

CHAI MITZVAH AND PROJECT ASERET

TIKKUN LEIL SHAVUOT

Grandparents Edition



About this Booklet:

This booklet is ideal for a Tikkun Leil Shavuot* discussion with your youngster:

The activities have been created for youngsters aged 3-8. Read the texts in advance, and choose the activities and conversation questions that you believe will work best for you and your youngster, and any others who may be joining. Do not feel that you need to complete the entire booklet at once. You can use it for Erev Shavuot and throughout the year. The texts and activities are designed to be accessible to all levels of Jewish knowledge. Links to additional information are provided if you would like to delve more deeply into any of the sources.

This booklet gives you a taste of each of the eleven sourcebooks that comprise the *Aseret: The Big Ten* curriculum. Visit www.chaimitzvah.org or www.aseretglobal.org for more information on the *Aseret: The Big Ten* curriculum.

About Shavuot:

Shavuot is a major Jewish holiday celebrated on the 6th day of Sivan in Israel and in liberal Jewish practice, and on the 6th and 7th days in Conservative and Orthodox practice — forty-nine days after the second day of Passover. It was originally a harvest festival, but now also commemorates the giving of the Torah.

Many Jews celebrate the holiday by staying up all night on Erev Shavuot to study and symbolically prepare for receiving the wisdom of the Torah. *This event is called Tikkun Leil Shavuot (the Shavuot night watch).

It is customary to read the Book of Ruth during services on Shavuot. Ruth is often considered to be the archetype of all who choose to convert to Judaism – accepting the Torah, just as Jews accepted the Torah at Mount Sinai.

The custom of decorating with greens and fresh flowers on Shavuot reminds us of the spring harvest and the ancient ritual of bringing the first fruits to the Temple.

Many Jewish people prepare and eat dairy foods – often cheesecake or blintzes – on Shavuot as a reminder of the sweetness of Torah, and also as a reminder that the Torah calls the land of Israel a land “flowing with milk and honey” (Exodus 3:8). Often families gather together on the holiday to enjoy a meal that features such dishes.

We hope that this booklet will help you explore and enjoy Shavuot.



If you enjoy these activities, [subscribe](#) to Chai Mitzvah's Grandparents and Beyond! Receive a new sourcebook each month filled with meaningful conversations and fun activities to engage all ages.

TIKKUN LEIL SHAVUOT

**introduction:**

Elie Wiesel said that modern Jewry is like a messenger who is on his way to fulfill his mission and gets hit on the head and is knocked out. When he comes around, he doesn't remember who sent him, where he was going, what his mission is, and even the fact that he is a messenger.

Imagine if the messenger would look through his belongings and come across a little notebook answering all these questions. As he reads it he would start to recall his mission. He would regain his clarity, re-awaken his identity, and revive his passion. Do we have such a notebook?

We do, it's the Ten Commandments. As we explore the underlying meaning of each of the commandments we will discover how they inform our core values.

**text: The Ten Commandments, *Aseret HaDibrot***

Contained in just 172 words, the Ten Commandments are our Core Values – they explain who we are, what our mission is, and give us the guiding principles upon which to base our decisions.

I am Adonai, your God

אֲנִי ה' אֱלֹהֶיךָ

Have no other gods

לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים

Do not take God's name in vain

לֹא תִשָּׂא אֶת־שֵׁם־ה' אֱלֹהֶיךָ לְשׁוֹא

Keep Shabbat

זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

Honor your parents

כְּבֹד אֶת אָבִיךָ וְאֶת אִמְךָ

Do not murder

לֹא תִרְצַח

Do not commit adultery

לֹא תִנְאֹף

Do not steal

לֹא תִגְנוֹב

Do not be a false witness

לֹא תַעֲנֶה בְרַעַב עֵד שָׁקֵר

Do not covet

לֹא תַחְמֹד



activity:

Shavuot Charades: Act out one Commandment – everyone guess which it is.



conversation:

- Which commandment is most meaningful to you? Why?
- If you could add another commandment for your family, what would it be?

10 DO NOT COVET Seeing Your Life as a Gift

We live in a world where many people believe that success comes from money or fame. Others believe that success is measured by things less tangible such as family, love, education, and talents. Envy, or coveting, can cause those who have not achieved “success” to be constantly unhappy. Ironically, those who have achieved “success” are often left bewildered that happiness and equanimity do not necessarily follow from their achievements.

So it seems everybody is kvetching. How can our tradition shed light on this paradox?



texts: What is Success?

SOURCE ONE: *Webster's Definition of Success:*

The attainment of wealth, favor, or eminence.

SOURCE TWO: *Pirkei Avot 4:1*

Ben Zoma would say: Who is rich? One who is happy with his lot.

בן זומא אומר... איזהו עשיר, השמח בחלקו

SOURCE THREE: *Ecclesiastes 9:11*

I have further observed under the sun that the race is not won by the swift, nor the battle by the valiant; nor is bread won by the wise, nor wealth by the intelligent, nor favor by the learned. For the time of mischance comes to all.

שבתִי וְרָאָה תַּחַת־הַשָּׁמֶשׁ כִּי לֹא לְקָלִים הַמְרוֹץ וְלֹא לְגִבּוֹרִים הַמְלַחֲמָה וְגַם לֹא לְחַכְמִים לְחֵם וְגַם לֹא לְנִבְנִים עֶשֶׂר וְגַם לֹא לַיְדָעִים חֵן כִּי־עֵת וְפָגַע יִקְרָה אֶת־כָּל־לָמַד

a activity:

TIME TO SAY THANKS GAME: There are so many things to be grateful for! Set your timer for two minutes. Take turns – each person has two minutes to name things that they are grateful for, and tell why. How long does it take you as a family to reach 100 reasons to be grateful?



? conversation:

- What is your definition of success?
- What does it mean to be “happy with your lot?”
- What is the relationship between being “happy with your lot” and ambition?
- What do you do when you want something that belongs to someone else? What bad things can come from this?
- What are positive ways to get something you want?

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9

FALSE WITNESS

The Power of Speech

Human speech allows us, amongst other things, to collaborate, advocate, give comfort, but also to cause pain. There is a responsibility that comes with the unique power of speech. Sometimes saying something negative is actually positive, for example, warning a friend not to do business with a crook. This is called *Lashon Hara L'toelet*, negative speech for positive consequence. Even so, the *Chofetz Chaim* cautions us to be careful when doing it.

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text:

SOURCE: [*Chofetz Chaim: Rabbi Yisroel Kagan*](#) cites seven conditions where you can speak *Lashon Hara L'toelet*:

1. You know that what you're saying is true.
2. You know that what you are reporting is about a bad behavior.
3. You tried to first speak to the offender yourself (if that would work).
4. You aren't exaggerating.
5. You have pure intentions for a positive purpose.
6. The positive purpose cannot be achieved in any other way.
7. No more harm will come to the offender than they deserve.

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a activity:

DON'T SMILE: One person at a time is the subject of everyone else's compliments. As everyone goes around saying a different compliment, the subject has to try not to smile. How many of the compliments can you take without smiling?



? conversation:

- Why was it hard not to smile when you heard the nice things said about you?
- Have you ever been in a situation where you needed to employ *Lashon Hara L'toelet*? In your experience, did all seven of Rabbi Yisroel Kagan's conditions apply?
- "Sticks and stones may break my bones, but words will never hurt me." Does this popular teaching resonate with the conclusions of the texts above? How does this teaching apply to bullying?

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8

DO NOT STEAL Priceless Possessions

Stealing by definition means taking something – without having permission or right – that someone else owns or has the right to use.

The *Talmud* teaches us that borrowing something without asking is also considered theft. However, as with taking something without intent to return, if one is sure that the owner of what is taken or borrowed would have given permission, one does not need to ask. Still, if it is possible to get express permission, one should do so.

t

texts:

SOURCE ONE: *Talmud, Baba Mitzia 43b*

Rava says, someone who borrows without permission is a thief.

אמר רבא שואל שלא מדעת לרבנן גזלן הוי

SOURCE TWO: *Baba Batra 165a*

Rav Yehuda says in the name of Rav: The majority of people succumb to theft.

אמר רב יהודה אמר רב רוב בגזל

a

activity 1:

SHMUTZEE AND THE MAGIC SEED: [Read the story](#). How does it relate to Source Two above?

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a activity 2:

WHAT'S MISSING?: Place five items on the table. Have players study the items for 15 seconds and then close their eyes. Remove one of the 5 items while their eyes are closed. Players open their eyes, and the first player to raise their hand and tell which item is missing wins the round. Play until someone wins 3 rounds.



conversation:



- How did it feel to see the missing items in the game? Why is it different for an item to be missing when you have permission?

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7

DO NOT COMMIT ADULTERY
When Loyalty is Challenged

A contract is a give-and-take where each party is interested in their own benefit, whereas a covenant is the coming together of two or more parties in order to create something for the benefit of the other, or better yet, the whole. It is a merging of identities from the "I" to the "We." Both of these covenantal relationships are spelled out in documents: The *ketubah* spells out the terms of the marriage, and the Ten Commandments spell out the terms of our relationship with God.

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texts:

SOURCE ONE: *Bereishit/Genesis 7:17*

I [God] will maintain My covenant between Me and you [Abraham] and your offspring to come, as an everlasting covenant throughout the ages, to be your God and to your offspring to come.

וְהִקְמַתִּי אֶת־בְּרִיתִי בֵּינִי וּבֵינְךָ וּבֵין זַרְעֶךָ אֶחָדִיךָ
לְדֹרֹתֶם לְבְרִית עוֹלָם לְהִיּוֹת לְךָ לְאֱלֹקִים וּלְזַרְעֶךָ אֶחָדִיךָ

SOURCE TWO: *Devarim/Deuteronomy 4:13*

God declared to you the covenant that God commanded you to observe, the *Aseret HaDivarim*, The Ten Commandments; and God inscribed them on two tablets of stone.

וַיְגַד לָכֶם אֶת־בְּרִיתוֹ אֲשֶׁר צִוָּה אֶתְכֶם לַעֲשׂוֹת עֲשֵׂרֵת הַדְּבָרִים
וַיִּכְתְּבֵם עַל־שְׁנֵי לְחוֹת אֲבָנִים:

SOURCE THREE: *Malachi (2:14)*

"She is your friend and the wife with whom you have a covenant."

וְהִיא חֲבֵרָתְךָ וְאִשְׁתְּ בְרִיתְךָ

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a activity:

SHAKE! Think about what loyalty means to you. Create a secret handshake that expresses your ideas. Click on the photo below for an example! If the video doesn't play, [click here](#).



? conversation:

- Do you think it is OK to tell something that a friend has told you in secret?
When would this be OK?
- What does this tell us about loyalty?

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6

DO NOT MURDER

Nurture Life

CAUTION: This text is for mature children. Adapted from

Rabbi Jonathan Sacks - God in Auschwitz

The question that haunts me when terrible things have happened is not, "Where is God?" God is in the command, "You shall not murder." God is in the words, "You shall not oppress the stranger." God is saying to humanity, "Your brother's blood is crying to Me from the ground." God did not stop the first humans eating forbidden fruit. He did not stop Cain committing murder. He did not stop the Egyptians enslaving the Israelites. God does not save us from ourselves. That, according to the Talmud, is why creating man was such a risk that the angels advised against it. The question that haunts me when terrible things have happened is "Where is man?"

Life is the most basic right we have. Where does this right come from? What is included in it?

6



texts:

SOURCE ONE: *Declaration of independence:*

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness... That to secure these rights, Governments are instituted among Men ... laying [their] foundation on such principles and organizing [their] powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

SOURCE TWO: *Talmud, Baba Metzia 58b*

A Tanna taught before Rav Nachman bar Yitzchak:

"Anyone who humiliates another in public, it is as though he spilled blood."

תני תנא קמיה דרב נחמן בר יצחק כל המלבין פני חבירו ברבים כאילו שופך דמים

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a activity:

GROW YOUR IDEAS: What can you do to “nurture life?” Write your thoughts on seeded paper, available [online](#) and in local stores also listed on this site. Plant the seeded paper. Water it and when the seeds grow, the plants will remind you of your commitment to nurture life.



? conversation:

- Is “life” limited to the physical? How about the emotional, intellectual, spiritual?
- How does source two relate to nurturing the spirit?

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5

HONOR YOUR PARENTS A Dynamic Relationship

The commandment to honor your parents is on the first tablet of the Dibrot, which spell out the relationship between people and God. As we explore this dynamic relationship, we should keep in mind that our tradition views it with great spiritual significance.

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texts:

SOURCE ONE: *Talmud, Kiddushin 30b*

Our rabbis taught, "Three partners are in a person; God, father, and mother. When a person honors father and mother, God says, 'I consider it as if I lived among them and you honored me.'"

ת"ר שלשה שותפין הן באדם הקב"ה ואביו ואמו בזמן שאדם
מכבד את אביו ואת אמו אמר הקב"ה מעלה אני עליהם
כאילו דרתי ביניהם וכבדוני

SOURCE TWO: *Talmud Kiddushin 31b*

The Rabbis taught, how do we respect? And how do we honor?
Respect is not sitting or standing in their place, and not contradicting their words.

Honor is providing them with food and drink, helping them get dressed, covering them, bringing them in and taking them out.

ת"ר איזהו מורא ואיזהו כיבוד
מורא לא עומד במקומו ולא יושב במקומו
ולא סותר את דבריו ולא מכריעו כיבוד מאכיל
ומשקה מלביש ומכסה מכניס ומוציא

5

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a

activity:

PARENT PUZZLE: In Hebrew, every letter has a number value. That system is called **gematria**. Here's a fun puzzle for (grand)parents and children to solve together using gematria!

You have probably been told (by your parents!) that the fifth commandment is to "honor your father and your mother." But how are you supposed to do that? Use the **Gematria Chart** and the **Word Bank** below to solve the riddle. Fill in letters from right to left, because Hebrew is written from right to left. The first one is done for you.

GEMATRIA CHART

א=1 · ב=2 · ג=3 · ד=4 · ה=5 · ו=6
ז=7 · ח=8 · ט=9 · י=10 · כ=20

WORD BANK

אֶהָבָה כִּבֵּד

With a number value of 13, this word means love: $\frac{\quad}{5} \frac{\quad}{2} \frac{\quad}{5} \frac{\text{א}}{1}$

With a number value of 26, this word means honor: $\frac{\quad}{4} \frac{\quad}{2} \frac{\quad}{20}$

When you double the value of the word "love," you get the value of the word "honor." So, the way to honor your parents is to show them double the usual amount of love!



conversation:

- The Talmud is giving examples of honor and respect. What would you add to the list?
- Why do you think honoring parents on the first tablet which is about our relationship with God?

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4

SHABBAT Sanctified Time

Based on the language of the Diber, “to sanctify” the Shabbat, in Israel Shabbat is called *Shabbat Kodesh*, the Holy Shabbat, as opposed to the weekdays which are called *yemei chol*, mundane days. At the onset of Shabbat there is a Mitzvah to say Kiddush – a special blessing said over wine which incorporates all these facets. The Rambam explains that it is a fulfillment of remembering the Shabbat.

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texts:

SOURCE ONE: [Rambam](#) Sefer HaMitzvot Positive Mitzvah 155

זכור – Recall the Shabbat day to sanctify it. “We are commanded to make a verbal declaration when Shabbat enters (*kiddush*) and when it leaves (*havdalah*). We mention the Exodus from Egypt, the sanctity of the day, its exalted character, and how it is distinct from the other days of the week. This is the intent of the words, “Remember the Shabbat day to sanctify it,” meaning remember it and sanctify it with a blessing.

היא שצונו לקדש את השבת ולאמר דברים בכניסתו וביציאתו נזכיר במ
יציאת מצרים וקדוש היום ומעלתו והבדלו משאר הימים הקודמים ממנו
והבאים אחריו, והוא אמרו יתברך זכור את יום השבת לקדשו כלומר זכרהו
וקדשהו בברכה.

SOURCE TWO: [Abraham Joshua Heschel](#), *The Sabbath*

There is a realm of time where the goal is not to have but to be, not to own but to give, not to control but to share, not to subdue but to be in accord. Life goes wrong when the control of space, the acquisition of things of space, becomes our sole concern.

SOURCE THREE: [Ahad Ha'am](#)

More than the Jews have kept Shabbat, Shabbat has kept the Jews.

4

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a activity:

SINGING KIDDUSH CUP: The text below is from the Shabbat evening kiddush. Click on the kiddush cup at the bottom of the page to hear it sing! If the video doesn't play, [click here](#). Listen for the word *vayinafash* (which means refreshed). The word "refresh" comes from the Hebrew root *nefesh*, commonly translated as soul.

16 The Israelite people shall keep the Sabbath, to observe the Sabbath throughout the ages, as a covenant for all time
 17 it shall be a sign for all time between Me and the people of Israel. For in six days the Eternal made heaven and earth, and on the seventh day God ceased from work and was refreshed. Exodus 31:16-17

TRANSLITERATION:

16 V'shamru v'nei Yisrael et HaShabbat, la'asot et HaShabbat l'dorotam b'rit olam.
 17 Beini u'vein b'nei Yisrael ot hi l'olam, ki sheishet yamim asah Adonai et hashamayim v'et haaretz, u'vayom hashvi-i shavat vayinafash.



? conversation:

- לקדשו *L'kadsho*, to sanctify it (Shabbat) means to separate for a specific purpose. Based on the Diber, what is the purpose of our rest?
- What is the difference between regular time and "sanctified time?" Is there sanctified time in your life?

TIKKUN LEIL SHAVUOT

3

THE NAME IN VAIN

Respect what is sacred

We are meant to seek out the positive expression of each of the Dibrot which are prohibitions. The opposite of desecrating God's name is sanctifying God's name – causing a true and honest impression about God. In fact, we are charged to be holy, just like God is, and in many ways, this can be seen as the Jewish mission.

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text:

SOURCE: *Isaiah 42:6-8*

I, Adonai, in My grace, have summoned you, And I have grasped you by the hand. I shall protect you, and help you turn the people back to the covenant, to be a light to the nations – opening eyes deprived of light, rescuing prisoners from confinement, from the dungeon those who sit in darkness. I am Adonai, that is My name; I will not yield My glory to another (people), nor My renown to idols.

אֲנִי ה' קִרְאתֶיךָ בְּצַדֶּק וְאַחֲזִיק בְּיָדְךָ וְאַצְרֶךָ וְאַתְנַחֵךְ לְבְרִית עִם לְאוֹר גּוֹיִם: לְפָקֶחַ
 עֵינַיִם עֲוֹרוֹת לְהוֹצִיא מִמִּסְגַּר אֶסִיר מִבַּיִת כָּלֹא יִשְׁבִי חֹשֶׁךְ: אֲנִי ה' הוּא שְׁמִי וְקִבּוּדִי
 לֹא אֶחָר לֹא־אֶתֵּן וְתִהְלֶתִי לְפִסְלִים

3

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a activity:

WHAT'S IN A NAME? This commandment teaches us about the importance of names and how we relate to them. Share with everyone how you relate to the name you were given by your parents, and if and how it influences you in life. Discuss your last name, where did it come from and what does it mean?



? conversation:

- What does it mean to be a "light unto the nations?"
- What can each of us do to be part of this?

2

DO NOT HAVE ANY OTHER GODS

Lies about Power

Not only do we run the risk of mistakenly idolizing powers and concepts we have no control over that are greater than ourselves, we are prone to bragging about ourselves in ways that approach idolatry.



texts:

SOURCE ONE: *Devarim 8:12, 17-19*

Perhaps you will eat and be satisfied and build stately houses and dwell in them...

And you will think, "My strength and the might of my hand has accumulated this wealth for me."

But you must remember Adonai, your God, for it is God that gives you strength to make wealth, in order to establish God's covenant which God swore to your forefathers, as it is this day.

פֶּן־תֹּאכַל וְשִׂבַעְתָּ וּבֵתִים טוֹבִים תִּבְנֶה וְיִשְׁבַּתָּ: ... וְאָמַרְתָּ בְּלִבְּךָ כֹּחִי וְעֵצָם יָדִי
עָשָׂה לִי אֵת הַחֵיל הַזֶּה וְזָכַרְתָּ אֵת יי אֱלֹהֶיךָ כִּי הוּא הֵנִיחַ לְךָ כֹּחַ לַעֲשׂוֹת חֵיל
לְמַעַן הִקִּים אֶת בְּרִיתוֹ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם כִּי־זֶה

SOURCE TWO: *Rabbi Yisrael Salanter, Ohr Yisrael, Section 30*

... everyone prides themselves by saying, "I am the one who can see, to me has been revealed hidden insight."

כל אנוש לאמר "אנכי הרואה עלי נגלו תעלומות חכמה"

a activity:

IDOL LIST: Here are some things that can become “false gods”:

1. Popularity
2. Cool brands of clothing and sneakers
3. Very large houses

Add to the list below:

1. _____

2. _____

3. _____

4. _____

5. _____

? conversation:

- How can we be grateful for both our blessings from God and our own achievements?

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1

I AM THE LORD YOUR GOD A call to kindness!

God describes God's self as the God "who took you out of Egypt," rather than the God who created you. The Exodus from Egypt, as an act of Chesed, is central to our concept of a merciful God. When the Jewish people came out of Egypt they heard a call to emulate God in this way.



texts:

SOURCE ONE: *Exodus 15:2* (part of the Song of the Sea)

This is my God and I will be like God.

זה אלי ואנוהו

SOURCE TWO: *Talmud Shabbat 123b*

Abba Shaul said, 'V'anveyhu' — become similar to God.

Just as God is gracious and merciful, so too, you be gracious and merciful.

אבא שאול אומר ואנוהו הוי דומה לו
מה הוא חנון ורחום אף אתה היה חנון ורחום

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a activity:

A CALL TO KINDNESS:

- Choose someone you admire for their kindness – a family member or a friend – and tell a story about something they have done.
- Choose a social action project, either locally, through your synagogue, or through volunteermatch.org. Share your project on Instagram at [#chaimitzvahmitzvah](https://www.instagram.com/chaimitzvahmitzvah)



? conversation:

- How do you feel when you are being kind to others?
- In what way is helping others more meaningful than doing something for yourself?
- In what ways can you share all that you have – both things you own and kindness that you receive from those who love you?



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Chai Mitzvah was created as a way to engage adults, teens, and families in a meaningful Jewish journey throughout their lives. Combining texts to spark discussion, ritual, and social action, Chai Mitzvah utilizes small groups to connect people from all backgrounds.

Project Aseret provides a new, powerful way to look at the Ten Commandments as Core Values – universal in nature and the bedrock of Jewish identity – containing profound and relevant principles and beliefs for both individual and communal life.

The Jewish Grandparents Network engages, educates and celebrates grandparents so that they can fulfill their essential roles in elevating families as the cornerstone of Jewish life.

It is our hope that your Chai Mitzvah/Aseret/Jewish Grandparents Network experience will ignite deeper Jewish engagement and continued growth for you.

This booklet contains a sample of the Chai Mitzvah-Project Aseret Big Ten curriculum. The entire curriculum contains eleven beautifully illustrated monthly source books to promote in-depth conversations on each of the Ten Commandments. For more information or to order, go to ChaiMitzvah.org.

