the blame on me.⁶ So he ran away and became a proselyte, and R. Meir was descended from him.⁷

He then sent against them Vespasian the Caesar⁸ who came and besieged Jerusalem for three years. There were in it three men of great wealth, Nakdimon b. Gorion, Ben Kalba Shabua' and Ben Zizith Hakeseth. Nakdimon b. Gorion was so called because the sun continued shining for his sake. Ben Kalba Shabua' was so called because one would go into his house hungry as a dog [*keleb*] and come out full [*sabea*]. Ben Zizith Hakeseth was so called because his fringes [*zizith*] used to trail on cushions [*keseth*]. Others say he derived the name from the fact that his seat [*kise*] was among those of the nobility of Rome. One of these said to the people of Jerusalem, I will keep them in wheat and barley. A second said, I will keep them in wine, oil and salt. The third said, I will keep them in wood. The Rabbis considered the offer of wood the most generous,² since R. Hisda used to hand all his keys to his servant save that of the wood, for R. Hisda used to say, A storehouse of wheat d requires sixty stores of wood [for fuel]. These men were in a position to keep the city for twenty-one years.

The *biryonim* were then in the city. The Rabbis said to them: Let us go out and make peace with them [the Romans]. They would

not let them, but on the contrary said, Let us go out and fight them. The Rabbis said: You will not succeed. They then rose up and burnt the stores of wheat and barley so that a famine ensued. Martha the daughter of Boethius was one of the richest women in Jerusalem. She sent her man-servant out saying, Go and bring me some fine flour. By the time he went it was sold out. He came and told her, There is no fine flour, but there is white [flour]. She then said to him, Go and bring me some. By the time he went he found the white flour sold out. He came and told her, There is no white flour but there is dark flour. She said to him, Go and bring me some. By the time he went it was sold out. He returned and said to her, There is no dark flour, but there is barley flour. She said, Go and bring me some. By the time he went this was also sold out. She had taken off her shoes, but she said, I will go out and see if I can find c anything to eat. Some dung stuck to her foot and she died.¹ Rabban Joḥanan b. Zakkai applied to her the verse, *The tender and delicate woman among you which would not adventure to set the sole of her foot upon the ground.*² Some report that she ate a fig left by R. Zadok, and became sick and died. For R. Zadok observed fasts for forty years in order that Jerusalem might not be destroyed, [and he became so thin that] when he ate anything the food could be seen [as it passed through his throat.] When he wanted to restore himself, they used to bring him a fig, and he used to suck the juice and throw the rest away. When Martha was about to die, she brought out all her gold and silver and threw it in the street, saying, What is the good of this to me, thus giving effect to the verse, *They shall cast their silver in the streets.*³

Abba Sikra⁴ the head of the *biryonim* in Jerusalem was the son of the sister of Rabban Joḥanan b. Zakkai. [The latter] sent to him saying, Come to visit me privately. When he came he said to him, How long are you going to carry on in this way and kill all the people with starvation? He replied: What can I do? If I say a word to them, they will kill me. He said: Devise some plan for me to escape. Perhaps I shall be able to save a little. He said to him: Pretend to be ill, and let everyone come to inquire about you. Bring something evil smelling and put it by you so that they will say you are dead. Let then your disciples get under your bed, but no others, so that they shall not notice that you are still light, since they know that a living being is lighter than a corpse. He did so, and R. Eliezer went under the bier from one side and R. Joshua from the other. When they reached the door, some men wanted to put a lance through the bier. He said to them: Shall [the Romans] say, They have pierced their Master? They wanted to give it a push. He said to them: Shall they say that they pushed their Master? They opened a town gate for him and he got out.

When he reached the Romans¹ he said, Peace to you, O king, peace to you, O king. He [Vespasian] said: Your life is forfeit on two counts, one because I am not a king and you call me king, and again, if I am a king, why did you not come to me before now? He

a (1) Lit., 'a third calf'. (a) Reached a third of its growth, (b) the third-born, (c) in its third year. (2) Lit., 'the humility'. (3) [V. Josephus, *Wars*, II, 17, 2, who ascribes the beginning of the war to the refusal to accept the offering of the Emperor in 66 C.E.] (4) Nero himself never came to Palestine. (5) Ezek., XXV, 14. (6) Lit., 'to wipe his hand'. (7) [This story may be an echo of the legend that Nero who had committed suicide was still alive and that he would return to reign (v. *JE*, IX, 225).] (8) [Who ultimately was known as the Caesar: v. Halevy, *Doroth*, I.e. p. 2.]

b (1) It is related in Ta'anith, 19b, that this Nakdimon once prayed that the sun

might continue shining (*nakad*) to enable him to discharge a certain debt he had incurred on behalf of the people, and his prayer was granted. (2) Lit., 'they praised'. (3) Perhaps = palace guards (from *biryah*). The reference is obviously to the Zealot bands who defended Jerusalem.

c (1) From the shock. (2) Deut. XXVIII, 57. (3) Ezek. VII, 19. (4) [Lit., 'Father of the Sicarii.' His real name was Ben Baṭiah, Ekah Rab, I. The term *sicarii* here is not to be confused with the *sicaricon* mentioned in the Mishnah, V. Rosenthal, *MGWJ*, 1893, p. 58].

d (1) Lit. 'there'.

הניזקין פרק המישי גיטין

ט

א"ל לא • שבקא קך • א"ל • איהו יתבנא קך דמי פלגא סעודתך • איסור קורלא • מלשטת • קרנבא • קרבן להקריב על גבי החובח דקיימא לן אש לאש לרבות אה עובדי טובים שטררים נדרים ונדבות ישראל (תולין דף יג:) • בניב שפתיס • שפה העלויה • לידה לא איהו שפתי • להקריב לגטת בבמה דיהא אלא מחוסר אברי דוקין מיליה כמו הטטה כחוק (תעתיב מ) • יתארו האמיל מוס בקדשים יתבי • שיה סטרין שבבביל שהמיל מוס בקדשים ועבר על מוס לא יהיה ט (ויקרא כג) נהרג • עטתטו • סבלטו סבל אה זה ולא הרגו • שדא גירא למחר • לקטס קטס כשהיה תורה אור

י' רש"י ונחום טז
ד"ס ספרי זכר

י' טוב' ונחום טז
ד"ס ספרי כוזקין

עגלא תילתא • כמו ושלשים על טלו (שמות יד) וכמו עגלה משולשת ואיל משולש (גמלוה טו) פי' בריא וטוב וש משרשים שלישי לבטן ולא יתכן דלארזין בפרק ארבע מיתות (פאהדרין דף סה:) דהו מצרו לה עיגלא תלתא ולא כמו שמפרש שגל שלש דהא כסוף פרק רבי אליעזר דמילה (שנת דף קג.) ארז עבד לאו עגלא תילתא ביומא דשבתא פירושו יום שביעי ללדתו*
א

[וע"פ חומסות כוזקין
י' ד"ס דקן שלא וס']
א"ל של עז

אמר ליה לא אמר ליה יהיבנא לך דמי פלגא דסעודתין אמר ליה לא אמר ליה יהיבנא לך דמי כולה סעודתיך א"ל לא נקמיה בידיה ואוקמיה ואפקיה אמר דואיל ותו יתבי רבנן ולא מצו ביה ש"מ קא ניהא לתו אויזר איכול בהו קורנא בי מלכא אול אמר ליה לקסר מדו בך יהודאי א"ל מי יומר א"ל שדר לתו קורנא חוית או מקרבין ליה אול שדר בידיה עגלא תלתא בהו דקאתי שדא ביה מומא *בניב שפתיס ואמרי לה בדוקין *שבועין דוכתא דלדין תהו מומא ולדידתו לאו מומא הוא סבור רבנן לקרובה משום שלום מלכות אמר לתו רבי זכריה בן אבוקלס יאמרו בעלי מומין קריבין לגבי מוכח סבור למקמליה דלא לזייל ולימא אמר לתו רבי זכריה יאמרו ממיל מוס בקדשים יהתג אמר רבי יודנן ענוותנותו של רבי זכריה בן אבוקלס התריבה את ביתו ושרפה את היכלו והגליתו מארצנו שדר עלייתו לניזון קסר כי קאתי שדא גירא למורה אתא נפל בירושלים למערב אתא נפל בירושלים לארבע רוחות השמים אתא נפל בירושלים א"ל לינוקא פסק לי פסיקך אמר ליה *ונתתי את נקמתי בארום ביד עמי ישראל וגו' אמר קודשא בריך הוא *בעי לדריבוי ביתיה ובעי לכפרוי דיה בהתו גברא ערק ואול ואיניד ונפק מניה ר"מ שדריה עילוייה לאספסינוס קיסר אתא צד עלה תלת שני תו בה הנהו תלתא עתודי נקדימין בן גוריון ובן כלבא שבוע ובן ציצית הכסת נקדימין בן גוריון שעקדה לו חמה בעבורו בן כלבא שבוע שכל הנכנס לביתו כשהוא רעב ככלב יוצא כשהוא שבע בן ציצית הכסת שהיתה ציצית גוררת על גבי *כסתות איכא דאמרי שהיתה כסתו משמלת בין גדולי רומי חד אמר לתו אמר ויינא לתו בתו ושערי וחד אמר לתו בדרמא ובדמלא ומישחא וחד אמר לתו בדציבי ושבתו רבנן לדציבי דרב חסדא כל *אקלידי תוה מסר לשמעיה בר מדציבי דאמר רב חסדא *אבלבא דחויש בעי שתין אכלבי דציבי תוה לתו למזין עשרים וחד שחא תו בהו הנהו ברוני אמרו לתו רבנן ניופק ונעביד שלמא בהדייתו לא שבקנתו אמרו לתו ניופק ונעביד קרבא בהדייתו אמרו לתו רבנן לא מסתייעא מילתא קמו קלנדו לתנו אמברי דחויש ושערי והוה כפנא מרחא בת בייתוס עתירתא דירושלים הויא שדרתה לשלחה ואמרה ליה זיל אייתי לי סמירא אדאול אידבן אתא אמר לה סמירא ליכא חזרתא איכא אמרה ליה זיל אייתי לי אדאול אידבן אתא ואמר לה חזרתא ליכא קמחא דשערי איכא אמרה ליה זיל אייתי לי אדאול אידבן תוה שליפא מסאנא אמרה איפוק ואחוי אי משכנתא מידי למיכל איתבי לה פרתא בטרעא ומתה קרי עלה רבן יודנן בן זכאי *הרבה בך והענונה אשר לא נסתה כף רגלה איכא דאמרי גרונרות דר' צדוק אבלה ואותניסא ומתה דר' צדוק יתיב ארבעין שגין בתענותא דלא ליתרב ירושלים כי תוה מייה ושדי מידי תוה מתחוי מאבראי וכי תוה בריא מייתי ליה גרונרות מיין מייה ושדי לתו כי תוה קא ניהא נפשה אפיקתה לכל דבא וכספא שריתיה בשקא אמרה האי למאי מיבעי לי והיינו דכתיב *כספם בתצות ישליכו אבא סקרא ריש ברוני דירושלים בר אחתיה רבן יודנן בן זכאי תוה שלא ליה תא בצינעא לגבאי אתא א"ל עד אימת עבדיתו הבי וקמליתו ליה לעלמא בכפנא א"ל מאי איעביד דאי אמינא לתו מידי קמלו לי א"ל חוי לי תקנתא לדידי דאיפוק אפשר דהוי הצלה פורתא א"ל נקום נפשך בקצורי וליתו כולי עלמא ולישיילו בך ואייתי מידי סריא ואגני נבך ולימדו דנת נפשך וליעילו בך תלמודך ולא ליעול בך איניש ארדינא דלא לרגשן בך דקליל את דאינו דעי דהייא קליל ממותא עביד הכי נכנס בו רבי אליעזר מצד אחד ורבי יהושע מצד אחד כי מצו לפיתחא בעו למדקדיה אמר לתו יאמרו רבן דקרו בעו למדחפיה אמר לתו יאמרו רבן דחפו פתחו ליה בבא נפק כי מטא לתתם אמר שלמא עלך שלמא עלך מלכא א"ל מיחיבת תרי קטלא דלא מלכא אנא וקא קרית לי מלכא ותו אי מלכא אנא עד האירנא אמאי לא אתית לגבאי א"ל דקאמרת לאו מלכא אנא איברא

א"ל ניהא ליה

[ג] סעודין סבן לך
כריס וכפתי

גליון הש"ס
רש"י ד"ס נוסף
פ"ת קיב"י ס"ין שני
דף כ ע"ב רש"י ד"ס
נוסף:

ספסות
י' א"ל

שאתה גוסס • ואייתי מידי כריאי רבנ' כ"ה
מסריה טון כבילה • ואגני נבך • והשכב במתק עמך שילמדו מת הוא ומסריה כבד • ולישיעו בך תלמודך • יכנסו תחת רגלי מטקך שלאח ולא יעומו אחריי לשאת דליתן ידעין דחויי קליל ממותא • בשו • אך ברוני • למדקדיה • ברמחוס שחא מעריס הוא • אמר לה • אבא סקרא • יאמרו • חומיים עליכס שאפיט רבן דקרו • למדחפיה • אלו יעק • דלא מלכא אלא • והתגללס בי • אברא

replied: As for your saying that you are not a king, [56b] in truth you are a king, since if you were not a king Jerusalem would not be delivered into your hand, as it is written, *And Lebanon shall fall by a mighty one.*² 'Mighty one' [is an epithet] applied only to a king, as it is written, *And their mighty one shall be of themselves*³ etc.; and Lebanon refers to the Sanctuary, as it says, *This goodly mountain and Lebanon.*⁴ As for your question, why if you are a king, I did not come to you till now, the answer is that the *biryonim* among us did not let me. He said to him: If there is a jar of honey round which a serpent is wound, would they not break the jar to get rid of the serpent?⁵ He could give no answer. R. Joseph, or as some say R. Akiba, applied to him the verse, [God] *turneth wise men backward and maketh their knowledge foolish.*⁶ He ought to have said to him: We take a pair of tongs and grip the snake and kill it, and leave the jar intact.⁷

At this point a messenger came to him from Rome saying, Up, for the Emperor is dead, and the notables of Rome have decided to make you head [of the State]. He had just finished putting on one boot. When he tried to put on the other he could not. He tried to take off the first but it would not come off. He said: What is the meaning of this? R. Johanan said to him: Do not worry: the good news has done it, as it says, *Good tidings make the bone fat.*⁸ What is the remedy? Let someone whom you dislike come and pass before you, as it is written, *A broken spirit drieth up the bones.*⁹ He did so, and the boot went on. He said to him: Seeing that you are so wise, why did you not come to me till now? He said: Have I not told you?— He retorted: I too have told you.

He said: I am now going, and will send someone to take my place. You can, however, make a request of me and I will grant it. He said to him: Give me Jabneh and its Wise Men,¹ and the family chain of Rabban Gamaliel,² and physicians to heal R. Zadok. R. Joseph, or some say R. Akiba, applied to him the verse, '[God] *turneth wise men backward and maketh their knowledge foolish.*' He ought to have said to him: Let them [the Jews] off this time. He, however, thought that so much he would not grant, and so even a little would not be saved.

How did the physicians heal R. Zadok? The first day they let him drink water in which bran had been soaked; on the next day water in which there had been coarse meal;³ on the next day water in which there had been flour, so that his stomach expanded little by little.

Vespasian sent Titus who said, *Where is their God, the rock in whom they trusted?*⁴ This was the wicked Titus who blasphemed and insulted Heaven. What did he do? He took a harlot by the hand and entered the Holy of Holies and spread out a scroll of the Law and committed a sin on it. He then took a sword and slashed the curtain. Miraculously blood spurted out, and he thought that he had slain himself,⁵ as it says, *Thine adversaries have roared in the midst*

*of thine assembly, they have set up their ensigns for signs.*⁶ Abba Hanan said: *Who is a mighty one like unto thee, O Jah?*⁷ Who is like Thee, mighty in self-restraint,⁸ that Thou didst hear the blaspheming and insults of that wicked man and keep silent? In the school of R. Ishmael it was taught: *Who is like thee among the gods* [elim]?⁹ Who is like thee among the dumb ones [illemim]. Titus further took the curtain and shaped it like a basket and brought all the vessels of the Sanctuary and put them in it, and then put them on board ship to go and triumph with them in his city, as it says, *And withal I saw the wicked buried, and they that come to the grave and they that had done right went away from the holy place and were forgotten in the city.*¹ Read not *keburim* [buried] but *kebumim* [collected]; read not *veyishtakehu* [and were forgotten] but *veyishtabehu* [and triumphed]. Some say that *keburim* [can be retained], because even things that were buried were disclosed to them. A gale sprang up at sea which threatened to wreck him. He said: Apparently the power of the God of these people is only over water. When Pharaoh came He drowned him in water, when Sisera came He drowned him in water. He is also trying to drown me in water. If he is really mighty, let him come up on the dry land and fight with me. A voice went forth from heaven saying: Sinner, son of sinner, descendant of Esau the sinner, I have a tiny creature in my world called a gnat. (Why is it called a tiny creature? Because it has an orifice for taking in but not for excreting.) Go up on the dry land and make war with it. When he landed the gnat came and entered his nose, and it knocked against his brain for seven years. One day as he was passing a blacksmith's it heard the noise of the hammer and stopped. He said: I see there is a remedy. So every day they brought a blacksmith who hammered before him. If he was a non-Jew they gave him four zuz, if he was a Jew they said, It is enough that you see the suffering of your enemy. This went on for thirty days, but then the creature got used to it.² It has been taught: R. Phineas b. 'Aruba said: I was in company with the notables of Rome, and when he died they split open his skull and found there something like a sparrow two *selas* in weight. A Tanna taught: Like a young dove two pounds in weight. Abaye said: We have it on record that its beak was of brass and its claws of iron. When he died he said: Burn me and scatter my ashes over the seven seas so that the God of the Jews should not find me and bring me to trial.

Onkelos son of Kolonikos³ was the son of Titus's sister. He had a mind to convert himself to Judaism. He went and raised Titus from the dead by magical arts, and asked him: Who is most in repute in the [other] world? He replied: Israel. What then, he said, about joining them? He said: Their observances are burdensome and you will not be able to carry them out. Go and attack them in that world and you will be at the top, as it is written, *Her adversaries are become the head*⁴ etc.; whoever harasses Israel becomes

(2) Isa. X, 34. (3) Jer. XXX, 21. (4) Deut. III, 25. (5) So you should have broken down the walls to get rid of the *biryonim*. (6) Isa. XLIV, 25. (7) So they were waiting for some opportunity to get rid of the *biryonim*. (8) Prov. XV, 30. (9) Ibid. XVII, 22.

a (1) I.e., leave to found a seminary at Jabneh (Jamnia). (2) That the R. Gamaliel dynasty be spared. R. Johanan was particularly solicitous for R. Gamaliel and

his family, as they were supposed to be of the house of David. (3) Coarse bran mixed with flour (Rashi). (4) Deut. XXXII, 37. (5) Euphemism for God. (6) Ps. LXXIV, 4. (7) Ibid. LXXXIX, 9. (8) Lit., 'and hard'. (9) Ex. XV, 11.

b (1) Eccl. VIII, 10. (2) Lit., 'since it trod, it trod.' (3) V. A.Z. 11a, n. a1.

c (1) Lam. I, 5.

The Law from Sinai:

Our Secret Weapon

CAMP NEWS

By Our Camp Correspondent

By A Staff Writer

EVER since Moses left the camp to climb the mountain of Mount Sinai, there has been no pause in feverish activity being carried on in the tents. The Elders who have taken upon themselves the task of recording in writing the Divine laws and details relayed to them through Moses.

These laws, at the present stage, hold little interest for the masses of the people. For the time being they are more concerned with such matters as food and drink. They do not realize that the work being done in these tents will determine the future of this people, its character, its ability to survive among the other nations.

It is these laws that will transform the present conglomeration of tribes into a solid, closely-knit people — a people quite unlike the other peoples of the world. For what unites us is not only the belief in One God, but our entire way of life. And our way of life will be moulded by these laws.

In an interview conducted by the writer with one of the leading Elders, a number of doubtful points

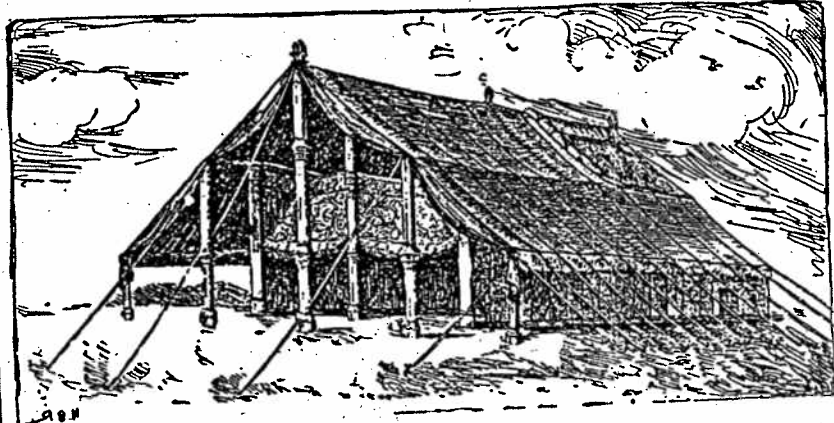
regarding these laws were clarified for us. We were particularly interested in learning the differences between our laws and the laws of such nations as Egypt, Babylonia, and Assyria.

Briefly, our informant raised the following points:

1. Origin. With the other peoples, the lawgiver is the king, legislating with an ear to his advisors, an eye to his personal interests, or quite arbitrarily. Our laws, on the other hand, constitute the word of God, passed on to us through Moses, His servant.

2. Class Distinction. The Egyptian law, as well as the famous Code of Hammurabi of Babylonia, distinguish between the various strata in the nation. Thus the king's men and the priests are not bound by the same laws that bind the common man.

Not so the Law of Moses. Before the Lord there is no difference between one man and the next, no matter what his occupation. Even the rights of the slave are carefully guarded. In actual fact, the Hebrew "slave" is no slave at all but a hired labourer with a fixed term of service. The law even goes so far as to penalize a man who refuses to leave his master



The Tabernacle, as it will appear upon its completion

closely interwoven that they cannot be separated. It is our faith in God that obligates us to observe likewise the laws regulating our behaviour towards our fellow-man. Also, our code stipulates that certain kinds of misdeeds are beyond the jurisdiction of human courts and can therefore be punished only by Divine intervention.

4. Moral Foundation. The other nations' laws frequently are based not on moral or utilitarian grounds but merely on the will of

the king. Their sole aim in most cases is to maintain order by keeping people "in their places". Our code aims for something higher than simply to prevent people from cutting each other's throats; it aims at making us better human beings. Those few of our laws for which no reason is assigned derive their legal force from their nature as Divine commands.

Thus every one of our laws is traceable either to some moral or utilitarian principle or to the will of

God. The law is never worshipped for its own sake, and the law is never arbitrary.

5. Nationhood. Whereas the laws of the other peoples dealt at length with the relationship between citizen and state, our laws are more concerned with moulding us into one people having one God and one Torah, occupying a unique position among the nations, and having a unique task to fulfil. (The legislation prohibiting intra-family marriages, for example, would appear to be aimed at breaking down inter-tribal barriers. The laws warning us not to adopt the abominations of the other peoples also belong in this category.)

6. Festivals. Alone among the world's law codes, ours fixes the nation's festivals, and for this, too, there is a special reason: to link man to his God, his people, and his soil. By having everybody bring a portion of the fruits of his land to the tabernacle of the Lord who (as we are to be constantly reminded) led us out of Egypt — this three-way link will be achieved.

All this, the Elder pointed out, is not to say that nothing good is to be found in the laws of other nations. Upon occasion, we may even be able to learn something from them — as was the case when Jethro the Midianite showed Mo-

THE TENT OF ZIPPORAH, the wife of Moses, is the scene of feverish activity these days as preparations are going forward for the celebration of Gershom's 13th birthday — on which day Moses' first-born son will leave his mother's tent and pass to that of his father . . . To mark the occasion, Moses is preparing to hold a special ceremony, one of the highlights of which is to be the presentation to the young man of a pair of small black-leather boxes called *Totafoth* . . . These contain rolled-up scrolls upon which are written the words of God, including a passage commemorating our exodus from Egypt . . . The laws we are soon to receive make the wearing of these *Totafoth* obligatory upon every man, so it will not be long before we will all be using them . . . But Gershom is to have the privilege of donning the first pair.

THE JUDICIAL REFORMS instituted by Moses, on Jethro's initiative, improved matters in one respect but worsened them in another . . . The improvement: Moses' burden has been appreciably lightened. (Remember how things were when he was the camp's only judge?) . . . The detriment: The multiplication of jurists has served to encourage litigants to engage in all sorts of delaying tactics . . . We attended four hearings yesterday, and three of these had to be carried over to today because one of the litigants was holding up the proceedings . . . In one instance, the defendant insisted on taking the case to another court . . . In another, the plaintiff said there were some more witnesses he wanted to testify . . . In the third case, the plaintiff wanted to introduce "fresh evidence" . . . And the only reason the fourth hearing ended yesterday was that it had already lasted three days . . . Perhaps Jethro can figure a way out of this one!

WE HAD A MOST ENLIGHTENING conversation last night with one of the Midianite wise men in Jethro's party . . . Seems he has been observing our ways and manners, and he has made some startling finds . . . He was shocked, for one thing, by the respect many of us exhibit towards even such highly-placed men as Moses and Aaron . . . To illustrate his point, he related two incidents he had recently witnessed: When Moses one morning left his tent a little earlier than was his custom, one Israelite was overheard by the Midianite to remark to his neighbour:

Pupils Use Their Fingers To Count Ten Commandments

By a Staff Writer

The Ten Commandments will soon be a part of the regular curriculum

Commandments to his pupils: he has them count the Commandments off on their fingers, as they repeat them one by one in

Précis

In researching the topic of Talmud Torah, it became clear that the topic is rarely studied by itself and is most often reviewed in a collection about Jewish practices or values. This phenomenon by itself lends itself to question – there are many practices in Judaism, why is this one held as such an important value. In turn, that is an essential question for the entire curriculum.

Most of the following resources relate to the future curriculum guide because they are sections within books intended to teach the value of Talmud Torah. The books range in content depth and age of intended audience, and practical application verses background knowledge. For each book, a summary is given in addition to ideas or issues that the arise from it. These questions are in lieu of questions specifically geared towards more research as the research has been limited.

1. Artson, Bradley Shavit, It's a Mitzvah. Berhman House Rabbinic Assembly: 1995.

The entire book explores several mitzvot including a chapter on Talmud Torah. The chapter includes several texts referring to Torah and Talmud Torah, a list of ways to help develop the habit of Talmud Torah, and suggested books for starting a library.

- What can campers do to learn how to do Talmud Torah and begin creating it as a lifetime habit?

2. Borowitz, Eugene, Frances Weinman Schwartz, The Jewish Moral Virtues. The Jewish Publication Society: Philadelphia, 1999.

This book focuses on middot, mussar and ethical mitzvot that make for a mensch. There are several sections dividing the corresponding attributes such as ‘refining the inner person’ and ‘making contributions’. The section titled ‘staying worthy’ begins

with Torah and Observing the Commandments. This chapter focuses on the centrality and importance of Torah as the origins of the ideal Jewish life. The dynamic nature of Torah as a process, studying Torah as a lifetime ideal and studying Torah for its own sake verses to accomplish a specific goal or status are explored.

- How does Talmud Torah make us a better person?

3. Grishaver, Joel, Learning Torah. UAHC: NY, 1990.

This book's introduction includes textual quotes and explanation about students, the importance of learning, texts, and teachers. The book in general is an introduction to the texts and learning to study.

- What reasons does our tradition give for the importance of Talmud Torah?

4. Klagsbrun, Francine, Voices of Wisdom. Jonathan David Publishers, Inc.: Middle Village, New York, 1980 (p245-256)

An anthology on Jewish Ethics. The section on study and scholarship includes traditions of Jewish study, the value of knowledge (through several texts), stories of scholars, and texts and stories about the value of Talmud Torah. There are several citations of text about text.

- What reasons does our tradition give for the importance of Talmud Torah?

5. Encyclopedia Judaica - Study CD-ROM Edition, Judaica Multimedia: Jerusalem, Israel. 1997.

The excerpt about study begins by citing various texts about the study of Torah. It continues by explaining the twofold aim of Torah study. "First it was believed to lead to the practical observances, since without knowledge of what it is that the Torah enjoins

full observance is impossible... Secondly, Torah study was itself a religious duty of the highest order.”

Qualifications for study, laws of study and the scope of study are examined.

Historical aspects of study are also explained such as places of Torah study and Hasidic verses Mitnagdim about the way of Torah study.

- Should there be guidelines on how to do Talmud Torah?
- How can Talmud Torah be a spiritual or fun activity?

6. Neusner, Jacob, Torah: From Scroll to Symbol in Formative Judaism. Fortress Press: Philadelphia, 1985.

Neusner begins the preface to this book stating that “Judaism as we know it at the end of late antiquity reached its now familiar definition when ‘the Torah’ lost its capital letter and definite article and ultimately became ‘torah’. What for nearly a millennium had been a particular scroll or book thus came to serve as a symbol of an entire system.” Neusner’s book is meant to examine how Torah came to represent a world view, way of life, source of redemption or salvation as well as canonical texts.

The book looks at Jewish texts including Mishnah, Avot, the Babylonian and Palestinian Talmud, Tosefta and scriptural exegesis (commentaries and midrash). Each genre is reviewed for its views on Torah at an act, Torah as generic, Torah’s impact on one’s status, Torah as a source for salvation, Torah as revelation, Torah as a way of life, and Torah as written and oral. In some contexts the definition of Torah changes from the five books of Moses to the entire canon of learning, but this is indicated through the examination of the use of the word Torah in each text. All of the information presented to support the point of view is cited either by quote or by reference.

- What ‘makes the cut’ as Torah?
- Is revelation over?
- How is Torah redemption or salvation and what does that mean?

7. Rossel, Seymour. When a Jewish Seeks Wisdom: The Saying of the Fathers. Behrman House, Inc.: New York, 1975.

Pirke Avot and the values derived from it are outlined in this book. Among the values discussed is the value of study. The chapter begins by expressing the focus of attaining knowledge through study over wealth gained through work. The concept of Torah Lishmah is addressed followed by four types of students based on ability to understand and remember and four types of attainment of knowledge. This chapter also addresses the issues of cheating and of learning leading to good actions.

- How does society today feel about learning for its own sake rather than for wealth?
- How does that concept translate into the lives of campers?

8. Pasachoff, Naomi Ph.D. Basic Judaism for Young People – Vol. 2: Torah. Behrman House, Inc.: West Orange, New Jersey: 1986.

This book is part of a three volume series including Israel and God. It comes with a corresponding teacher’s guide and student workbook. It primarily focuses on the history and terminology of Jewish texts. It includes a chapter on Talmud Torah which outlines the importance of Talmud Torah through traditional stories.

- What are the basic terms and texts needed to understand the whole picture of Talmud Torah?

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