



Dear Youth Directors, Youth chairs, and Youth Leaders,

NCYI is excited to continue our very successful Parsha Nation Guides. I hope you're enjoying and learning from Parsha Nation as much as we are. Putting together Parsha Nation every week is indeed no easy task. It takes a lot of time and effort to ensure that each section, as well as each age group, receives the attention and dedication it deserves.

We inspire and mold future leaders. The youth leaders of Young Israel have the distinct honor and privilege to teach and develop the youth of Young Israel. Children today are constantly looking for role models and inspirations to latch on to and learn from. Whether it is actual sit down learning sessions, exciting Parsha trivia games, or even just walking down the hall to the Kiddush room, our youth look to us and watch our every move.

It's not always about the things we say, it's about the things we do. Our children hear and see everything we do whether we realize it or not. This year we are taking our Youth Services to new heights as we introduce our Leadership Training Shabbaton. This engaging, interactive shabbaton led by our Youth Services Coordinator, Sammy, will give youth leader's hands on experience and practical solutions to effectively guide your youth department.

Informal education is key. What the summer shows us as educators is that informal education can deliver better results and help increase our youth's connection to Hashem. More and more shuls are revamping their youth program to give their children a better connection to shul and to Hashem. The NCYI is here to help you reconnect with your youth departments and bring more participation.

Thank you for being a light to future generations. You are doing incredible work that should not be taken lightly. You should be proud to call yourself a Young Israel Youth Leader as you have the unique opportunity to make a real difference in so many young people's lives. Keep up the amazing work.

We are looking forward to hearing great things from everyone.

Our doors are always open.

Shana Tova.

Ari Matityahu
Assistant Director

Sammy Schaechter
Youth Services Coordinator

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Program Guide Breakdown

Theme- Each year our curriculum will focus on a theme. By centering the entire year around one overarching theme, our youth group participants will understand different characteristics and concepts that will help them achieve this lofty goal. This year's theme is Manhigut (leadership). Our goal is for our children to view themselves as leaders and to inspire them to play a leadership role every day.

Parsha Review- Each week group leaders will have the opportunity to roundup the parsha in two or three paragraphs. By giving over the parsha in a short and simple way, group participants will be able to grasp the parsha as a whole and to get them to think globally and conceptually.

Parsha Questions- No Shabbat morning group is complete without a list of parsha questions. These questions allow group participants the opportunity to win fun prizes while increasing their Torah knowledge. Questions vary from basic understanding of story line to challenging source-based material. The answers are provided as well.

Tefillah Treasure- Many youth directors have asked for help when it comes to teaching tefillah to children. This is a problem that not only shuls are dealing with. Schools, camps, and youth organizations are having trouble developing creative ideas to help children understand tefillah. Over the course of the year, this section will highlight one aspect of davening by providing both the Hebrew and English text, and one explanatory idea. The older the age group, the more we delve into the idea. This section is designed to help group participants follow the flow of tefillah while understanding what they are saying.

Group Activity- Now the fun begins! We start off with a GOAL. Each game has a purpose. The youth leaders should familiarize themselves with the goal before implementing the game.

Discussion Portion- After the game is over and the participants are settled down, the youth leaders should facilitate a discussion. The guidelines for this discussion are broken down into easy to use instructions. Youth leaders should review the discussion topics and goals before the start of morning groups.

Story- Each week we will include a story that addresses a modern day concern with lesson taken from that week's parsha.

Jewish Leader of the Week- In keeping with our theme of Manhigut, every week a different Jewish Leader from modern Jewish history will be highlighted. This will allow group participants to expand their knowledge of history and to learn how they can be a Jewish leader in today's society.

Teen Minyan Packet- This packet is filled with stories, riddles, points to ponder, and more.

Leader Tip- Each section has some great tips for leaders and how they should conduct that section.

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Shabbat Morning Groups Lesson Plan

| Time Duration | Activity | Notes |
|---------------|---|---|
| 5 min | Registration | Welcome parents and children in to the group room. |
| 10-35 min | Davening | Depending on your group size and level. |
| 5 min | Introduction to Yearly Theme (Manhigut) | Refer to Handout |
| 5 min | Parsha Review | Prep participants for parsha questions. |
| 10 min | Parsha Questions | Prizes and awards should also be given out if participants answer correctly |
| 2 min | Understanding the Goal | Leaders should start prepping for Shabbat activity |
| 30 min | Activities | Your choice of two games to play |
| 10 min | Follow Up Discussion | Refer to materials |
| 10 min | Parsha Song | This is for younger groups only. |

| | | |
|--------------------|--|---|
| 20 min | Free Game Play | Groups can break for free game play or continue their own programing. |
| 5 min | Story | Assemble in a circle and have participants read sections of the story out loud. |
| 5-10 min | Discussion | Refer to handout |
| 4 min | Jewish Leader of the Week | Refer to handout |
| 4 min | Tefillah Treasures | Refer to Handout |
| 5 min | Parent Pick up/Dismissal | Parents pick up their children. |
| Total Time: | 2 hours & 40 min of programing! | |



On the first of Shevat (thirty-seven days before his passing), Moshe begins his review of the Torah to Bnei Yisrael, going over all the events that happened and the laws that were given over the forty-year journey from Mitzrayim to Har Sinai and eventually into Israel, scolding Bnei Yisrael for their mistakes and immoralities, and commanding them to keep the Torah and follow all the mitzvot in the land that Hashem is giving them as an eternal inheritance, that Bnei Yisrael will receive and enter after Moshe passes away.

Moshe speaks about when he appointed judges and officers to help him ease his load of answering questions and teaching Torah to Bnei Yisrael; the journey from Har Sinai through the desert; sending spies and Bnei Yisrael's ensuing scorning of the Israel, so that Hashem declared that the entire

generation of Yetziat Mitzrayim would die out in the desert. Moshe also reminds them all that Hashem also punished him, not allowing Moshe to enter the land of Israel.

Moshe also describes some more recent events such as Moav and Ammon refusing Bnei Yisrael to pass through their countries; the wars against the Emorim kings Sichon and Og, and the settlement of their lands by the shvatim of Reuven, Gad, and half of the Menashe; and Moshe's message to Yehoshua who will be taking Bnei Yisrael into the Land of Israel and lead them in the battles to conquer it.

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Questions

1. What are devarim?
2. Whose words make up almost the entire sefer devarim?
3. Why did Moshe gather all the Bnei Yisrael?
4. What is Chumash Devarim referred to as and why?
5. What are some of the aveirot that Moshe reminds them of?
6. Which two meraglim (spies) didn't speak lashon hara on Eretz Yisreal?
7. Although it seems that the Bnei Yisrael did so many aveirot, how many did they really do in forty years?
8. What berachah (blessing) did Moshe give the Bnei Yisrael in this Parsha?
9. HaShem allowed Bnei Yisrael to take possession of the land of Canaan from the nations who inhabited it. How many nations inhabited it?
10. What is the special name of the Shabbat before Tisha b'Av?

Answers

1. Words
2. Moshe Rabbeinu
3. To give them mussar before he dies
4. Mishneh Torah, because the word mishneh means to repeat and relearn. The information contained in Sefer Devarim is the essence of all the Chamishe Chumshei Torah
5. Complaining about the mun, the rebellion of Korach, sending the meraglim, and worshipping the egel hazahav
6. Yohoshua and Kalev
7. Ten
8. That they should be a thousand times as many as they are
9. Seven (their names are Canaani, Chiti, Emori, Prizi, Yevusi, Girgashi, and Chivi)
10. Shabbat Chazon

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GOAL: To teach the kids that it's ok to ask other people for help.

ACTIVITY: "Help!"

Split the kids into teams. Each team needs to act out a scene where they are in need of help, but without talking. They keep going until someone who's not acting jumps in and does what they need. If they're wrong, the actors just nervously shake their heads and keep acting until someone else jumps in. Scenes can include: in a boat with no paddle, taking a test but no one brought a pen, doing construction but the scaffolding is falling, etc.

"Everyone Up!"

Have the entire group sit in a circle and send one person outside. The person outside must get everyone to stand up, but the group will only stand once they hear the specific code. Decide together what the "magic word/phrase" will be in order to get everyone to stand. You can do it a few different times using funny

phrases or that the person in the middle must to a certain action. The last time you do it, the magic phrase should be plain and simple asking someone for help. There are no rules that you're not allowed to ask someone in the circle to help you out. They will probably try anything and everything to get everyone to stand including yelling, pulling kids, etc. But only when they just ask for help will everyone stand.

DISCUSSION: We don't have to be embarrassed to ask for help. In this week's Parsha Moshe talks about how he asked for help when leading and organizing Bnei Yisrael became too much for him to do alone. So too, we should feel comfortable asking, when there's something we need help in or don't understand. Everyone in this world needs help with something. Think about it- no one MAKES their own food from the ground up, no one MAKES their clothes or their cars, every little thing requires other people's help.

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Before you read: We don't have to be embarrassed to ask for help. In this week's parsha (Devarim 1:9-13) Moshe mentions how he'd asked for help when leading and organizing the nation had become too much for him to do alone. So too, we should feel comfortable asking, when there's something we need help in or don't understand.

DRAWING CONCLUSIONS

Judy walked with a happy spring in her step to her camp's beginner's art class. It would be so interesting to finally learn how to paint and draw. Since she was new to this camp, she wasn't sure which room to go to, but when she saw a room set up with artist's easels, she knew she'd made it to the right place.

Most of the kids had already arrived and the class was just about to start, but fortunately there was one easel left for her, complete with its own kit of various pads of paper and other art supplies.

"Okay, everyone," the instructor said with a friendly smile, "each of you now take the pad of newsprint paper and place it on your easel, so we can begin our first drawing exercise."

Judy was sure the instructor was going to tell them which of the several pads of paper in front of each of them was the 'newsprint' one - but she didn't. She was about to ask, but then stopped herself, feeling embarrassed, especially since all the other kids just seemed to somehow know.

Cranking her head to the side, Judy peeked at the kid next to her, whom she sort of recognized from her bunk, and then took the pad of paper that looked most like the one that kid had taken.

"Next, everybody take the piece of soft charcoal from your tray and we'll begin," the instructor went on.

Now Judy was really stumped. Charcoal? Were they about to make a barbecue or something? She was about to laugh, assuming the instructor had made a joke, but looked around and saw that no one else in the class was laughing. Rather, they all had picked up one of the little black sticks from their drawing kits. She looked at the sticks in her kit. They did sort of look like charcoal and made her fingers black when she touched them. But which one was the 'soft' one? They all seemed pretty hard to her. Feeling frustrated, but too embarrassed to ask, Judy picked up one of the little sticks too.

But things only got more frustrating, when the instructor gave more instructions, which everyone - except for Judy - seemed to be able to follow easily. At one point, when the instructor told them to use their 'gum' erasers, Judy had almost pulled the bubblegum she'd been chewing out of her mouth and was only saved at the last moment when she noticed the kid next to her pick up a square rubbery block.

Although the art class was only 45 minutes, it felt like hours to Judy and when it finally ended, she was so frustrated that she wasn't sure whether she felt more like laughing or crying.

"So what did you think of the class?" asked a friendly voice behind her. Judy looked up to see the kid from her bunk.

"It was okay, I guess," Judy said with a shrug. "But I wish the instructor would have explained more what she was talking about. You know, this was supposed to be a 'beginner's' art class, after all."

The kid gave Judy a funny look. "Um, did you say 'beginner's' class?"

"Yeah," she pulled the schedule sheet out of her pocket. "Beginner's art class, studio room 'A'."

"But this is studio room 'B' and the *advanced* art class," the kid exclaimed. "Studio 'A' is the next room. We'd all taken that class *last* summer - that's when we learned what all that stuff was and how to use them. No wonder it was so frustrating for you. But why didn't you just ask someone - me, or the instructor - for help, when you didn't understand what was going on? For sure, we'd have figured out which class you were really supposed to be in."

Judy nodded with an embarrassed grin. It certainly would have made more sense than just standing around and 'drawing' blanks.

Discussion Questions:

Q. How did Judy feel about asking for help when she hadn't understood, at first?

A. She was embarrassed to ask, because she didn't want to seem dumb.

Q. How did she feel in the end?

A. She felt even more silly for not asking and she wished that she had

David Ben Gurion

(October 16, 1886- December 1, 1973)

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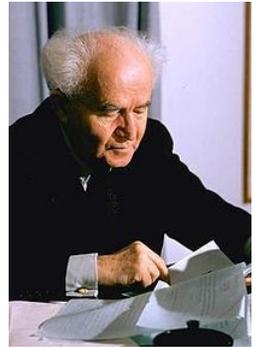
David Ben Gurion was born in Plonsk, Poland in 1886 and went to a Hebrew school started by his father, a passionate Zionist. In his mid-teens, Ben Gurion led a Zionist youth group, "Ezra," whose members spoke only Hebrew among themselves. At the age of 18 he became a teacher in a Warsaw Jewish school and joined the Socialist-Zionist group "Poalei Zion".

Ben Gurion's passion for Zionism, which began early in life, led him to become a major Zionist leader and Executive Head of the World Zionist Organization in 1946. On May 14th 1948, he formally declared the establishment of the State of Israel, and was the first to sign the Israeli Declaration of Independence, which he helped write. Ben Gurion led Israel during the 1948 Arab–Israeli War, and united the various Jewish soldiers into the Israel Defense Forces (IDF). Afterwards, he became known as "Israel's founding father".

Since he was the one to lead the way to establish the State of Israel in May 1948, Ben Gurion became Prime Minister and Defense Minister. He was in charge of many national projects trying to develop the country and population as fast as possible.

In 1953, Ben Gurion left the government and retired to Kibbutz Sde Boker in the Negev. He came back in to politics, after the Knesset elections in 1955, taking the position of Defense Minister and later Prime Minister.

In June 1970, Ben Gurion retired from politics and returned to Sde Boker where he passed away in 1973. After he passed away, Ben Gurion was named one of Time magazine's 100 Most Important People of the 20th century.

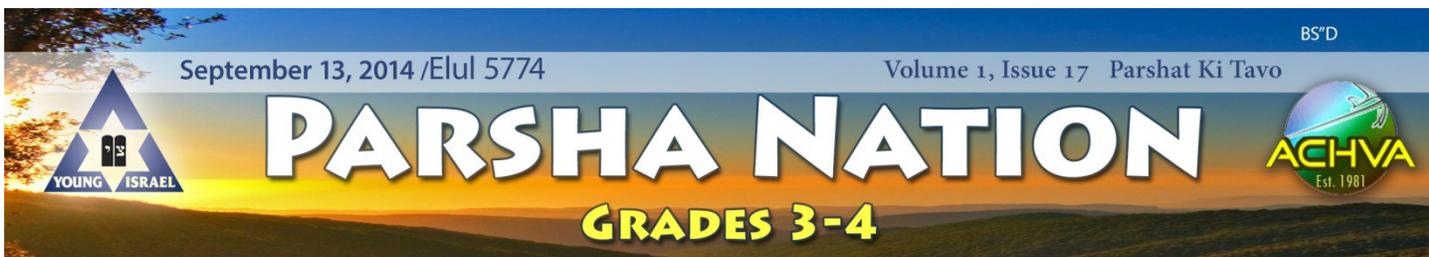


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In the last paragraph of Shemoneh Esrei, *Elokai Netzor* speaks about avoiding lashon hara and asking Hashem for help in order to do so. Lashon Hara is one of the most difficult things to hold back from since we all love talking about other people- whether good or bad. It happens every single day, numerous times a day, and we always need to try our best to be conscious of the way we speak.

After saying all of Shemoneh Esrei and talking to Hashem in the best way possible following the words that our Rabbis gave us, we get to the last paragraph. Before we finish our Shemoneh Esrei and go into “the real world” of normal interactions with people, we ask Hashem for help to give us the strength to avoid speaking badly about anyone. While talking to Hashem it’s very easy to do that since we are reading the set words our Rabbis gave us. But once we finish doing that and need to use our own words, we often make mistakes and say things we shouldn’t. We ask Hashem right before we finish Shemoneh Esrei to help us and give us the strength to only say good things about people and just like we spoke beautifully while speaking to Hashem, we should also do that when speaking to people as well.



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Moshe speaks about when he appointed judges and officers to help him ease his load of answering questions and teaching Torah to Bnei Yisrael; the journey from Har Sinai through the desert; sending spies and Bnei Yisrael's ensuing scorning of the Israel, so that Hashem declared that the entire generation of Yetziat Mitzrayim would die out in the desert. Moshe also reminds them all that Hashem also punished him, not allowing Moshe to enter the land of Israel.

Moshe also describes some more recent events such as Moav and Ammon refusing Bnei Yisrael to pass through their countries; the wars against the Emorim kings Sichon and Og, and the settlement of their lands by the shvatim of Reuven, Gad, and half of the Menashe; and Moshe's message to Yehoshua who will be taking Bnei Yisrael into the Land of Israel and lead them in the battles to conquer it.

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4. What is Chumash Devarim referred to as and why?
5. What are some of the aveirot that Moshe reminds them of?
6. Which two meraglim (spies) didn't speak lashon hara on Eretz Yisreal?
7. Is a shofet (judge) allowed to make a poor man win in order to help him?
8. Although it seems that the Bnei Yisrael did so many aveirot, how many did they really do in forty years?
9. What berachah (blessing) did Moshe give the Bnei Yisrael in this Parsha?
10. What was different about the three nations Edom, Amon, and Moav from all the other nations of Canaan?
11. Who do Amon and Moav come from?
12. Which shevatim settled in these lands east of the Yarden?
13. Why did those particular shevatim settle there?
14. HaShem allowed Bnei Yisrael to take possession of the land of Canaan from the nations who inhabited it. How many nations inhabited it?
15. What is the special name of the Shabbat before Tisha b'Av?

Answers

1. Words
2. Moshe Rabbeinu
3. To give them mussar before he dies
4. Mishneh Torah, because the word mishneh means to repeat and relearn. The information contained in Sefer Devarim is the essence of all the Chamishe Chumshei Torah
5. Complaining about the mun, the rebellion of Korach, sending the meraglim, and worshipping the egel hazahav
6. Yohoshua and Kaleb
7. NO! He must judge what is the truth
8. Ten
9. That they should be a thousand times as many as they are
10. We are not allowed to fight with them in order to get their land until Moshiach comes
11. Lot
12. Reuven, Gad, and half of Menashe

13. The land was ideal for cattle grazing
14. Seven (their names are Canaani, Chiti, Emori, Prizi, Yevusi, Girgashi, and Chivi)
15. Shabbat Chazon

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GOAL: To learn about what kind of characteristics our leaders should have and not to judge people too quickly.

ACTIVITY: “Drama Telephone”

Three kids leave the room. One comes back in, and someone designated by the group acts out a scenario for them, for example washing an elephant. Then the next kid comes in, and the first kid has to act out whatever he saw. By the time the third kid acts out what he saw, the action will likely have morphed from washing an elephant into doing a disco dance into swatting at flies. The more complex the original scenario, the more open it is to misinterpretation and the funnier it can be.

DISCUSSION: In this week's Parsha, Moshe speaks about picking judges based on very specific requirements. What kind of requirements do you think they needed to be a leader of the Jews? Can we really get to know a person from just looking at their picture and list of their characteristics? How long do you need to know a person until you really get to know who they are?

Moshe says he instructed the judges and said to them: שְׁמַע בֵּין אֶחָיִכֶם

וְהִדְבַר אֲשֶׁר יִקְשֶׁה מִכֶּם תִּקְרְבוּן אֵלַי וְשָׁמַעְתִּיו...וְשִׁפְטֶתֶם צְדָקָה : “listen among your brethren and judge righteously...any matter that is too difficult for you, you shall bring to me and I shall hear it. (Deut. 1,16-17) Moshe does not say I will judge it but I will hear it. He teaches here a very important principle. Before you can judge someone you must listen attentively and hear what he has to say. Only then can you judge righteously.

Often we see something in our friends or neighbors, or perhaps, something in Shul that we dislike. We immediately jump to conclusions and condemn the person. What Moshe is teaching us is that we must not judge a person’s actions before we listen to him and hear how he explains what he did.

If we follow this wise directive of Moshe we can avoid many arguments and many break-ups in friendships. We must learn to listen and then judge.

We often misinterpret people's intentions and falsely accuse them of things they didn't really mean. Be careful before you judge people and speak badly of them.

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Most of the kids had already arrived and the class was just about to start, but fortunately there was one easel left for her, complete with its own kit of various pads of paper and other art supplies.

"Okay, everyone," the instructor said with a friendly smile, "each of you now take the pad of newsprint paper and place it on your easel, so we can begin our first drawing exercise."

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Although the art class was only 45 minutes, it felt like hours to Judy and when it finally ended, she was so frustrated that she wasn't sure whether she felt more like laughing or crying.

"So what did you think of the class?" asked a friendly voice behind her. Judy looked up to see the kid from her bunk.

"It was okay, I guess," Judy said with a shrug. "But I wish the instructor would have explained more what she was talking about. You know, this was supposed to be a 'beginner's' art class, after all."

The kid gave Judy a funny look. "Um, did you say 'beginner's' class?"

"Yeah," she pulled the schedule sheet out of her pocket. "Beginner's art class, studio room 'A'."

"But this is studio room 'B' and the *advanced* art class," the kid exclaimed. "Studio 'A' is the next room. We'd all taken that class *last* summer - that's when we learned what all that stuff was and how to use them. No wonder it was so frustrating for you. But why didn't you

just ask someone - me, or the instructor - for help, when you didn't understand what was going on? For sure, we'd have figured out which class you were really supposed to be in."

Judy nodded with an embarrassed grin. It certainly would have made more sense than just standing around and 'drawing' blanks.

Discussion Questions:

Q. What life-lesson do you think Judy learned that day?

A. Even though she needed help, she was embarrassed to ask for it and was very frustrated. If there's something we don't understand or feel we can't do, there's no reason not to ask for help.

Q. Why do you think she was embarrassed to ask?

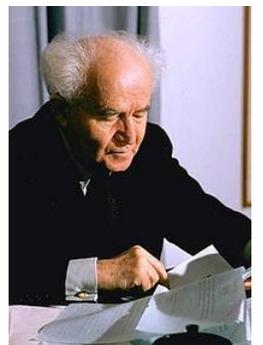
A. A person can feel as if it's somehow 'bad' or 'wrong' not be able to do, or not understand, something. But that's not so. There are things we all don't understand, or can't do. The only way to grow is to ask.

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Since he was the one to lead the way to establish the State of Israel in May 1948, Ben Gurion became Prime Minister and Defense Minister. He was in charge of many national projects trying to develop the country and population as fast as possible. Some of his projects included "Operation Magic Carpet," the airlift of Jews from Arab countries, the construction of the national water carrier, rural development projects and the establishment of new towns and cities. In particular, he called for founding settlements in farther areas, especially in the Negev.

In 1953, Ben Gurion left the government and retired to Kibbutz Sde Boker in the Negev. He came back in to politics, after the Knesset elections in 1955, taking the position of Defense Minister and later Prime Minister.

In June 1970, Ben Gurion retired from politics and returned to Sde Boker where he passed away in 1973. After he passed away, Ben Gurion was named one of Time magazine's 100 Most Important People of the 20th century.

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In the last paragraph of Shemoneh Esrei, *Elokai Netzor* speaks about

avoiding lashon hara and asking Hashem for help in order to do so. Lashon Hara is one of the most difficult things to hold back from since we all love talking about other people- whether good or bad. It happens every single day, numerous times a day, and we always need to try our best to be conscious of the way we speak.

After saying all of Shemoneh Esrei and talking to Hashem in the best way possible following the words that our Rabbis gave us, we get to the last paragraph. Before we finish our Shemoneh Esrei and go into “the real world” of normal interactions with people, we ask Hashem for help to give us the strength to avoid speaking badly about anyone. While talking to Hashem it’s very easy to do that since we are reading the set words our Rabbis gave us. But once we finish doing that and need to use our own words, we often make mistakes and say things we shouldn’t. We ask Hashem right before we finish Shemoneh Esrei to help us and give us the strength to only say good things about people and just like we spoke beautifully while speaking to Hashem, we should also do that when speaking to people as well.

The Gemara (Bava Batra 165a) teaches, “Everybody violates *avak lashon hara*, the ‘dust’ of lashon hara,” which is lashon hara in its most subtle form. Because the urge to speak *lashon hara* is so strong, a special prayer to avoid it, *netzor lishnoi me’ra*, is said. But why is a prayer to avoid *mirmah*, speaking badly, included? Rav Schwab says that avoiding *lashon hara* can lead to *mirmah*, speaking badly when, trying to hide the details of something offensive that was said about someone else, a person might make up something and tell an lie—a *mirmah*. Therefore, we ask Hashem with a prayer to help us avoid these situations where we may be tempted to be dishonest and tell a lie, no matter how honorable the purpose is.



On the first of Shevat (thirty-seven days before his passing), Moshe begins his review of the Torah to Bnei Yisrael, going over all the events that happened and the laws that were given over the forty-year journey from Mitzrayim to Har Sinai and eventually into Israel, scolding Bnei Yisrael for their mistakes and immoralities, and commanding them to keep the Torah and follow all the mitzvot in the land that Hashem is giving them as an eternal inheritance, that Bnei Yisrael will receive and enter after Moshe passes away.

Moshe speaks about when he appointed judges and officers to help him ease his load of answering questions and teaching Torah to Bnei Yisrael; the journey from Har Sinai through the desert; sending spies and Bnei Yisrael's ensuing scorning of the Israel, so that Hashem declared that the entire generation of Yetziat Mitzrayim would die out in the desert. Moshe also reminds them all that Hashem also punished him, not allowing Moshe to enter the land of Israel.

Moshe also describes some more recent events such as Moav and Ammon refusing Bnei Yisrael to pass through their countries; the wars against the Emorim kings Sichon and Og, and the settlement of their lands by the shvatim of Reuven, Gad, and half of the Menashe; and Moshe's message to Yehoshua who will be taking Bnei Yisrael into the Land of Israel and lead them in the battles to conquer it.

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Questions

1. What are devarim?
2. Whose words make up almost the entire sefer devarim?
3. On what day of which month did Moshe say these words?
4. Why did Moshe gather all the Bnei Yisrael?
5. What is Chumash Devarim referred to as and why?
6. What are some of the aveirot that Moshe reminds them of?
7. Which two meraglim (spies) didn't speak lashon hara on Eretz Yisreal?
8. Is a shofet (judge) allowed to make a poor man win in order to help him?
9. Although it seems that the Bnei Yisrael did so many aveirot, how many did they really do in forty years?
10. What berachah (blessing) did Moshe give the Bnei Yisrael in this Parsha?
11. How numerous were Bnei Yisrael at this time, i.e. what, in nature, did Moshe say Bnei Yisrael were as numerous as?
12. What was different about the three nations Edom, Amon, and Moav from all the other nations of Canaan?
13. Who do Amon and Moav come from?
14. Bnei Yisrael needed to go through the land of the Amorites and the Bashan, which are east of the Yarden, in order to eventually cross over the river and inherit the land west of the Yarden that HaShem promised to them. The king of each land denied their passage. What were the names of these two kings?
15. What did the kings do instead of helping them?
16. What was their punishment for waging war against Bnei Yisrael?
17. Which shevatim settled in these lands east of the Yarden?

18. Why did those particular shevatim settle there?
19. HaShem allowed Bnei Yisrael to take possession of the land of Canaan from the nations who inhabited it. How many nations inhabited it?
20. What is the special name of this Shabbos?

Answers

1. Words
2. Moshe Rabbeinu
3. Rosh Chodesh Shevat, the eleventh month
4. To give them mussar before he dies
5. Mishneh Torah, because the word mishneh means to repeat and relearn. The information contained in Sefer Devarim is the essence of all the Chamishe Chumshei Torah
6. Complaining about the mun, the rebellion of Korach, sending the meraglim, and worshipping the egel hazahav
7. Yohoshua and Kalev
8. NO! He must judge what is the truth
9. Ten
10. That they should be a thousand times as many as they are
11. They were as numerous as the stars
12. We are not allowed to fight with them in order to get their land until Moshiach comes
13. Lot
14. Sichon Melech HaEmori and Og Melech HaBashan
15. They waged war against them
16. HaShem allowed Bnei Yisrael to possess their lands
17. Reuven, Gad, and half of Menashe
18. The land was ideal for cattle grazing
19. Seven (their names are Canaani, Chiti, Emori, Prizi, Yevusi, Girgashi, and Chivi)
20. Shabbat Chazon

T I S F J U D G E S
 E A D R J S P I E S
 I N I C E T Q K P N
 M I A X M C L I A V
 I S A T I A I N A A
 T R X D R M D F T O
 A A K F A M M P F M
 V H I U V O B S N O
 H H B E E N Y O F A
 S U N B D S T P X D

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GOAL: To learn about what kind of characteristics our leaders should have and not to judge people too quickly.

ACTIVITY: “Choosing Judges”

Explain that you are thinking of leaving, and a new group leader is going to be appointed to lead the group. These are pictures of them with descriptions, and the kids can choose who they would like to be their new group leader. Ask them for what kind of person they would want. We would want someone who is nice. And fair. And smart. As they mention each trait they want or don't want, eliminate or nominate the different candidates. You can do this by giving each kid one picture and having them sit or stand depending on how their character matches up with the traits listed so far. Eventually, there will be only one or two candidates left. Have the kids rank characteristics of people that they believe are important to them. Try to come up with a top ten list and discuss what makes one characteristic more important than another. What if you have the most important one but nothing else? Is it better to have a little of each or a lot of one?

DISCUSSION: In this week's Parsha, Moshe speaks about picking judges based on very specific requirements. What kind of requirements do you think they needed to be a leader of the Jews? Can we really get to know a person from just looking at their picture and list of their characteristics? How long do you need to know a person until you really get to know who they are?

Moshe says he instructed the judges and said to them: שְׁמַע בֵּין אֶחָיִכֶם

וְהִדְבַר אֲשֶׁר יִקְשֶׁה מִכֶּם תִּקְרְבוּן אֵלַי וְשָׁמַעְתִּיו...וּשְׁפַטְתֶּם צְדָקָה
 “listen among your brethren and judge righteously...any matter that is too difficult for you, you shall bring to me and I shall hear it.
 (Deut. 1,16-17) Moshe does not say I will judge it but I will hear it. He teaches here a very

important principle. Before you can judge someone you must listen attentively and hear what he has to say. Only then can you judge righteously.

Often we see something in our friends or neighbors, or perhaps, something in Shul that we dislike. We immediately jump to conclusions and condemn the person. What Moshe is teaching us is that we must not judge a person's actions before we listen to him and hear how he explains what he did.