

Am Nolad: Creation of the Nation

The Journey to Eretz Yisrael

Choveret Chinuch Tevet

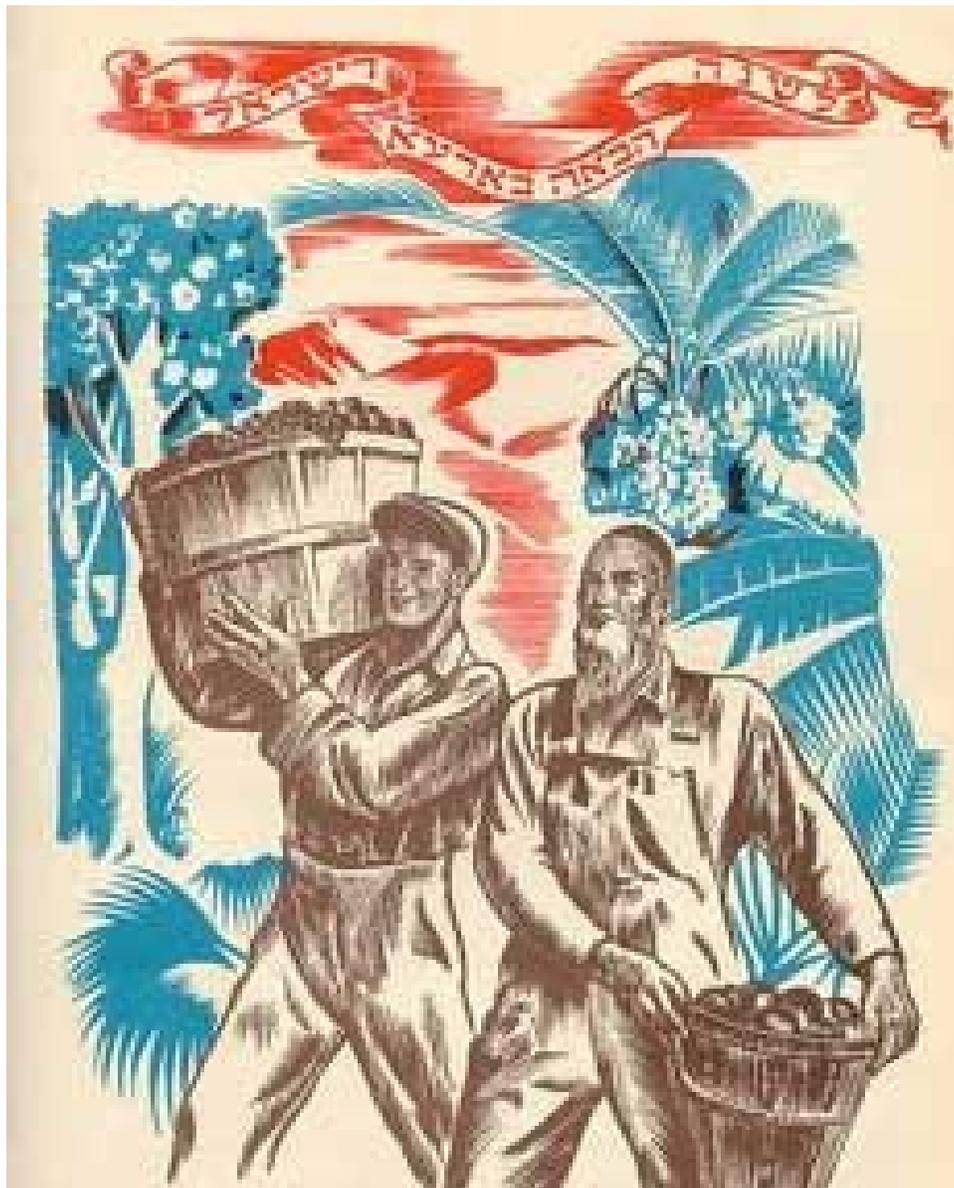


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Introduction

Shalom L’Kulam,

This month we are focusing on Sefer Bamidbar. Sefer Bamidbar records the journey of Bnei Yisrael from Mitzrayim to Eretz Yisrael. The sefer is full of stories that we can reflect on in our modern lives. We will learn about the danger of Lashon Hara, the drive of the Maapilim to go to Israel, the struggle of Soviet Jews in the USSR, leadership lessons from Moshe Rabbeinu. Though these stories happened so many years ago, we will see the parallels between them and our lives. We will show how we can learn from past mistakes and reclaim narratives- like of the Meraglim and the grapes or the name Maapilim.

Utilize this choveret and the games and discussion points found within it. But make sure that you make it your own. Not every peula can be run the same way for each age group or even each snif. Add your own games, think about conversation topics your chanichim would enjoy. Try to get the chanichim to think creatively and independently, asking them questions before feeding them information. Many of these peulot include games that simulate experiences- get into it with your chanichim and make the stories come to life.

Don't forget, this choveret needs YOU to make it successful. There are 4 peulot provided for each week of the month. Read through the peulot- take out what doesn't work for you and add your own ideas, games, and stories. To edit this packet, click tinyurl.com/choveretbamidbar and go to 'File', 'Make a Copy,' and then you will have your own Google Doc to edit.

Bivrachat Chevrei Torah v'Avodah,

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Skit

Tzion/a: Hey Z! You know what's cool? My cousins just made Aliyah to Israel! I'm pretty sad that they live far way now but it's so cool that they got to move to a new house and a new school.

Z: Wow! That is really exciting and a really big accomplishment.

Tzion/a: Why is it such a big deal? I mean all they did was move. I moved when I was in second grade it wasn't so crazy.

Z: Tzion/a it's a big deal because making Aliyah is a really big move. You need to start speaking Hebrew and make new friends.

Tzion/a: Well I guess so

Z: But really what I think is cool is that they get to do something that so many Jews in Jewish history wanted to do- go and live in Eretz Yisrael.

Tzion/a: Really? I mean I know we live all over the world now, but couldn't Jews always go to Israel?

Z: No, it's something we should be very grateful for. Maybe we should meet some of my friends who can show you why.

Together: Lets go! Uka chaki uka chaki uka chaki... SNAP! *spin*

Z: So do you remember how last month we saw Bnei Yisrael in the desert?

Tzion/a: Yeah, did they get to Israel yet?

Z: Well it's a little complicated you'll see. Listen-

Meralim: ...and the land is so big and even the food is giant!

Bnei Yisrael: Tell us more!!

Meraglim: Well it's really nice and all but we have to tell you... *talking to himself* stay calm, stay calm...
THERE ARE GIANTS!! AND THEY'RE GONNA KILL US ALL! WE'RE TOTALLY DOOMED!!!

Bnei Yisrael: *running around the room screaming* We're doomed! Why did Hashem even take us out of Mitzrayim?!? For this??

Calev: Calm down guys! Everything's going to be ok. Yes it's a little scary, but Hashem has our back and the land is amazing.

Bnei Yosrael: We dont believe you!
phone rings

Moshe: Hey Guys I've got some good news and some bad news. So the bad news is Hashem called and it looks like he cancelled our trip to Israel. Something about listening to lashon hara. Now it's gonna take us an extra 40 years to get there.

Bnei Yisrael: Well what's the good news?

Moshe: Oh sorry, yeah there is no good news.

Tziona: Why would the people just believe the mergalim like that?

Z: Sometimes when you're scared, you'll listen to any type of lashon hara that makes you feel better.

Tzion/a: But they ended up getting to Eretz Yisrael right?

Z: I think you have to see what comes next

Tzion/a: Are we time traveling again? Oooka chaki...

Z: Nope, this story actually happened the next day...

Maapilim: So Moshe, we realized it was like totally not cool and immature to freak out like that with the whole Meraglim thing yesterday, so you could tell Hashem we're sorry and we're ready to go now.

Moshe: I don't think that's how it works, Hashem said 40 years and it's been 1 day which means we have... approximately 14,599 days until we get to Eretz Yisrael.

Maapilim: But we said we're sorry! What's the big deal? We had one day of time-out and we get it now. And you know what? We don't care what Hashem says, we're going anyway!

Moshe: Good luck with that

Z: I don't think we need to time travel to figure out that it wasn't going to work out for them

Tzion/a: But I don't get it, Hashem wanted Bnei Yisrael to go to Eretz Yisrael right?

Z: Right

Tzion/a: But then Hashem didn't want Bnei Yisrael to go to Eretz Yisrael?

Z: That's also right

Tzion/a: How?

Z: Hashem wants Bnei Yisrael to be in Eretz Yisrael but the point is that Eretz Yisrael is a gift from Hashem. Hashem decides if we get that gift, and if we misbehave- we don't deserve it. So my point about your cousins making aliyah is that we have to realize that it's not like we were always able to be in Eretz Yisrael and its a gift!

Tzion/a: Wow I've never thought about it that way. Well I think we should probably head back to sniff, I heard we were going to be learning about some aliyah stuff.

Z: Sounds good to me

Together: chaki uka chaki uka chaki... SNAP! *spin*

Peula #1: The Meraglim and Lashon Hara

Goal: Have the chanichim understand the story of the Meraglim and their Lashon Hara about Eretz Yisrael, and the dangers of speaking Lashon Hara.

Trigger: Optical Illusions

- Print and show the chanichim each of the optical illusions and ask them what they see
- At the end, hold up the picture of the grapes- ask them to say what they see
- Have madrichim (or chanichim with scripts) represent Yeshoshua and Calev vs. the Rest of the Meraglim
- Have them argue about what they see in the grapes- are they good or are they bad? Are they scarily giant or are they amazing because they're so big and yummy looking? Is land is so beautiful and we have to go, or its too scary and we can't!
- After this little back and forth briefly explain the story of the meraglim (or ask the chanichim if they know it! A skit would be a great way to illustrate the story.

Story of the Meraglim¹:

- Bnei Yisrael was ready to enter Eretz Yisrael after leaving Mitzrayim and traveling through the desert. But the people were worried and asked Moshe if they could send scouts who could bring back information that would help them conquer the land. Hashem (grudgingly) approved their wish.
- Moshe sent the spies (12 in total, each one representing another tribe of Israel) to scout out the Land.
- Following Moshe's instruction, the spies took samples of fruit from the land. A cluster of grapes was so large that it took eight men to carry it. Two more men carried a pomegranate and a fig each, leaving Yehoshua and Calev to carry nothing at all.
- When the Meraglim returned, "Sure enough," they said, "the land flows with milk and honey, but we cannot capture it. The nations who live there are strong, their cities are fortified and they are giants."
- Cries of despair rang out from the camp. "If only we had died in Mitzrayim, or if only we had died in this desert," wailed the panic-stricken people. "Why does Hashem want bring us to this land? In't it better for us to return to Mitzrayim?"
- But Yehoshua and Calev did not remain silent. "The land we passed through to see really is a good land! Hashem will bring us to the land and give it to us," said the two brave scouts with confidence. "But don't go against Hashem, and do not fear the people of that land, because we will win them. Hashem is with us; don't be afraid of them."
- But the people were not convinced and Hashem got very angry at them for not believing in Him. Moshe davened for Hashem to forgive them. And Hashem did, however, they were not yet ready to enter the land. Rather, they would wander the desert for 40 years, one year for every day of the spies' disastrous expedition.
- The spies were tasked with going to the Promised Land and bringing back fruit and a report, which they did. Weren't they just being honest, sharing what they saw?
- The key to understanding this story is that Moses did not tell them to say whether or not the people would be able to enter the land. If Hashem wanted it, surely there would be a way.
- The chassidic masters tell us that we are like spies in our own lives. When we encounter challenges and difficulties, we need to hold back from becoming prophets of doom and gloom, only seeing the situation as negative. If we believe that we have Hashem on our side, we can surely succeed.

¹ Summary adapted from Chabad.org

https://www.chabad.org/library/article_cdo/aid/3700062/jewish/The-12-Spies-Meraglim-in-the-Bible.htm

Additional Material, read the story, Mr. Peabody's Apples at the end of the peula

Game #1: Telephone Charades

- Write down several prompt sentences for chanichim to act out.
- Line the chanichim up. Give the first chanich in line a prompt to act out for the next person in line to guess by using motions and the provided props—but no words.
- While the first chanich acts out the prompt, everyone except the next person in line has to close their eyes.
- Once the chanich guessing has an idea of what the answer is, they then turn to the next person in line (who then opens their eyes) and acts out what they think the prompt is.
- Continue down the line this way, but make sure no one talks or opens their eyes when it's not their turn!
- Once the game reaches the end of the line, have the whole group open their eyes.
- Have the first person act out the starting sentence, and then have the last person in line act out the sentence they guessed.
- Go down the line to see what their guesses were.
- Tell the chanichim what the sentence actually started out as.

Discussion points:

- How big of a difference was there in what (first chanich) was trying to get you to guess and what (last chanich) was trying to get you to guess?
- Was the game more difficult because you couldn't speak and say what you really wanted to say?
- Does this remind you of any real life situations? → Lashon Hara
 - Some words start out pretty good, and then get twisted really fast.
 - The words got twisted so fast because once the game got going, because no one was getting the story from the original source.
 - It changed from person to person, getting more and more mangled as the game went on.
 - This is exactly what happens with lashon hara.
 - What may start out as a true story or concern quickly changes as it is passed from person to person.
- The sin of the Meraglim is that they said Lashon Hara about the land. They saw that it was good but they twisted it to make it seem bad.
- Have you ever had lashon hara circulate about you?
- Have you ever said lashon hara about someone else?
 - How did that feel?

Continue to draw connections between the game and lashon hara:

- There was another similarity to gossip and the game, and that's the fact that none of you were allowed to speak up.
- Think how quickly the game would have ended if you were able to use words and ask questions instead of blindly gesturing and using props that were given to you.
- This is exactly how lashon hara works.
- All you're doing is passing along words that were given to you. You're doing this blindly, because really, you don't know if they're true.
- And the person you're talking about? They don't get the chance to speak up for themselves.

Game #2: Gossip is like Glitter

Warning: *This game will be a bit messy, so you can think of a an alternative medium, like feathers or slime.*

- Tell the chanichim that Lashon Hara is like Glitter. Don't explain just yet, first play the game.
- The leader (the person with the glitter first) must spread it to everyone else in their team.

- But, the leader can't have ANY glitter left on their hands- it must all be spread to their teammate's hands. They can't wash their hands to get rid of the glitter either.
- No glitter can be found on the ground, not even ONE SPEC.
- Give them 3 minutes to complete the challenge

Following the game. Ask the chanichim to answer the question- "Why is Lashon Hara like glitter?"

- Glitter spreads very quickly from one person to the next, just like gossip. One person can start it, and it just jumps from person to person quickly.
- The glitter clings to you, you can't get rid of it easily. Our words stick with people. What we choose to say will leave an impact on someone in some way.
- Every person gets glitter on the floor around them, on their faces, in their hair, etc. You couldn't control where it went. If you share something with someone, you don't know who they will share it with, and who that person will share it with and so on. It can be very dangerous when you share something hurtful about someone and don't know who might hear it.
- The glitter challenge seems fun and exciting at the beginning but it isn't as fun when no one wins and glitter was all over the place. Lashon hara is the same way, we may feel popular and excited when we hear something about someone and want to share, but it can be untrue and/or hurtful and spread, creating one, big, hurtful mess. We can't take back what we say.

Additional Discussion Topics:

The book, "Wonder", by R.J. Palacio is about a boy named Auggie with facial deformities and his experience in school. One of the characters in the book is Julian, the bully who tries to make Auggie's life miserable. In the sequel to the book, "Auggie and Me", Palacio explores why Julian was so mean to Auggie. He explains that Julian was afraid of Auggie's appearance and it made him resent him. Julian's grandmother talks to him about why he was so mean to Auggie and she says to him-

**"Sometimes we hate the things we're afraid of."
—R.J. Palacio, The Julian Chapter, "Auggie and Me"**

- How does this quote relate to the story of the meraglim?
- Have you ever been mean to someone or said lashon hara about them for this reason?
- Being afraid doesn't necessarily mean you're scared of them- but you can feel threatened by them, that they're smarter than you, or they'll become more popular than you- and it leads you to hating them.
- When we allow that hate to take over- it makes us think of people badly and makes us want to get other people think of them like that too.

End of Peula Discussion:

- Remember the picture from the beginning of the Peula? Of the meraglim and the giant grapes?
- Why do you think the Israeli government decided to use that image as the logo for the office of tourism?
- The giant grapes were supposed to ENCOURAGE the people to want to come to Israel, but the meraglim twisted their meaning.
- So today we use it to reclaim the meaning of the giant grapes. The grapes represent the good things about the Land of Israel, and the Meraglim weren't right- you SHOULD come visit Israel!
- Like the illusions, everything can be looked at in 2 (or more) ways- for good or for bad. The grapes can be used to send a good or a bad message.

Materials

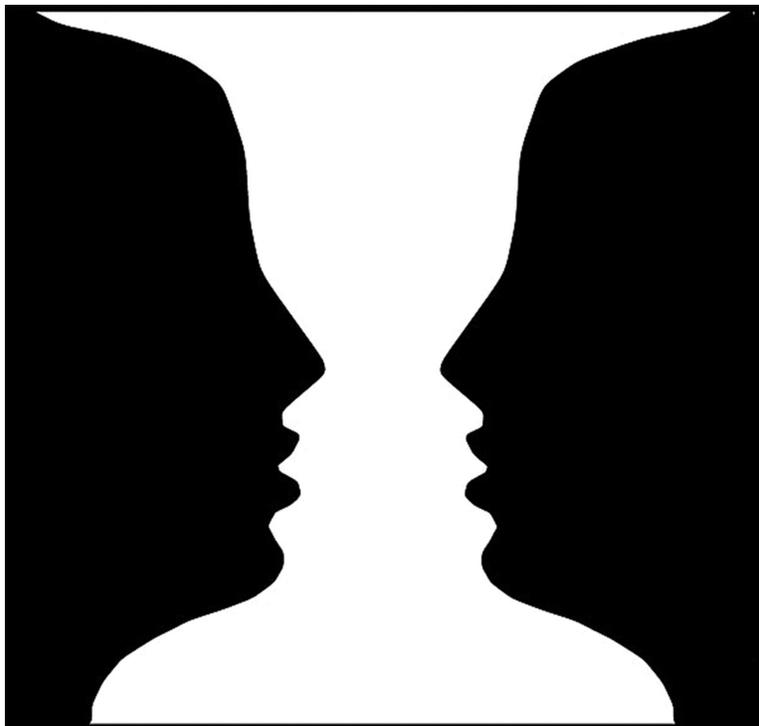
Native American or Eskimo



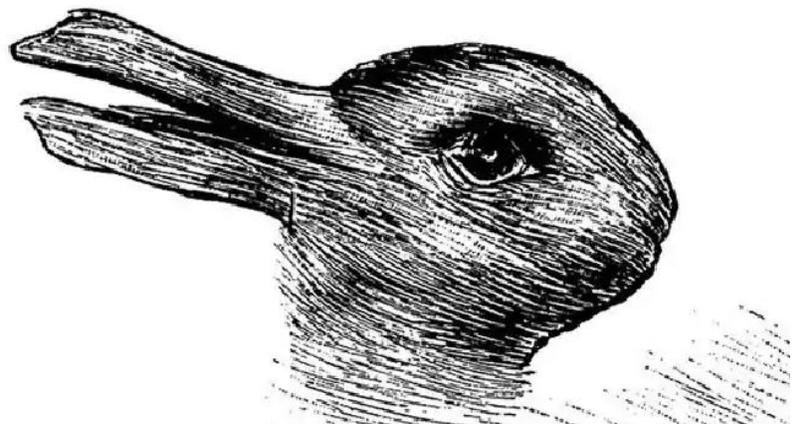
Old Woman or Young Woman



Two Faces or A Goblet



A Rabbit or a Duck



Materials



Materials



Additional Material- “Mr. Peabody’s Apples” by Madonna

In the town of Happville (which wasn’t a very big town), Mr. Peabody was congratulating his Little League team on a great game. They had not won, but no one really cared, because they’d had such a good time playing.

Mr. Peabody was the history teacher at the local elementary school, and in the summertime, he dedicated every Saturday to organizing baseball games with other schools.

Billy Little (who wasn’t a very big boy) was one of Mr. Peabody’s students. He loved baseball more than anything, and he thought Mr. Peabody was the greatest. After each game, he would always stay to help pick up the bats and balls. And when they were finished, Mr. Peabody would smile and say, “Thanks, Billy, good job. I’ll see you next Saturday.”

Then he would start his walk home along the main street of Happville (which wasn’t a very big street), waving hello to everyone he knew, and everyone would wave hello back. Along the way, he always passed Mr. Funkadeli’s fruit market. Here Mr. Peabody would stop and admire Mr. Funkadeli’s fresh apples. He would pick out the shiniest apple, drop it in his bag, and continue on his way.

Across the street, Tommy Tittlebottom watched with curiosity as Mr. Peabody walked away with the apple.

“That’s strange,” Tommy said to himself. “Mr. Peabody didn’t pay anyone for the apple.”

Tommy got on his skateboard and rushed to tell his friends.

The following Saturday, Mr. Peabody’s team played another game, and they lost (as usual), but no one seemed to care because they’d had such a good time playing. Billy picked up the balls and bats, and Mr. Peabody set off on his walk home. He waved to everyone he knew, and they waved back. Once again, he stopped outside Mr. Funkadeli’s fruit market, picked up the shiniest apple, dropped it in his bag, and continued on his way.

Across the street, Tommy Tittlebottom and his friends watched Mr. Peabody, and they were amazed at what they saw. Mr. Peabody had not paid for his apple. They couldn’t wait to tell all of their friends, who told their parents, who told their neighbors, who told their friends, in the town of Happville (which wasn’t a very big town).

The Saturday after that, Mr. Peabody was standing all alone on the baseball field, wondering where everybody was. Then he saw Billy walking toward him with a sad look on his face.

“Hello, Billy. I am glad you’re here, but where is the rest of the team?” asked Mr. Peabody.

Billy remained silent.

“What is it, Billy?” he asked again.

Billy didn’t look up.

“Everybody thinks you’re a thief,” he said to the ground.

Mr. Peabody looked confused. He took off his hat and scratched his head. “Who says I am a thief, Billy? And what did I steal?” he asked.

“Tommy Tittlebottom and his friends said they saw you take an apple from Mr. Funkadeli’s fruit market, twice, and they said you didn’t pay for them,” answered Billy.

“Ahh,” said Mr. Peabody, putting his hat back on his head. “Let’s go and talk to Mr. Funkadeli about it, shall we?”

They walked down the main street (which wasn’t a very big street), and Mr. Peabody waved to all the people he knew, but now some of them did not wave back, and some pretended they did not even see him.

They finally arrived at Mr. Funkadeli's fruit market.

Out popped Mr. Funkadeli, who said, "Hey, what are you doing here, Mr. Peabody? Why aren't you at the game?"

"There wasn't a game today," said Mr. Peabody, "and I was wondering if I could take my apple earlier than usual?"

"Sure, why not?" replied Mr. Funkadeli. "You pay for them every Saturday morning when you pick up your milk. You can take them when you like. You want the big shiny one, Mr. Peabody?"

Mr. Peabody took his apple, smiled, and offered it to Billy.

"I would like to take the apple, Mr. Peabody, but I have to go and find Tommy and explain everything," said Billy.

"When you find him, ask him to come over to my house. I would like to speak to him, too," replied Mr. Peabody.

A little while later, Billy found Tommy and told him what had happened with the apples. He told Tommy that Mr. Peabody wanted to speak to him right away. So off Tommy ran, and when he arrived, he rang the doorbell, and Mr. Peabody came to the door. They looked at each other for a while.

"Oh dear, Mr. Peabody," said Tommy, on the doorstep. "I didn't understand. I should not have said what I said, but it looked like you hadn't paid for the apples."

Mr. Peabody's eyebrows went up a little, and he felt a warm breeze blow across his face. "It doesn't matter what it looked like. What matters is the truth."

Tommy looked down at his shoes, and said, "I am so sorry. What can I do to make things better, now?"

Mr. Peabody took a deep breath, looked up at a small cloud that was in the sky, and said, "I'll tell you what, Tommy. Meet me at the baseball diamond in one hour, and bring a pillow stuffed with feathers."

"Okay," said Tommy, who then ran off to his house to get a pillow.

An hour later, Tommy met Mr. Peabody on the pitcher's mound.

"Hello, Tommy," said Mr. Peabody. "Follow me and bring your pillow."

Tommy followed Mr. Peabody to the top of the bleachers, wondering what this was all about.

"It's a windy day, isn't it?" asked Mr. Peabody when they reached the top. Tommy nodded his head in agreement.

"Here is a pair of scissors. Now cut the pillow in half and shake the feathers out."

Tommy looked confused but did it anyway. He thought it was a small price to pay to gain Mr. Peabody's forgiveness. The wind carried the thousands of feathers far and wide.

Tommy looked relieved, and said, "Is that all I have to do to make things better?"

"There is one more thing," said Mr. Peabody. "Now you must go and pick up all the feathers."

Tommy frowned.

"I don't think it's possible to pick up all the feathers," Tommy replied.

"It would be just as impossible to undo the damage that you have done by spreading the rumor that I am a thief," said Mr. Peabody. "Each feather represents a person in Happville."

There was a long pause as Tommy began to understand what Mr. Peabody was saying.

Finally, he said, "I guess I have a lot of work ahead of me."

Mr. Peabody smiled and said, "Indeed, you do. Next time, don't be so quick to judge a person. And remember the power of your words."

Then he handed Tommy the shiny red apple and made his way home.

The End.

Peula #2: The Maapilim: Immigration to Israel

Goal: This peula has a two-part goal. The first part is to have the chanichim understand the story of the Biblical Ma'apilim and learn about patience and waiting for permission. The second part is to learn about the Ma'apilim of Modern Israel (and its connection to the biblical story) and how they tried to defy the British and make Aliyah to Israel.

Background:

The Torah source of this peula comes right after the story from the previous peula. Last week, we spoke about the Meraglim, who told lashon hara about the Land of Israel and didn't trust Hashem. Hashem punished Bnei Yisrael for listening to their lashon hara and said they would have to wander in the desert for 40 years because of the 40 days that the Meraglim spent in Eretz Yisrael.

Right after this story, the Torah tells us, there was a group of people who didn't want to be punished- they would go to Eretz Yisrael now! Even though Hashem said that they couldn't. Moshe warned them that they weren't allowed and that Hashem wouldn't give them the land, but they went anyway and were defeated by the people living there.

We call this group of people the "**Maapilim**," "The Defiant Ones," or the people who didn't listen to the rules, from the pasuk "וַיַּעֲבֹדוּ לְעֵלֹת אֵל-רָאשׁ הַהָר" Moshe told them not to go, "But they **defiantly** marched toward the top of the mountain [toward Eretz Yisrael]" (Bamidbar 14:44)

The concept of the Maapilim is relevant to Modern Zionism. During the British Mandate, mass Jewish immigration to the Land of Israel was considered illegal. This was at the beginning of the Holocaust and Jews in Europe realized that they would not be safe there anymore and tried to make Aliyah to Israel. This attempt at aliyah continued even after the war was over by Holocaust survivors who tried to find refuge in Israel. This period of Aliyah is called the Ha'apalah (Aliyah Bet, 1934-1948), named after the story of the Ma'apilim in the Torah. This time, it wasn't Hashem that told Jews that they couldn't go into Eretz Yisrael, it was the British government. The Jews felt that this time it was right to be defiant, because they weren't defiant against Hashem, they were defiant against the British and tried to get into the land to save themselves.

Jews came on 100s of boats and while many managed to sneak into the country, many were caught by the British and sent back to where they came from or to other places. Between 1934 and 1948 about 115,000 ma'apilim were brought into the country in defiance of British restrictions, while another 51,000 were interned by the British authorities in Cyprus and admitted only after independence. One of the most famous stories from the Ha'Apala is that of the SS Exodus. The SS Exodus was a ship that carried 4,500 survivors of the Holocaust that tried to get into Israel. The British stopped the boat when it got to the shore of Israel and brought it back to Europe.

Tell the story of the Biblical Maapilim. Ask questions about the story-

- Were the Maapilim right or wrong?
- Isn't it good to want to go to Eretz Yisrael?
- Why was it considered bad (Hashem told them they couldn't)
- Have you ever wanted something really badly but you were told you couldn't have it? What did that feel like? What did you do?
- The idea to get across is that although wanting to go to Israel and recognizing their mistake is a good thing, they had to listen to Hashem, and that the land of Israel is important because Hashem wanted us to be there, but if he told us we couldn't we had to listen.

Game #1: Mother May I?

- One chanich/a stands at the front of the room as is the "Mother"

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- The chanichim stand in a line and get to ask "Mother may I take . . . steps?"
- And the chanich/a who is mother replies yes or no.
- The chanich/a asking can add whatever type of step they'd like "baby step, giant step, backwards step"

Discussion Points:

- How is Mother May I like the story of the Maapilim?
- Why didn't Hashem let them go?

Then introduce the story of the Modern Maapilim. Tell your chanichim that we are now the Maapilim trying to make aliyah to Israel. Play the following games to simulate this experience.

Game #1: Red Light Green Light

- One chanich stands at the front as the British with their back toward the group
- The chanichim try to move forward without the "British" seeing them move
- The "British" says "Red Light, Green Light, 123" and then turns around
- If anyone is caught moving they have to go back to the beginning

Game #2: Marco Polo

- Split the chanichim into groups- British Police and Maapilim
- Have the British Police Officer close their eyes and yell "Stop"
- The Maapilim have to respond "Aliyah"
- The British have to try and tag the Maapilim

Game #3: The Octopus Game

- Everyone lines up against one wall except for one chanich/a, who is the British boat.
- When the British yells "go" (or any other more original word than that), every "Jewish boat" must try to run across to the other side of the room ("Mediterranean Sea") without being tagged.
- If someone is tagged, this chanich/a is now part of the British and must hold hands with the British boat and try to tag Jewish boats as they run across the room the next time.

Discussion points:

- Why were these games challenging?
- Why do you think they were like the story of the Maapilim?
- How did it feel to get caught or get out?



Peula #3: Soviet Jews' Aliyah to Israel

Goal: Have the chanichim understand the experience of Jews under Soviet Russia, the struggle to move to Israel, and the challenges that they faced once they made it there.

PART 1: Life in Russia

Pretend your group is a group of Jews living in Soviet Russia. Explain to the chanichim that in Russia in the 1970s it was basically illegal to be Jewish. They wanted everyone to be the same, and no one could practice Judaism. Not only could Jews not practice Judaism they also couldn't make Aliyah. Shuls were closed and children couldn't go to Jewish schools.

Play these two games to simulate Life in Soviet Russia.

Game #1: Pass the Torah

- The chanichim forms a circle, with one person – the Soviet Police – in the center.
- The Police leaves the room for a moment (or closes their eyes) and the madrich gives one of the chanichim in the circle a small item to represent a Torah or religious items that Jews couldn't own
- The person then returns, and the chanichim begin passing the item around.
- While some people are really passing the item, others pretend to pass it.
- The Police must detect where the item is. They have three chances to catch it. If they succeed they win, and otherwise the group wins.

Game #2: Silent Ulpan

- The Madrich will hold up a picture of an object
- The chanichim have to spell the word in Hebrew using the letters scattered on the floor
- But the Chanichim have to be silent, if they speak they will be caught by the Russian police
- If someone speaks either have them get "out" or mix up the letters and have them start again
- If the hebrew is too difficult for younger kids you can assign one chanich to be the "teacher" and they can silently help the chanichim spell the word
- To make the game more challenging for older chanichim, make it like "See, Run, Build"- Only one chanich/a sees the word (or tell them a phrase/action) and then they have to act it out to the next person, who then has to run and get the third group to spell it out.

Discussion Points:

- What was life in Soviet Russia like for the Jews?
- Why was it so hard?
- Was it hard to be quiet?
- Was it scary that you might get caught?

PART 2: Attempted Aliyah

Explain that because life was so difficult for Jews in Russia, they tried to make Aliyah. But Russia, because it was so controlling, didn't want people to leave the country to move to different countries. It was very hard to apply for an exit visa, the travel document which would allow you to leave Russia. Most of the time, Jews

were denied visas, and not only did they have to return to Russia, often they were forced to leave their jobs for worse ones or sometimes sent to jail (Like Natan Sharansky). Those who were refused exit visas were called “Refuseniks.” In this part of the Peula, your group will simulate trying to leave the USSR for Israel.

Before leading your group to the customs station make sure they all know each other’s Russian names, their parent’s job, the favorite family food. Then take them to the station but have everyone hold hands to show that you are a family, and no running, it looks suspicious.

When you get to the Russian Visa station they will ask the chanichim for their information. Then have them participate in a few challenges.

Game #1: The Floor is Lava, Family Version

- They must prove they can work together by crossing a pool of hot lava.
- The only way they can get across is if each person’s FEET are always in contact with their friends’ feet, forming one long (sideways) chain.
- If anyone breaks contact they must return to the start line again.

Game #2: The Numbers Game

- The chanichim must count to 10.
- One person calls out a number at a time, if two people call out a number at once they have to start over.
- The Catch? They can’t discuss it beforehand or make a set order in which they will count and they can’t talk during the counting.

Even if the chanichim succeed in these challenges. Tell them that unfortunately, they’ve been denied exit visas and are going to have to return to Russia. Then tell them about the SSSJ- Students Struggle for Soviet Jewry. There are students in colleges all over the US who have been protesting against the Soviet Union’s oppression of Jews. And they finally fought hard enough to pressure the Russian government into allowing Jews to move to Israel! Now you can make aliyah! Give out Russian Exit Visas to the group.

PART 3: Make Aliyah

Have your group make Aliyah to Israel but as your last leg of the peula, the struggles aren’t over quite yet. Trying to make aliyah was challenging and actually making aliyah also comes with its own set of challenges. Play this game (and you can add more that have a similar idea) with the chanichim to simulate the challenges a new Oleh faces when moving to Israel.

Game #1: Mad Gab

- Mad gab takes real phrases and recreates the sounds of the phrase with smaller phrases or words
- The point of game is for the chanichim to figure out what the phrase is
- Ex: Ape Hand Hub Hair = A panda bear
- You can either hold each phrase up and have the chanichim read and guess or have one chanich read the phrase and everyone must listen and guess

Discussion Points:

- Why was this game so hard?

Am Nolad: Creation of the Nation
Bamidbar: **The Journey to Eretz Yisrael**

- Why is it similar to the challenges of making aliyah?
- Was there a card you didn't understand but your friend understood more quickly?
- Why is it frustrating when you don't understand?

The important point to end with is that although Aliyah was very challenging, and today it is also challenging, it is very rewarding. Russian Jews were now able to live in a Jewish homeland free of oppression. Jews today who make aliyah also face challenges but the big picture is being able to live in the Jewish Homeland!

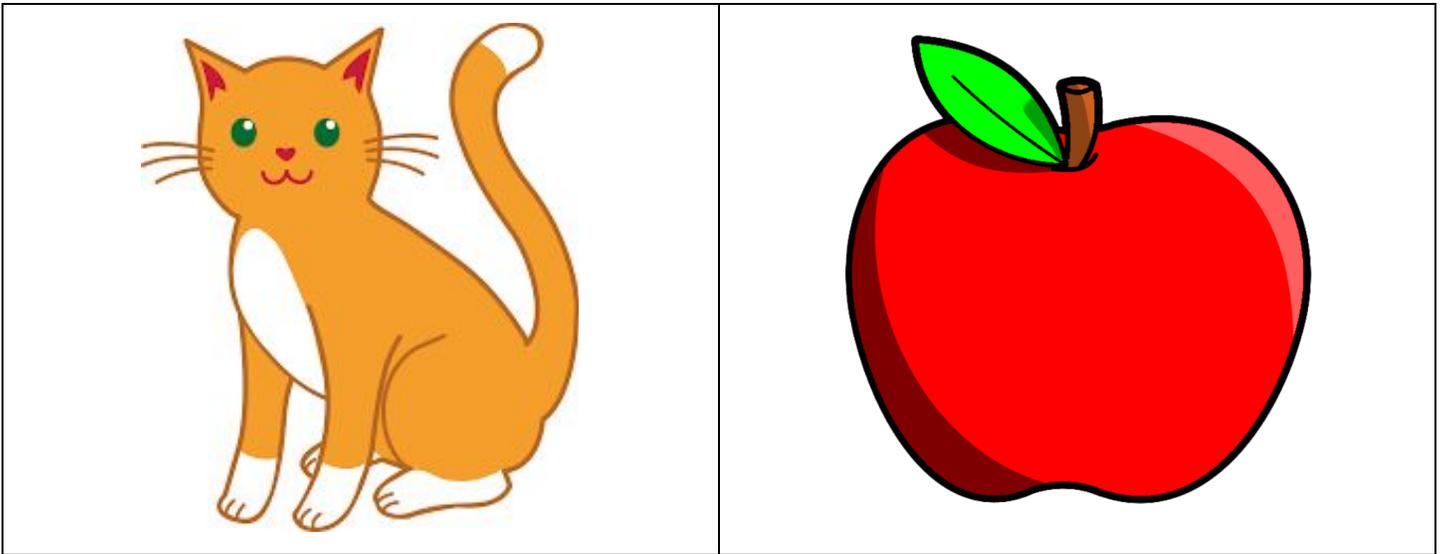
Materials for Peula #3

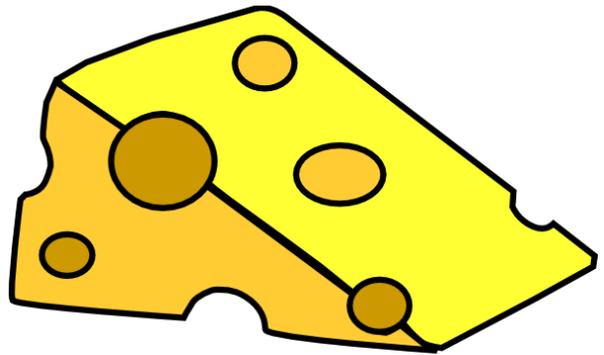
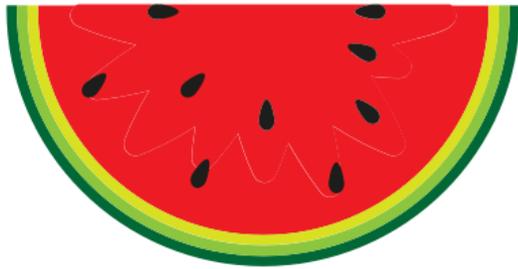
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ו	ז	ז	ח
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ל	מ	מ	נ
נ	ע	ע	ס

ו	ו	ם	ף
ר	ץ	ת	ת





Torah V'Avodah	Tour Have A Vote Duh
Bibi Netanyahu	Bee Bean Net On Yahoo
Land of Milk and Honey	Lawn Dove Meal Canned Huh Knee
Jewish Homeland	Zoo We Show Mail Lend

Theodor Herzl

**Thee Ode Oar
Hurts ILL**

**Assess Seam
Ease Heed**

A sesame seed

**A straight A
student**

**Ace Tray Taste
Who Dent**

Pita and Falafel

**Beat A Sand
Feel Apple**

<p>Am Yisrael B'eretZ Yisrael Al Pi Torat Yisrael</p>	<p>Amy Is Real Be Rats Yes Ray Lull Pit Or A Tis Rail</p>
<p>Yerushalayim Shel Zahav</p>	<p>You Rush a Lie Yum Sell The Of</p>
<p>Kotel HaMaaravi</p>	<p>Coat Ella Ma Hour Bee</p>
<p>Can you keep a secret?</p>	<p>Canoe Key Pass Egret</p>

Kenesset	Can Ace It
Golda Meir	Goal Dummy Ear
Romeo and Juliet	Rome He Owe Hand Jewelry Yet

ВИЗА М
№ 209424
обыкновенная
выездная

Член семьи

Город **Кассель**

Фамилия **Кассель** **Владимовна**

Имя, отчество **Елена Владимировна**

Дата рождения **10.03.1954** Пол **жен.**

С детьми до 16 лет

Цель поездки **постоянное жительство**

Из учреждения **Израиль**

В пункте

Действительно для выезда из СССР до **15 февраля 1979 г.**

и въезда в СССР до

через дограничные пункты СССР, открытые для пассажирского движения **Ленинград**

аэропорт

Выдана **24 января 1979**

К паспорту №

ОВИР ГУВД
Леноблгорисполкома

Подпись



Peula #4: Leadership Lessons from Sefer Bamidbar

Goal: There are 3 famous stories in Sefer BaMidbar that teach us important lessons about leadership. The stories of Moshe appointing Shoftim, Korach's Rebellion, and Moshe Hitting the Rock. Through this peula we will introduce our chanichim to the stories and have them learn leadership lessons from them- teamwork, supporting leaders, and being a dugma ishit.

The first story is about Moshe appointing Shoftim. Moshe couldn't handle taking care of all of the questions and concerns that Bnei Yisrael would ask him by himself. So following his father-in-laws advice (recorded in Sefer Shmot) he appoints Shoftim to help him.

<p style="text-align: center;">במדבר יא:יז</p> <p>י וַיִּשְׁמַע מֹשֶׁה אֶת־הָעָם בְּכָה לְמִשְׁפְּחֹתָיו אִישׁ לְפָתַח אֹהֶלוֹ וַיַּחֲרֹאֲף ה' מְאֹד וּבְעֵינָיו מִשָּׁה רַע:</p> <p>יא וַיֹּאמֶר מֹשֶׁה ה' לָמָּה הִרְעַלְתָּ לְעַבְדְּךָ וְלָמָּה לֹא־מָצַיְתִי חֵן בְּעֵינֶיךָ לְשׂוֹמֵם אֶת־מִשְׁאָה כָּל־הָעָם הַזֶּה עָלַי:</p> <p>יב הֲאֲנִי הִרָאִיתִי אֶת כָּל־הָעָם הַזֶּה אִם־אֲנִי יִלְדֹתִיהוּ כִּי־תֹאמַר אֵלַי שְׂאֵהוּ בְּחִיקְךָ כַּאֲשֶׁר יִשָּׂא הָאִמּוֹן אֶת־הַיֶּלֶד עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ לְאֲבוֹתָיו:</p> <p>יג מֵאֵיזוֹ לִי בָשָׂר לִתֵּת לְכָל־הָעָם הַזֶּה כִּי־יִבְכּוּ עָלַי לֵאמֹר תִּנְהַלְנוּ בָּשָׂר וְנִאֲכָלָהּ:</p> <p>יד לֹא־אוּכָל אֲנִי לְבַדִּי לְשָׂאת אֶת־כָּל־הָעָם הַזֶּה כִּי כָבֵד מְמֹנִי:</p> <p>טו וְאִם־כִּכֶּה אֶת־עֲשָׂה לִּי הֲרַגְנִי נָא הֲרֹג אִם־מָצַאתִי חֵן בְּעֵינֶיךָ וְאֶל־אַרְצָהּ בְּרַעַתִּי: (פ)</p> <p>טז וַיֹּאמֶר ה' אֶל־מֹשֶׁה הֲאֶסְפֶּה־לִּי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל אֲשֶׁר יָדַעְתָּ כִּי־הֵם זִקְנֵי הָעָם וְשֹׁטְרָיו וְלִקְחָתָם אֹתָם אֶל־אֹהֶל מוֹעֵד וְהִתְיַצְּבוּ שָׁם עִמָּךְ:</p> <p>יז וְיָרַדְתִּי יְיָ וְדִבַּרְתִּי עִמָּךְ שָׁם וְאֶצְלָתִי י מוֹיֵה־רוּחַ אֲשֶׁר עָלֶיךָ וְשָׂמְתִי עֲלֵיהֶם וְנִשְׂאוּ אִתְּךָ בְּמִשְׁאָה הָעָם וְלֹא־תִשָּׂא אֹתָהּ לְבַדְּךָ:</p>	<p>Bamidbar 11:10-17</p> <p>10 Moses heard the people weeping, every clan apart, each person at the entrance of his tent. The LORD was very angry, and Moses was distressed.</p> <p>11 And Moses said to the LORD, “Why have You dealt ill with Your servant, and why have I not enjoyed Your favor, that You have laid the burden of all this people upon me?”</p> <p>12 Did I conceive all this people, did I bear them, that You should say to me, ‘Carry them in your bosom as a nurse carries an infant,’ to the land that You have promised on oath to their fathers?</p> <p>13 Where am I to get meat to give to all this people, when they whine before me and say, ‘Give us meat to eat!’</p> <p>14 I cannot carry all this people by myself, for it is too much for me.</p> <p>15 If You would deal thus with me, kill me rather, I beg You, and let me see no more of my wretchedness!”</p> <p>16 Then the LORD said to Moses, “Gather for Me seventy of Israel’s elders of whom you have experience as elders and officers of the people, and bring them to the Tent of Meeting and let them take their place there with you.</p> <p>17 I will come down and speak with you there, and I will draw upon the spirit that is on you and put it upon them; they shall share the burden of the people with you, and you shall not bear it alone.</p>
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Read or act out the story for the chanichim and then discuss:

- How do you think it felt to be Moshe?
- Have you ever had a lot of work due for school or responsibilities?
- How did it feel?
- Why do you think appointing Shoftim would help?
- Have you ever been on a team? Why is a team better than working alone?

Play these games about teamwork.

Game #1: 3 Legged Race

- Have 2 people pair up and have a 3 legged race
- Have 3-4 races depending on timing

Discussion Points:

- What's hard about a three legged race?
- What's the most important thing in this kind of activity?
- How can you work well as a team (talking to each other, respect etc.)?

Game #2: Chair Game

- Divide the chanichim up into 2 teams.
- Have each team line up and either end of the room with a line of chairs going towards the center of the room. Each person should stand on a chair and there should be one extra chair in the line.
- The whole team needs to get across the room without anyone touching the ground.
- If they don't catch on, explain to your Chanichim that the best way to do it is not to scoot their own chairs forward but to pass the empty chair to the front each time and have the whole team work together to move forward
- Once they figured it out, let them do the race again and see who goes faster (Do this 2-3 times)

Discussion points:

- What was difficult about the way you began?
- Why was it easier to pass the chairs forward?
- Did it make the challenge easier once everyone was working together?
- What would happen if we were not cooperating with one another while trying to finish this race?

- What did you learn about teamwork from these games?
- What was helpful and what was challenging?

The second story is about Korach and his revolt against Moshe. Korach didn't think it was fair for some people to get leadership positions (like Moshe, or the Cohanim). He felt that every was special and deserved to be a leader. In the end though, he was punished for revolting against Moshe, because even though it's true that everyone has something unique, sometimes people are chosen for leadership positions and others are special in different ways, and Korach wasn't really fighting for everyone, he was fighting to get recognition for himself.

Discuss these ideas with your chanichim:

- Is it true that everyone is special?
- Does that make everyone a leader?
- What would the world look like if everyone was the same type of leader?
- What makes you special? What type of leader could you be?

Game #2: Rock Paper Scissors Tournament

- Everyone finds a partner and plays a game of Rock Paper Scissors (best 2/3)
- Once the game is over the "winner" then finds another "winner" to play against and the "loser" has to cheer the "winner" on by chanting their name.
- This continues until one chanich wins it all!
- Play 1-2 rounds of this

Discussion points:

- How did it feel to cheer for the person you lost to?
- Did you feel angry or could you still support them?
- For someone who had a lot of cheering, how did it feel to be supported?

The 3rd story is that of Moshe hitting the rock. Read or act out the story with your chanichim.

Bnei Yisrael were in the desert and they complained that they didn't have water to drink. Hashem told Moshe to speak to the rock to get water for the people. Instead, Moshe hit the rock. Hashem punished Moshe for hitting the rock instead of the speaking to it. The idea is that Moshe had the opportunity to show Bnei Yisrael that Hashem made a miracle by speaking to the rock, but instead he got frustrated and hit it. Now, it just seemed natural, there was water coming out of a crack in the rock, and Moshe didn't get to make a Kiddush Hashem.

<p>במדבר כ:ז-יב ז וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר: ח קַח אֶת־הַמַּטֵּה וְהִקְהַל אֶת־הָעֵדָה אֹתָהּ וְאַהֲרֹן אַחֲיֶיךָ וְדַבְּרֶתֶם אֶל־הַסֵּלַע לְעֵינֵיהֶם וְנָתַן מִמִּיּוֹ וְהוֹצֵאתָ לָהֶם מַיִם מִן־הַסֵּלַע וְהִשְׁקִיתָ אֶת־הָעֵדָה וְאֶת־בְּעִירָם: ט וַיִּקַּח מֹשֶׁה אֶת־הַמַּטֵּה מִלִּפְנֵי ה' כַּאֲשֶׁר צִוָּהוּ: י וַיִּקְהָלוּ מֹשֶׁה וְאַהֲרֹן אֶת־הָעֵדָה אֶל־פְּנֵי הַסֵּלַע וַיֹּאמֶר לָהֶם שְׁמַעוּ נָא הַמְּרִים הַמִּן־הַסֵּלַע הַזֶּה נוֹצֵיא לָכֶם מַיִם: יא וַיִּרָם מֹשֶׁה אֶת־יָדוֹ וַיַּךְ אֶת־הַסֵּלַע בְּמַטְהוֹ פַּעַמַיִם וַיֵּצְאוּ מַיִם רַבִּים וַתִּשְׁתְּ הָעֵדָה וּבְעִירָם: יב וַיֹּאמֶר ה' אֶל־מֹשֶׁה וְאַל־אַהֲרֹן יַעַן לֹא־הֵאֱמַנְתֶּם בִּי לְהַקְדִּישֵׁנִי לְעֵינֵי בְנֵי יִשְׂרָאֵל לְכֹן לֹא תָבִיאוּ אֶת־הַקְּהָל הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי לָהֶם:</p>	<p>7 and the LORD spoke to Moses, saying, 8 “You and your brother Aaron take the rod and assemble the community, and before their very eyes order the rock to yield its water. Thus you shall produce water for them from the rock and provide drink for the congregation and their beasts.” 9 Moses took the rod from before the LORD, as He had commanded him. 10 Moses and Aaron assembled the congregation in front of the rock; and he said to them, “Listen, you rebels, shall we get water for you out of this rock?” 11 And Moses raised his hand and struck the rock twice with his rod. Out came copious water, and the community and their beasts drank. 12 But the LORD said to Moses and Aaron, “Because you did not trust Me enough to affirm My sanctity in the sight of the Israelite people, therefore you shall not lead this congregation into the land that I have given them.”</p>
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Discuss with the story with your chanichim

- What did Moshe do wrong?
- Why do you think Moshe did that?
- What does the phrase “Actions speak louder than words” mean?
- Why do you think that leaders are held to such a high standard?
- Have you ever had a teacher or a role model do something wrong? What kind of message did it send?

Game: Actions Game

- Have the chanichim stand in a circle
- The first person says “I am _____” some action. Ex: I am gardening
- The next person in the circle has to act it out Ex: Kneeling and motioning digging with their hands
- The next person has to try and redefine what the person before them is doing and say “I am _____” Ex: I am picking up trash
- Then the next person has to act that out
- The game continue until it goes all the way around the circle

Discussion points:

- How does this game relate to the story of Moshe hitting the rock?
- Things can so easily be misconstrued, and leaders especially have to be very clear about what message they are sending
- Being a dugma ishit means acting in the way we believe in, and not just saying it!