



**BNEI AKIVA**  
OF THE US AND CANADA

# CHOVERET CHINUCH

Chodesh Adar

**Noseh: Learning from the Megilla**



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## Chodesh Tov!

We're happy to introduce you to the Choveret Chinuch for Chodesh Adar! This month, we are focusing on lessons that we learn from Megillat Esther. Usually, we tend to relate to Purim's simcha and silliness and we look past the serious and powerful lessons and ideas of the Purim story. Mordechai and Esther's actions in the story of Purim teach us a lot about how we should act as Jews. In this Choveret we will learn about how they teach us lessons about personal responsibility, the significance of our words, Jewish unity, and the importance of Simcha.

**It is important that you and your madrichim own these peulot as your own.**

What we gave you is just the skeleton, if you do exactly what this page says- you will not run a successful snif! Read the peulot, make edits, and add your own stories or favorite games! Mix and match- these peulot have many parts, you can take parts of a peula and move them to another or create new ones.

Feel free to run ideas by any of us!

Bivrakat Chevrei Torah v'Avodah,

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## Choveret Chinuch Adar 5778

### Peula #1 The Achdut of Purim

Written by Zehava Seidman, HA member

**Goal:** The theme of Achdut (Unity) is not a hard one for the chanichim to grasp. However, the point of this peula is not the regular, “we are all in the same nation so be nice to each other.” Rather, the point is to have the chanichim truly internalize what exactly the unity of Am Yisrael means, how it applies to us in our daily lives, and how this concept is present in the Megillah and the Holiday of Purim.

**Trigger:** Play the game “Blob”

Blob is a form of tag. One person starts off being IT. S/he chases everyone else. When s/he tags someone, they joins hands with the person they caught and continues to chase, until everyone has become part of the BLOB.

**Discussion:** Ask the chanichim-

- What was the purpose of forming the blob?
- Didn't it just make it harder to run and catch people?
  - Hopefully, someone will answer that they thought it was easier because they were a larger group with more ability to catch people because there are more hands trying to catch people. Explain to the chanichim that we as Jewish people hope that all the Jewish people in the world will come together. Just as the blob is strongest when it's largest, so to the Jewish people can only fulfill its mission in the world when united together in Israel.

**Game 1: Human Web** \*This game should only be done with a jump rope or something similar to avoid knotting, which is assur on Shabbat.\*

- Tell the chanichim to stand in a circle and give the jump rope to the first chanich/a. They should hold the end of the string, and throw the rest of it to another chanich/a. Have them continue this until all the chanichim have a string in their hand. Tell them to hold on tight and not to let go. You'll end up with a huge web made up of the jump rope.
  - Make this more interesting by having the chanich/a say the name of the person they are throwing it to and who they just got it from to further reinforce the unity of

the group because the first step to unity is letting everyone have their own name and voice.

- Option: Ask questions and have the chanichim throw to the answer: who is most likely to \_\_\_\_, who did you meet first, some who \_\_\_\_.
- After everyone has a part of the web, tell one of the chanichim to let go, just one of them. The web should fall apart.
  - **Discussion:** What happened? Everything fell apart because of one person. Ask them why they think this is possible, when there are so many other people holding up the web?
    - The purpose of this game is to help the chanichim understand WHY we should be responsible for the rest of the Jews in the world when we don't know them. All Jews have a responsibility to help each other and if one of us falls down, we all fall down.

**Game 2: Puzzle Pieces** *To further reinforce the concept of WHY we should be responsible for the rest of the Jews in the world*

\*Cut out the puzzle pieces below before shabbat to use for the peula\*

- Take the puzzle pieces and hide them all around the room/anywhere you want. Get creative and have fun with this! BUT KEEP ONE PEICE WITH YOU AND DON'T TELL THEM YOU HAVE IT. The chanichim will have to go around looking for all the pieces. Each piece should be numbered on the back and tell the kids that there are 15 pieces they must find. As they find pieces they should make the puzzle on the floor. After a while they will realize they cannot find one piece, once you see fit show them that you have the extra piece and they should complete the puzzle.

**Discussion:** After the puzzle is made, ask the chanichim:

- Why it was so important for them to have the last piece of the puzzle that you were holding? And what they think the puzzle pieces represent?
- The puzzle pieces represent each and every Jew in the world. Everyone is different and this is why all puzzle pieces look different but all ultimately fit together because all of Am Yisrael fits together. To be complete we cannot even be missing one piece because then we aren't unified.

**Takeaway:** Ask the chanichim what happened in both of the games we played? Everything fell apart due to one person. Ask them if this something we see play out in the megillah, how?

This excerpt is from Megillat Esther 4:13-17, After Esther sends the news to Mordechai of Haman's plan to destroy the Jewish People. These pesukim encompass the two messages of the Peula. Mordechai tells Esther that she cannot separate herself from the Jewish people. And Esther tells Mordechai to gather *all* of the Jewish people to fast and pray on her behalf.

**13** And Mordecai ordered to reply to Esther, "**Do not imagine to yourself that you will escape in the king's house from among all the Jews.**

יג וַיֹּאמֶר מֶרְדֵּכָי לְהִשָּׁיב אֶל־אֶסְתֵּר אֶל־תִּדְמִי  
בְּנַפְשְׁךָ לְהַמְלִיט בֵּית־הַמֶּלֶךְ מִכָּל־הַיְהוּדִים:

**14**For if you remain silent at this time, relief and rescue will arise for the Jews from elsewhere, and you and your father's household will perish; and who knows whether at a time like this you will attain the kingdom?"

יד כִּי אִם־הִחַרְשׁ תִּחְרִישִׁי בְּעַת הַזֹּאת רוּחַ  
וְהַצִּלָּה יַעֲמִיד לַיהוּדִים מִמְּקוֹם אַחֵר וְאֵת  
וּבֵית־אָבִיךָ תֵּאבְדוּ וְיָמִי יוֹדְעַ אִם־לָעַת כִּזְאת  
הִגַּעַת לְמַלְכוּת:

**15**Then Esther ordered to reply to Mordecai:

טו וְתֹאמֶר אֶסְתֵּר לְהִשָּׁיב אֶל־מֶרְדֵּכָי:

**16**"Go, assemble all the Jews who are present in Shushan and fast on my behalf, and neither eat nor drink for three days, day and night; also I and my maidens will fast in a like manner; then I will go to the king contrary to the law, and if I perish, I perish."

טז לֵךְ כְּנוֹס אֶת־כָּל־הַיְהוּדִים הַנִּמְצָאִים  
בְּשׁוּשָׁן וְצוּמוּ עִלַּי וְאֶל־תֹּאכְלוּ וְאֶל־תִּשְׁתּוּ  
שְׁלֹשַׁת יָמִים לַיְלָה וְיוֹם גַּם־אֲנִי וְנַעֲרֹתַי אֲצוּם בָּן  
וּבְכֵן אָבוֹא אֶל־הַמֶּלֶךְ אֲשֶׁר לֹא־כִדַּת וְכֹאֲשֶׁר  
אֲבַדְתִּי אֲבַדְתִּי:

**17**So Mordecai passed and did according to all that Esther had commanded him.

יז וַיַּעֲבֵר מֶרְדֵּכָי וַיַּעַשׂ כְּכֹל אֲשֶׁר־צִוְתָהּ עָלָיו  
אֶסְתֵּר:

In the Megillah we see that Am Yisrael was the people holding the rope up and Esther saw that it was going to fall so she held really tight instead of letting go. She kept Am Yisrael connected to each other by risking her own life, why? Because everyone was depending on her. But why did she gather all the Jews? Why not just the people she knew? Because she knew that if even one piece would have been missing from the whole then she wouldn't be successful. It is like doing a puzzle if you are doing one and then are missing even one piece you can never complete that puzzle. Esther knew that only when all of Am Yisrael is together could they be saved, only then Hashem would redeem them.

**Additional closing idea:** Show the Chanichim that the mitzvot of Purim all embody the idea of Achdut. Ask the chanichim what they think mitzvot we do on Purim that help us create Unity in the Jewish people just like Esther did?

### **The Four “M”s:**

**Reading the Megillah** is to be done at least in a minyan (quorum of ten) but it is preferable that a person should go the synagogue where all the people have assembled to hear the reading together. This coming together to hear the reading is opposite Haman's claim that the Jews are 'scattered and dispersed'. We unite in the synagogue to hear the Megillah reading.

**Mishloach Manot**, the sending of food presents to our friends and neighbors brings us together in feelings. It generates good will towards each other. The more one can send to as many friends, the more he cements bonds of good will that will make him a valued person in the community and not just one person out there. In addition, the people who receive the food stuff feel honored by the gifts. This type of unity is in the heart. Even children are encouraged to send food presents to their friends as well. This adds to the greater unity amongst us.

**Matanot L'Evyonim** is giving alms to people in need. Nothing is as bad as being an indigent person who must beg for his necessities. When we go out of our way to help our impoverished brethren, we show them that we as individuals care. We do not leave their plight to some cold-hearted institution to help them, but rather we seek them out and send them money. This brightens their hearts and makes them feel part of the community; they are cared for and they know it. This is an example of unity by bringing people into the community who feel totally left out.

**The festive meal (Mishteh)** also, we are instructed not to make it just a family affair, but rather to invite others into our houses. We open our doors and tell others to come join us for there is no comparison of joy and happiness when we are alone to that of when we are with others. In fact the more people who join us, the greater is the simcha and joy of the Purim feast.

## Choveret Chinuch Adar 5778

### Peula #2 The Power of Words (and Missing Words)

Written by Reena Wasserstein, HA Member

**Goal:** To understand the importance of language, and how we speak, from the Megillah.

**Trigger:** Have two Chanichim sit on the floor facing each other, and two more standing behind them. The two on the floor will have a conversation in gibberish, and the two above will be the translators. Encourage them to be as silly as they want, but remind them the tone and words need to match what the Chanichim on the floor are “saying”.

**Discussion:** In the Megillah there are two very important examples of where language has a big impact in the Megillah. The first is the “absence” of Hashem in the Megillah, and the second is the speech Mordechai gives to Esther. Why was the Megillah written the way it was? What is the significance of this?

[1]**Game 1:** choose as many as appropriate/as time allows:

**Ancient Number Game:** Take a bunch of small objects (silverware, sticks...) and tell the Chanichim that you are teaching them an ancient number system. Arrange them in a random pattern and have the Chanichim guess what number is. The number will be the number of Chanichim participating. Keep arranging the objects in different patterns until they understand.

**Black Magic:** (Also known as, The Moon Is) Two “Magicians” lead this activity for the group. The objective is for the group to figure out how they do their magic. Both Magicians must know the trick behind the activity in order to make magic happen. Introduce the activity by name – Black Magic and explain that one Magician will guess a secret object in the room selected by the group. One Magician leaves the room. While that person is out of the room, the group selects an object in site and points it out to the Magician remaining in the room. When the person reenters the room, the Magician who remained asks him or her a series of questions – “Is the object the candle on the table?” Is the object the chair? Is the object the cat?” The Magician continues to ask questions, naming objects in the room. At some point, the Magician names an object black in color. The selected object is always the object directly following the named black object. If a



participant thinks he or she knows the pattern, ask him or her to give an example rather than stating the answer so that other participants can continue to play.

**Green Glass door:** Everyone sits in a circle. The facilitator introduces the game and the object (to figure out what you can bring through the Green Glass Door). The facilitator should start with an example, and then each person around the circle asks the facilitator if they can bring an object through the Green Glass Door. The facilitator answers yes or no. Go around the circle until most of the participants seem to have figured out the pattern. The pattern is that they can only bring things that are words with double letters in them. Examples: Jelly but not Jam, Kittens but not Cats, Apples but not Oranges, A Jeep but not a Mustang, etc. If a participant thinks he or she knows the pattern, ask him or her to give an example rather than stating the answer so that other participants can continue to play.

**Snaps:** The object is to break a secret code communicating a word to the group. It's best if at least one of the group is "in the know" to model the system while everyone else tries to figure it out. The system works by spelling out the letters of the word with a simple substitutions. Vowels are the easiest being replaced with a number of snaps relative to it's order in the alphabet. One "snap" for A, two "snaps" for E, three for I and so on. The consonants are a little more creative. A phrase will stand in for each letter of the secret word and the first letter of the phrase indicates the letter used. An example for the word "WORD" W- Will you be ready to guess. O- Snap, snap, snap, snap. R- Really easy now. D- Do you know the answer. Guesser yells out the word "WORD"

**Discussion:** Ask the Chanichim if they can find any commonalities between the games. They should recognize that all the games are codes that look one way, but with the secret knowledge you can understand that there is something deeper. This connects to seeing Hashem in the Megillah. At first glance there is no mention of God at all, but at closer look we can see God's presence everywhere. There are so many coincidences that have to be acts of God, such as Esther being chosen from all the women and Mordechi saving Achashverosh's life. We can see Hashem working subtly in the Megillah, pulling all the strings to make everything fall into place.

**Game 2:** Have the Chanichim give a motivational speech about a scenario. Ask them after if they thought if their motivational speech was effective.

Examples: a purple elephant trying to do cartwheels, a boy trying to jump to the moon on a trampoline, a woman trying to collect all the stars from the sky, a grandmother trying to jump rope with a rope made of string cheese

**Discussion:** When the lives of the Jewish people are in peril Mordechi turns to Esther and tries to motivate her to help. He says:

**13** And Mordecai ordered to reply to Esther, "Do not imagine to yourself that you will escape in the king's house from among all the Jews.

יג וַיֹּאמֶר מֹרְדֳכָי לְהַשִּׁיב אֶל־אֶסְתֵּר אֶל־תְּדַמִּי  
בְּנַפְשְׁךָ לְהַמְלִיט בֵּית־הַמֶּלֶךְ מִכָּל־הַיְּהוּדִים:

**14** For if you remain silent at this time, relief and rescue will arise for the Jews from elsewhere, and you and your father's household will perish; and who knows whether at a time like this you will attain the kingdom?"

יד כִּי אִם־הִחֲרַשׁ תִּחְרִישִׁי בְּעַת הַזֹּאת הֲוֹחַ  
וְהַצִּלָּה יֵעָמֹד לַיְּהוּדִים מִמְּקוֹם אֲחֵר וְאֵת  
וּבֵית־אָבִיךָ תִּאבְדוּ וּמִי יוֹדֵעַ אִם־לָעַת כָּזֹאת  
הִגַּעַת לְמַלְכוּת:

Would you have chosen to speak to Esther like this? Is this an effective speech? Why or why not.

**Wrap up:** The Megillah teaches us the importance of the words we choose to use. With words Mordechi convinced Esther to save the entire Jewish people, and with the absence of words we are able to see beyond the obvious miracles and recognize the everyday miracles in our lives. We should all be aware of the words we choose to use, and think about how we want to tell our own stories.

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[1] All game credits go to [www.teampedia.net](http://www.teampedia.net)

## Choveret Chinuch Adar 5778

### Peula #3 Mishenichnas Adar Marbin B'SIMCHA!

Written by Ariel Shields, Mazkir Artzi

**Goal:** To highlight the importance of Simcha, to be goofy and to have fun!

**Suggestion:** In order to get your chanichim into the Purim spirit, buy a bunch of candies before Shabbat and integrate them into the peulah as much as possible! If you're really feeling in the Purim spirit and want to do something extra special for your chanichim, make small mishloach manot for your chanichim and give them out at the end of snif!

#### **Game #1:** Purim Skits

- Before Shabbat write out different parts of the Purim story on a few pieces of paper (make as many as you think you'll be able to have groups). Also bring as many things to dress up in/costumes as you can.
- Split your chanichim into as many groups as you have parts of the Purim story and tell them that they should prepare a skit on that part of the story in a fun and silly way. The sillier and the more costumes used, the better!
- Give them 5 minutes to come up with the skit and practice. Make sure you either have madrichim in each group or at least madrichim walking around to make sure they are okay.
- Once they are all ready, have each group go up on "stage" and present their skit! You can tell them that the most creative team will get candies.
- After each skit, ask the other chanichim if they can identify which part of the megillah that group did, and ask them a few questions about it.

#### **Game 2:** Make me Laugh!

- One chanich sits in the "hot-seat" and the rest of the chanichim line up in front of them
- The chanich in the seat says "Make me laugh!" and then the chanich at the front of the line gets 30 seconds to try to make the chanich in the "hot-seat" laugh
- The rules are simple, they get 30 seconds, they can wear any goofy costumes they want and be as silly as possible but they cannot touch them at all and obviously must keep it clean. (You can decide whether or not smiling is allowed)

- If the chanich in the front of the line succeeds in making the other laugh, they win and they replace the chanich in the hot-seat, if not the chanich who's "it" wins and continues sitting until someone makes them laugh.
- You can play this until every chanich gets a turn being "it"

Facilitate a conversation-

- What were we trying to do in this game?
- Does laughing make you happy? Why is it important to laugh?
- When was the time that you laughed the most? Tell us a funny story that really makes you laugh!

### **Game #2: The Cookie Face Race**

- Before Shabbat, buy a package of cookies
- Have all the chanichim sit down in 2 teams and pick 1 chanich from each team to come up to the front of the room
- The rules are simple, the 2 chanichim get 1 minute to face off against each other in a race to get a cookie from their forehead into their mouth without using their hands and without it falling off of their face. If the cookie falls or if they touch it with their hands, it's placed back on their forehead and they must start again. If 1 minute passes and nobody wins then it's a tie and the next 2 get to try. (for younger chanichim you can give more time)
- Whichever chanich gets it in their mouth first gets a point for their team. Continue until each chanich gets a turn and at the end count up the points to determine a winning team.
- You can also award more points for teams that cheer on their teammates!

*Closing Thoughts:*

It's important to just do fun things for the sake of having fun! It's Adar, it's a month that's dedicated to being happy and having fun so we should be doing silly things!

### **Game #3: Snatch the Crown – Purim Style**

- Keep the chanichim split into their teams from the game before or make new teams and give each chanich a number (the teams should have the same numbers, so if they're not even, make them even with madrichim or give one of the chanichim 2 numbers)
- Have the teams lined up along 2 walls on opposite sides of the room facing each other and have number 1 facing the other number one etc. Then place a crown (can be anything) in the middle of the room.
- Tell the Purim story but throw in the numbers that the chanichim have throughout the story. When a number is mentioned, the chanichim who have that number have to run into the middle of the room and try to snatch the crown and run it back to their wall. If they succeed in bringing it back without being tagged by the other team they get a point. However, if the chanich from the other team tags them while they're running back, then they get a point
- Keep playing until you finish telling the Purim story and whichever team has the most points, wins!

If you have more time, you can ask the chanichim questions on the story of Purim for candies!

*Closing Thoughts:*

It is said that "When Adar comes, we are filled with happiness" and Megillat Esther ends with **"The Jews had light and joy and happiness and honor."** This month and holiday are all about being happy and increasing our joy! It is always important to be happy and to bring light to the world so we must always make sure we keep smiling and laughing especially during Adar!

## Choveret Chinuch Adar 5778

### Peula #4 Standing Up For What We Believe In

Written by Jen van Amerongen, Merakezet Chinuch

**Goal:** Have the chanichim learn that we must stand up and speak out for what we believe in. One of the lessons we can learn from the Megilla is to stand up for what we believe in and be active not passive. We learn this from Mordechai not bowing down to Haman and when Mordechai tells Esther that she cannot be silent and must talk to Achashverosh.

**Trigger: Meatballs and Spaghetti** (Similar to Bunny Bunny or Wa)

- Have the chanichim stand in a circle.
- One person starts off sending off the Noodle by wiggling their arms toward someone in the circle and saying “Noodle Noodle”. Then the person who was sent the noodle with their hands making an O over their head and squatting on the beat says “Meatball Meatball”, at the same time on the beat the two kids on their right and left should wiggle their arms towards the Meatballer and say “Spaghetti Spaghetti”. When some yells “Garlic Bread”, everyone has to stand on their tippy toes with their nose in the air without laughing for as long as they can, until the last person is standing.
  - This is a cute way of showing that its *literally* hard to stand up sometimes!

**Game 1: Vote with your feet**

- Make a list of value questions that will be read off to the kids (you can make a mix of serious and silly)
  - Examples: All kids in snif should be required to show up in pink clothes
  - Thursday night dinner should always be Pizza
  - The Giants are the best football team
- Assign one side of the room as Agree and one side as Disagree and the middle as Neutral.
- Read off each question and have the kids “vote with their feet” and stand where they stand on the matter.
- Ask individual kids to explain why they voted for what they voted for and challenge them with rebuttals.

Discussion- Facilitate a discussion about standing up for what you believe in.

- How did they feel when they voted?
- Were they embarrassed?
- Did they compare themselves to their friends?

The point of this game is to show that everyone has an opinion and a voice and that no one should be afraid to stand up for what they believe in.

### **Game #2- Politician**

- Make a list of funny or serious resolutions or topics to debate, print and cut out.
  - Examples: Noodles are the best food, candy is bad for you, breakfast is the most important meal of the day.
- Play an improv game, have kids come up in front of the group and try to give a speech for two minutes straight on the topic

**Discussion-** Facilitate a conversation about speaking up and confidence:

- How did you feel about giving the speech?
- Is it hard to convince a group?
- Did you feel embarrassed or silly getting up in front of the group and presenting on that topic?
- When might you feel embarrassed in real life to speak up?
- Have you ever defended a friend even if it made you look “uncool”?

Transition this conversation into the connection to Purim. Ask the kids:

- Who in the Purim story had to stand up for what they believed in?
- What did they do to stand up?
- What could have happened to them? (Remind them that Mordechai and Esther could have been killed for going against the king!)
- What lesson does it teach us?
- What would have happened if they didn't stand up for what they believed in?
- Mordechai's words to Esther, “For if you remain silent at this time, relief and rescue will arise for the Jews from elsewhere... and who knows whether at a time like this you will attain the kingdom?” are so powerful! They show that this was Esther's mission and she can't stay silent!

Sources from the Megilla about Mordechai and Esther risking their lives to stand up for Hashem and the Jewish people:

**Mordechai doesn't bow down to Haman:**

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.

א אחר | הדברים האלה גדל המלך  
אחשוורוש את-המן בן-המדתא האגגי  
וינשאהו וישם את-כסאו מעל כל-השרים  
אשר אתו:

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.**

ב וכל-עבדי המלך אשר-בשער המלך  
קרעים ומשתחוים להמן כי-כן צוה-לו המלך  
ומרדכי לא יכרע ולא ישתחוה:

3 Then the king's servants who were in the king's gate, said to Mordecai, "Why do you disobey the king's orders?"

ג וי-אמרו עבדי המלך אשר-בשער המלך  
למרדכי מדוע אתה עובר את מצות המלך:

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.

ד ויהי כאמרם (באמרם כתיב) אליו יום ויום  
ולא שמע אליהם ויגידו להמן לראות  
היעמדו דברי מרדכי כי-הגיד להם אשר-הוא  
יהודי:

5 And when Haman saw that Mordecai would neither kneel nor prostrate himself before him, Haman became full of wrath.

ה וירא המן כי-אין מרדכי כרע ומשתחוה לו  
וימלא המן חמה:

**Mordechai tells Esther that she has to stand up:**

13 And Mordecai ordered to reply to Esther, "**Do not imagine to yourself that you will escape in the king's house from among all the Jews.**

יג וי-אמר מרדכי להשיב אל-אסתר אל-תדמי  
בנפשך להמלט בית-המלך מכל-היהודים:

14 For if you remain silent at this time, relief and rescue will arise for the Jews from elsewhere, and you and your father's household will perish; and who knows whether at a time like this you will attain the kingdom?"

יד כי אם-הקרח תחרישי בעת הזאת רוח  
והצלה יעמוד ליהודים ממקום אחר ואת  
ובית-אביך תאבדו ומי יודע אם-לעת כזאת  
הגעת למלכות:

15 Then Esther ordered to reply to Mordecai:

טו ות-אמר אסתר להשיב אל-מרדכי:

16 "Go, assemble all the Jews who are present in Shushan and fast on my behalf, and neither eat nor drink for three days, day and night; also I and my maidens will fast in a like manner; then I will go to the king contrary to the law, and if I perish, I perish."

טז לך כנוס את-כל-היהודים הנמצאים  
בשושן וצומו עלי ואל-תאכלו ואל-תשתו  
שלושת ימים לילה ויום גם-אני ונערתי אצום כן  
ובכן אבוא אל-המלך אשר לא-כדת וכאשר  
אבדתי אבדתי:



Another related and nice Torah source that you can teach or print out for snif is from Pirkei Avot.

הוא היה אומר, אם אין אני לי, מי לי. וכשאני לעצמי, מה אני. ואם לא עכשיו, אימתי:  
(מסכת אבות א, יד)

**He [Rabbi Hillel] used to say: If I am not for me, who will be for me? And when I am for myself alone, what am I? And if not now, then when?**

**(Pirkei Avot 1:14)**

- Ask the kids what they think this Mishna means.
- Personal Responsibility: The idea is that only I can stand up for myself and what I believe in, and if I don't I can't expect anyone else to do it for me!

Discuss with the kids:

- Is there ever a time you had to (or could imagine having to) stand up for something because you knew if you didn't no one else would?
- Was it hard?
- Why did you do it?
- We all have a special purpose in this world, and we have to stand up and make our mark!