

KOSHER FEAR FACTOR

Time needed	20-25 minutes
Age range	Any teen
Background of teen	Little to no background
Set up	Table for tasting and projector screen

Goals:

JSUers will learn about some of the laws of Kashrus.

Relevance:

Enjoying and fearing Jewish cultural food as a portal for learning about some of the laws of Kashrus.

Active Learning:

Explain that this will be different than the real fear factor. Nothing is alive or crawling (except maybe for the ptcha). Rather we will get a taste of Jewish cultural food while learning about kosher.

Explain that in Judaism many foods are not only cultural but actually have a Torah based reason for why we eat it. E.g. the custom to eat gefilte fish started because you are not allowed to take bones out of fish (borer) on Shabbos so they chopped up fish so there are no bones.

Cholent - there were sects of Jews who only believed in the written Torah and not the oral one and therefore understood the verse "Do not kindle a fire in your house" as a prohibition to have a fire lit throughout the shabbos and therefore they sat in the dark and ate cold food. To show that that is not the meaning of the Torah we make sure to always have a hot food on shabbos day.

Supplies needed:

1. Borsht
2. Herring (a few flavors)
3. Chopped liver
4. Gefilte fish
5. Ptcha (gala)
6. Potato Kugal (instead of pizza)
7. Schav
8. Cholent

Step by step planning:

Time	Facilitator Activity	Teen activity
15 mins	Call up teens individually to answer a question (attached on Prezi) if they get it right they choose what to eat, if wrong the audience chooses.	Volunteering to participate
5 mins	Question and answer about general kashrus issues	Questions
5 mins	Wrap up	

Facilitation Questions:

http://www.google.com/url?q=http%3A%2F%2Fprezi.com%2F-jtcp6h9r6gy%2F%3Futm_campaign%3Dshare%26utm_medium%3Dcopy%26rc%3Dex0share&sa=D&sntz=1&usg=AFQjCNG-GAt9GjoYzpWNeMQbwwKR1lyXIA

Wrap up message and Torah thought:

Rav Tzadok HaKohen, Pri Tzadik, Tazriah 3	רב צדוק הכהן פרי צדיק תזריע ג
<p>Care in kosher food is considered as if one has fulfilled all the mitzvot of the Torah. The observance of the laws of kashrut encompasses all the other laws of the Torah. In the Garden of Eden the snake was only able to entice them [Adam and Chava] to sin by creating a desire for the forbidden food [the fruit of the Tree of Knowledge of Good and Evil]. Someone who is careful about only eating kosher foods and imbuing them with holiness thereby keeps all the mitzvot of the Torah, because the only way that the Evil Inclination can rule over a person is through eating and drinking, as the verse states, "You shall eat and drink ... Be careful lest your heart lead you astray" (Devarim 11: 15-16). In the Zohar it states, "The tree that Adam HaRishon ate from was wheat, others say it was grapes, and others say it was a fig. These opinions do not disagree with one another, but are all true." How can they all be true when they disagree about the facts of what happened?</p> <p>The truth is that when the Torah states, "The Tree of Life, was in the middle of the garden..." This means that the inner spirituality of each tree in the garden was the same as that of the Tree of Life and the Tree of Knowledge of Good and Evil.</p> <p>If Adam had eaten first from the Tree of Life in every other food that he ate he would have tasted the taste of Torah, which is life. But when he ate from the Tree of Knowledge of Good and Evil he made every other food contain within it the taste of that tree, and this is the source of all sin. When a person corrects this sin through eating in holiness, he thereby keeps all the mitzvot and is saved from the challenges of the Evil Inclination.</p>	<p>קדושת המאכלים כולל כל התורה, ושורש הסתת הנחש היה להכניס תאוה באכילה, ומי שהוא מוגדר באילה שמאכלו בקדושה ממילא שומר כל המצוות שבתורה, שאין יצר הרע שולט אלא מתוך אכילה ושתיה כמו שנאמר ואכלת ושבעת... השמרו לכם. ובזהר הקדוש ... אילן שאכל אדם הראשון חטה היה</p> <p>ואחרנין אמרין גפן הוה כו' תאנה היתה. ולא הוה כולקין במילוליהן דכלא קשוט וכו' ואיך יצויר כלא קשוט כשחולקין במציאות,</p> <p>ואמרנו שבאמת כתיב ועץ החיים בתוך הגן, והיינו שפנימיות כל עצי הגן היו עץ הדעת טוב ורע. ואם היה אדם הראשון טועם באכילה הראשונה מעץ החיים היה מרגיש בכל האכילות טעם עץ החיים שהוא תורה... וכשאכל מעץ הדעת אז הרגיש בכל האכילות מכל המינים עץ הדעת טוב ורע וזה שורש הקלקול, וכשמתקן שיהיה האכילה בקדושה אז ממילא שומר כל המצוות וניצול מקטרוג יצר הרע.</p>

It is beyond the purview of this session to delve into all the aspects of Kashrus and its laws. However, this is an introduction to possible further discussions and a Segway into learning more about the laws and rationales for this mitzvah.

Further source material to use:

<http://www.morashasyllabus.com/class/kashrut.pdf>