



BNEI AKIVA
OF THE US AND CANADA

CHOVERET CHINUCH

Chodesh Sivan

תורה ועבודה: Noseh



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Chodesh Tov!

In the month of Sivan we celebrate one of the greatest events in Jewish history- Matan Torah, the giving of the Torah to Bnei Yisrael on the holiday of Shavuot. For that reason, the theme of this month's choveret is **Torah V'Avodah**. As members of Bnei Akiva, we believe that our commitments to Torah and Avodah are intertwined. This choveret will introduce the chanichim to the concepts of Torah and Avodah both on their own and together. We will learn about what the Torah should mean to us and what our responsibility as Torah Jews is. We will also learn the famous story of the Tinok HaBocheh, and learn why we should have our eyes open to the world around us. And we will play fun games related to Torah and Avodah! Though the full ideology of Torah V'Avodah is a complex one, through these peulot we can break down some important aspects for the chanichim.

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. At the end of this choveret you can find extra stories and ideas to add as you like. Feel free to run ideas by any of us!

Want to edit these peulot online?

Open the file on googledocs, <https://tinyurl.com/choveretsivan> click 'file', click 'make a copy' and you have your own Choveret to edit!

Bivrakat Chevrei Torah v'Avodah,

Jen van Amerongen	Merakezet Chinuch
Ariel Shields	Mazkir Artzi
Raffi Wiesen	Sgan Mazkir Artzi
Zvi Zobin	National Program Director
Rav Shaul Feldman	Director

Choveret Chinuch Iyar 5778

Peula #1: Tinok HaBocheh: Seeing the World Around Us Written by Jen van Amerongen, Merakezet Chinuch BANA

Goal: Have the chanichim understand an aspect of Avodah which is the importance of contributing to the world around us. (**Recommendation:** The skit can be performed before or after the games, whichever way you think will best convey the message to your chanichim.)

Trigger Game: Back To Back

- Have one person sit on the floor and have them try and get up without any hands. It should be very very hard or impossible.
- Then play the game with two people sitting back to back and they have to stand straight up without using their hands. Add one person every time they stand up successfully.

Discuss:

- Could you play this game by yourself? Why not?
- How does adding people help?

Game #1: Tag and Melting Candles

- First play a regular game of tag, one person is “it” and has to tag someone else who then becomes it, or change up the rules a bit and the person who is tagged is out.
- Then play the Melting Candles version of tag.
- One person is “it.” When they tag someone, that person has to put their hands up (like a flame) and count down from ten, moving down to the floor (like a melting candle).
- If they aren’t tagged by another player before they hit the ground, they are out.

Discussion points:

- What was the difference between the first and second versions of tag?
 - The first, you are just fending for yourself, it is every person for themselves.
 - In the second game you saw how the game is not just about yourself, you have to also help others.
- Which game was harder?
- Why is it hard to help others?
 - Have to sacrifice part of our selves, you can get tagged if you focus on helping another person

Skit: Hearing The Baby's Cry

****Baal HaTanya and Tzemach Tzedek are learning****

Narrator: The founder of Chabad Chassidim, Rabbi Schneur Zalman of Liadi, known as the Ba'al Ha-Tanya, was studying Torah in the end room of a house. Two rooms away there was a baby sleeping. In the middle room, his grandson, named the Tzemach Tzedek, was learning.

While they were learning the Tzemach Tzedek's son, The Baal HaTanya's grandson started to cry.

Baby Cry Sound

****Baal Hatanya perks up his ears and looks toward the end room where the baby is****

The Tzemach Tzedek continues learning furiously ignoring the cry

Narrator: The elder rebbe rose from his studying, passed through the room where his grandson was studying, and went to the next room to soothe the baby to sleep. Meanwhile, his grandson was too involved in his studies to notice the baby crying.

****Baal HaTanya gets up to soothe the baby, walks through the middle room, and soothes baby****

Tzemach Tzedek continues to learn and doesn't even look up

Narrator: When the Baal HaTanya went back through the middle room he told his son,

****Baal HaTanya walks back to the middle room and taps his son on the shoulder****

Tzemach Tzedek looks up

Baal HaTanya: If someone is studying Torah and doesn't hear a baby's cry, there is something very wrong with their learning.

Discussion points:

- Who can summarize the story (Ex: Who are the characters? What do they do? What happens next?)
- What did the Baal HaTanya do when the baby cried?
- Who do you think was "right"? The Tzemach Tzedek who continued learning or the Baal HaTanya? (Let the kids try and think this out, be a devil's advocate- bring up points for both sides)
- What do you think the Baal HaTanya's message to his son was?
- How can we take that idea and understand it in our lives?
 - We have to look past what we're doing and think about other people around us.
 - Even Torah which we think of as one of the most important things sometimes has to be put aside for other values.

- What are examples of “a baby’s cry” in our time that we need to hear?
 - Poor people/Jews
 - Unaffiliated Jews
 - Israel’s fight for self-defense

Teach the chanichim about Rav Amital’s vision for his Yeshiva and how he would tell this story: Rav Amital started Yeshivat Har Etzion, one of the first hesder yeshivot. Hesder is a type of Yeshiva program where young men can go to Yeshiva and learn and also go to the army, which was a revolutionary idea. Before Hesder, it was basically a choice of one or the other. You could learn Torah, or you could go to the army, now young men could do both.

“Rav Amital loved the story of the Baal HaTanya and the crying baby. He said that when he saw the building plans of the Beit Midrash for his Yeshiva and noted that it did not have windows, he immediately requested that the Beit Medrash have big windows. A Beit Midrash must be connected to the outside world to hear the cries of Am Yisrael.”

Discussion points:

- Why do you think Rav Amital wanted windows in the Beit Midrash? What do the windows represent?
- What did Rav Amital mean when he said “ A Beit Midrash must be connected to the outside world to hear the cries of Am Yisrael.”
- What cries do you think Rav Amital was talking about?
- Why does Hesder help the problem of the baby crying?
 - You can learn Torah and also contribute to am Yisrael.

Sikkum Discussion Points:

- What is the lesson we learned today?
 - The importance of seeing the challenges of the world around us and seeing how we can help.
- This is one aspect of Bnei Akiva’s ideology- Avodah.
- What does Avodah mean?
- Briefly explain Avodah’s history- The beginning of the State of Israel, physically settling and building up the land. Agricultural work to support the state of Israel.

- What do you think Avodah is today?
- In Bnei Akiva we believe in the balance of Torah and Avodah. We must seriously learn Torah, but we can't forget about everything else going on in the world. Hesder is a great example of how we can try and balance the two.
- How can we do our part to be Chevrei Torah **V'Avodah**? People who care about Avodah and contributing to helping Israel and other Jews?
 - Joining the Israeli Army
 - Volunteering to do National Service (The kids might not know what Shreut Le'Umi is, give some examples: Working with the elderly, children, leading tours at Har Herzl, working with people with special needs.)
 - Saying the Tefilla L'Shlom HaMedina
 - Supporting Israel financially, sending Tzedakah to Israeli organizations
 - Visiting Israel
 - Marching in the Israeli Day Parade
 - Writing letters to soldiers

Choveret Chinuch Iyar 5778
Peula #2: Am Segula and Ohr LaGoyim
Written by Jen van Amerongen, Merakezet Chinuch BANA

Materials: Print and cut out source and handouts before Shabbat

Goal: Have the kids learn what it means to be an Am Segula, a chosen nation and why we have a big responsibility to the Torah because of it.

Trigger: Show and Tell

The week before snif, tell chanichim to bring in something they care about for show and tell. This should generate conversation about what they care about, why it is special to them, and how they take care of it because it is special to them.

Game #1: Complement WA

- Similar rules to WA. Everyone stands in a circle.
- One person sends the “WA” with their hands to someone in the circle, then that person raises their hands and says “WA”, the people to their right and left point their hands to the WAed and say “WA” then the person with the power of the WA sends it off to another person in the circle. Everyone should stay on beat and get out if they have a late reaction or make a mistake.
- In compliment WA, replace the word WA with a compliment toward the person you’re sending it to. Encourage the chanichim to use real compliments as opposed to superficial ones (like “I like your shoes”) but if they can’t be more creative than that, it’s ok.

Discussion:

- What does it feel like to get a compliment?
- Does it feel special? Why?
- Explain that Hashem chose us from all of the nations to be His people and keep His Torah.
- Ask the chanichim why they think that is such a nice compliment.
- How do they feel when they get chosen for something like team captain?
- How do we watch the Torah and show how much they care about it?

Source Learning:

<u>שמות ד:כב</u> וְאָמַרְתָּ אֶל-פַּרְעֹה כֹּה אָמַר ה' "בְּנֵי בְכֹרֵי יִשְׂרָאֵל"	<u>Shmot 4:22</u> Then you shall say to Pharaoh, 'Thus says the Hashem: "Israel is My first-born son" .
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In this pasuk from Sefer Shmot, Hashem instructs Moshe to tell Pharaoh to let the Jews go.

Hashem calls Bnei Yisrael "בני בכרי ישראל" "Israel, My first-born son".

- Ask if any of the chanichim are the oldest.
- Ask them if their parents love them more than their siblings.
- Ask the other chanichim who are not firstborns, do they think their parents love them less than their oldest sibling? (Hopefully the answer to these should be no ;)).
- What makes an oldest child different than the younger ones?
 - Ex: More responsibilities, has to be a role model for the younger ones, has to show the younger ones what to do.
- Ask them if they've ever had an experience where they helped a younger sibling or learned something from their older sibling.
- Why does Hashem call Bnei Yisrael the oldest child?
 - It's not because Hashem loves us more, but Hashem has entrusted us with a special responsibility to be an example for all of Hashem's children.

Game #2: Indian Chief

- Send one kid out of the room. Have the kids sit in a circle. Choose one child as Indian Chief, they will have to do actions and movements that the group will copy. The person who was sent out has to figure out who the Indian Chief is and has 3 tries. Indian Chief should change the motions every so often, if they don't, the kids can chant "change leader change."

Discussion:

After the game debrief the game with the group

- What is the role/job of the Indian Chief?
- Why is it challenging?

- Introduce the idea of an Ohr LaGoyim. You discussed earlier that Hashem chose Bnei Yisrael from all of the nations and gave us to Torah. We have a responsibility as the oldest child to set an example to all other people and inspire them to also want to serve Hashem. We have to be a Light for the Nations, so that they can see us, and want to do the good things we do.
- Ask the chanichim for examples of how to be an Ohr LaGoyim or if they ever did a Kiddush Hashem.

Examples can include:

- **Giving Tzedaka**, showing that as Jews we care for the needy people around us.
- **Doing Chessed**, showing that Jews care about the world around them and helping others.
- **Kibbud Av V'Em**, we have respect for our elders, parents and grandparents and get up if they need a seat.
- **We daven and learn**, even as young children, not just adults, we take religious things very seriously and we try to be quiet and respectful in shul or school.
- **V'Ahavta Lereacha Kamocha**, we treat our friends with respect, like we would want to be respected.
- **Zionism**, the State of Israel is the only democracy in the Middle East and helps so many countries all over the world from technology, to food exports, to humanitarian relief.

Additional Discussion:

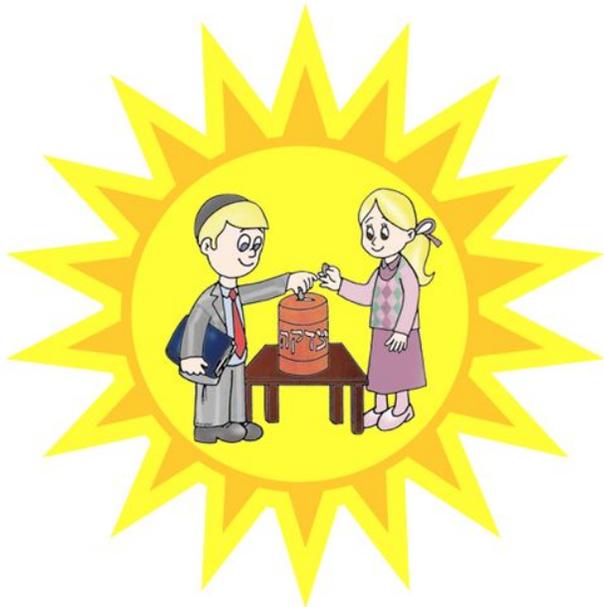
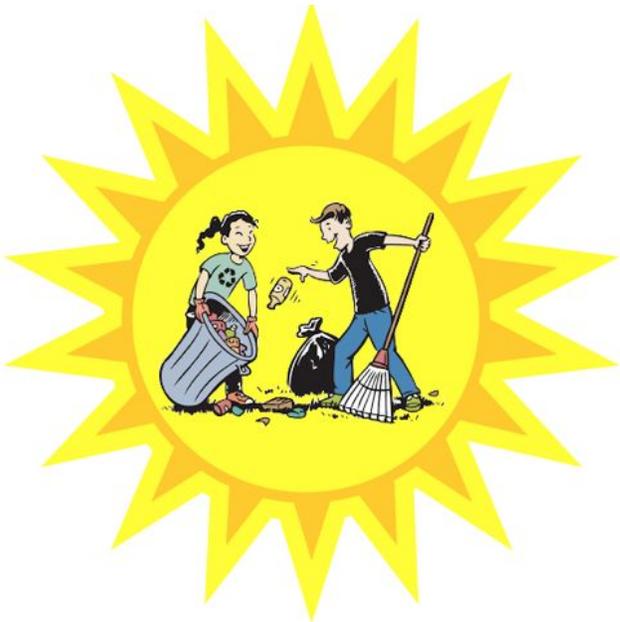
You can discuss with the chanichim how the State of Israel is an Ohr LaGoyim.

<https://www.fozmuseum.com/explore-foz/israel-light-unto-nations-70th-birthday/>

Handout:

Print out and cut out before Shabbat.

Have the chanichim take home a card as a way of reminding them how they can be an Ohr LaGoyim and show the rest of the world the beauty and light of of Hashem's Torah.



Choveret Chinuch Iyar 5778
Peula #3 Torah and Avodah
Written by Talya Saban, HA member

Materials: Lots of disposable cups for 2 games. Mesora cards cut out. Water.

Goal: Have the chanichim understand the importance of Torah and Avodah!

Station #1: Torah/Tower of Bavel

Game #1: Passing down the Torah

Teach the chanichim that the Torah has been passed down in every generation and it is what keeps our flame alive. Teach them the first mishna in Pirkei Avot about how the Torah was passed down and tell them to focus on the order.

- Cut up cards with the names of each group of the transmission and hide them around the snif area, can be done as a scavenger hunt. The first team to find all of the pieces and get in order first, wins. "Moshe, Yehoshua, Zekeinim, Neviim, Anshei Kenneset HaGedola"

"משה קיבל תורה מסיני ומסרה ליהושע, ויהושע לזקנים, וזקנים לנביאים, ונביאים מסרוה לאנשי כנסת הגדולה."

"Moses received the Torah from Sinai and gave it over to Joshua. Joshua gave it over to the Elders, the Elders to the Prophets, and the Prophets gave it over to the Men of the Great Assembly.

Transition to the idea that In Bnei Akiva we believe that everyone should learn and love Torah, and we do it in a fun way so everyone, even kids, can understand! Teach the chanichim the story of Migdal Bavel. This can be done as a skit or by storytelling.

"It only takes three hundred years before memory of the flood during Noach's time dries up. A new generation of wicked people decides to challenge Hashem. Their king, Nimrod, claims he is a god. He suggests that the people of the world unite to build a huge city where they will all live together in harmony - one language, one goal. Now, you don't just challenge Hashem

without a plan in your back pocket. On the off-chance that those old folk tales of worldwide floods are true, the first task at hand is to build a huge tower. This tower will extend up to the very heavens, higher than any flood waters can rise. Up in the tower, these rebels will battle with Hashem. Hashem is faced with a dilemma. On the one hand, Nimrod and his buddies are a bunch of trouble-makers who deserve to be destroyed. On the other hand, there is something to be said for harmony and brotherhood... you don't see cooperation like this everyday! This world doesn't need another catastrophic event. It just needs a little adjustment. Call it "Operation All Talk No Action." Up until now, mankind has always spoken only one language -- Hebrew. But what would happen if Hashem threw another 70 languages into the cholent pot! What if this bustling world of builders woke up one day in a multi-cultural society? Instead of wiping out these wicked people, Hashem confuses them! And let me tell you, without an intergalactic translator, the workplace becomes a mumbo-jumbo mess! One worker asks for a hammer and gets a brick instead! So much for urban planning! Seventy Malachim (Angels) scatter the people throughout the world. Now the seventy languages that mixed up a city of brotherhood divides mankind into seventy unique nations. They will develop cultures, laws and societies, the way it was meant to be.”¹

Game #2: Tower Game

Split the chanichim into two groups. Give both groups 50 cups. They have 3 minutes to build the tallest cup tower. Their towers will be judged on the criteria of height, stability and beauty. At the beginning they are not allowed to speak to each other, then they are allowed to speak but only in gibberish, then normally. Then after judging the towers, get the group back into a circle and ask them how they felt and their modes of behavior during each stage of the game. This group building exercise also really tests the group's ability to work together and their communication skills. When time is up the team with the best tower wins. Semel Pieces awarded accordingly.

Station #2: Avoda Bucket Brigade

Teach the chanichim about the National Water Carrier and its significance in settling the land of Israel. This can be done as a skit. Have madrichim or chanichim act as Chalitzum during the

¹ https://images.shulcloud.com/512/uploads/youth_services/Parsha_Nation/Noach/parsha-nation-noach.pdf

beginning of the State who are worried about how they can settle the south of Israel, because it is so dry and there isn't enough rain! Then Lowdermilk and Hays come and tell them about their ideas to send water from Kinneret to the South.

Chalutz #1: Hey, when are we going to start heading South to settle and build up the land there?

Chalutz #2: I'm not sure we even can, it seems hopeless. There isn't enough rain and there's no sustainable source of water, there's no way we can live there!

Chalutzim: If only there was some way to get water to the desert!

Narrator: At the same time, in the United States, there was a man named Walter C. Lowdermilk, a soil conservationist, who was working on a book called "The Land of Israel, the Promised Land."

Lowdermilk: I've got it! We can build a water system that brings water from the North of Israel all the way down to the South so that people can start to move there. The book prompted the leaders of the Jewish Agency to ask the American engineer, James Hays, to develop a plan that would utilize the Yarmouk, Jordan and Litani rivers for the benefit of the Negev.

Narrator: And that is how the National Water Carrier of Israel was invented! In 1951, Ben Gurion made the decision to begin laying the water carrier, a decision that stemmed from two main aspirations: the founding of a modern society on the foundation of advanced technology, and the desire to disperse the population all over the country, including the Negev. The laying of the water carrier began in 1953 and took 11 years to finish. The project cost 420 million Israeli lira, and more than 4000 workers took part in it." Now the Negev is filled with flourishing communities all thanks to the National Water Carrier!

“The National Water Carrier of Israel, Israel's main water line, is one of the most basic physical manifestations of the Zionist vision. The route of the water carrier, 130 kilometers long, that carries water from the north of the country to the center and the arid south, enables the founding of new towns in places where before, the difficult geographical conditions made it much harder and even impossible to do so.

Plans to use the waters of the north in order to "make the south bloom", began before the founding of the State of Israel. Walter C. Lowdermilk, the renowned soil conservationist, published a book named "The Land of Israel, the Promised Land" in 1944, in which he proposed the idea. The book prompted the leaders of the Jewish Agency to ask the American engineer, James Hays, to develop a plan that would utilize the Yarmouk, Jordan and Litani rivers for the benefit of the Negev. Hays' plan and Lowdermilk's book were used by the Zionist establishment as professional

substantiations of the claim that the future state of Israel had the capacity to absorb many immigrants, and that the Zionist vision was realistic.

In 1951, Ben Gurion made the decision to begin laying the water carrier, a decision that stemmed from two main aspirations: the founding of a modern society on the foundation of advanced technology, and the desire to disperse the population all over the country, including the Negev.

The laying of the water carrier began in 1953 and ended in 1964. The project cost 420 million Israeli lira, and more than 4000 workers took part in it.”²

Game: Tell the chanichim that we are going to make our own National Water Carrier! Split the chanichim into two groups. Each team must stand in a line with the first person holding a cup. The first person fills the cup with water and passes it down the line until it reaches the last person who then empties the cup into the bucket and runs the cup back to the first person in line to start again. The first team to fill up their bucket wins and is awarded with semel pieces.

Sikum/Discussion questions:

- What did you learn about Torah and Avodah in this snif?
- Why is Torah important to the Jewish people?
- Why is Avodah important?
- Why do we need both?
- Could we have a Medinat Yisrael without Torah? Could we have one without Avodah?

² <http://www.zionistarchives.org.il/en/Pages/Hamovill.aspx>