



PARSHA NATION



GRADES K-2

Parsha Overview

This week, we once again start the Torah from the beginning. The Torah begins with the creation of the world. God created the world in six days.

On the first day God created light and darkness.

On the second day He created the heavens and the earth.

On the third day God created the dry land and the trees and plants.

On the fourth day He created the sun, moon and stars.

On the fifth day He created fish and birds.

On the sixth day He created all the other animals and people.

On the seventh day God rested. He also established that every seventh day should be a day of rest. This is why we are commanded to rest on Shabbat.

The first two people in the world were Adam and Eve. They lived in a place called the Garden of Eden. There were many beautiful trees with delicious fruits in the garden. God told Adam that they were allowed to eat all the fruits of the garden except for the fruits that grew on a tree called "the Tree of Knowledge." Adam and Eve did not listen to God and ate from the tree. God punished them and sent them away from the garden.

Eve gave birth to twin boys named Cain and Abel. Cain became a farmer, and Abel was a shepherd. They both brought sacrifice to God. Abel gave his best animals to show how much he loved and appreciated God. Cain on the other hand only gave his plants that weren't so great. God accepted Abel's sacrifice but not Cain. This made Cain very angry at Abel, as he was the one who thought of the idea to bring sacrifices first. They got into a fight and Abel was killed. God punished Cain and told him that for the rest of his life he would have to wander from place to place.

As time wore on, people started to forget about God, and worship idols. They were also mean to each other, would hurt each other and would steal from one another. This made God very angry. God warned the people that if they don't change their ways He was going to destroy them. There was only one righteous person. His name was Noah. We will talk more about him in next week's parsha.

Parsha Questions

1. How many days did it take God to create the world? [6]
2. What did God do on the seventh day? [He rested]
3. Where were Adam and Eve living at first? [The Garden of Eden]
4. Why were they driven out from the garden? [They ate from the tree of knowledge?]
5. Who ate from the tree first? [Eve]
6. Who tricked Eve into eating from the tree? [The snake]
7. Who were the first two people bring sacrifices to God? [Cain and Abel]
8. Which sacrifice did God accept? [Abel's]
9. How did that make Cain feel? [Angry]
10. What punishment did Cain receive? [He had to wander from place to place]
11. When all the people forgot about God who was the one righteous person? [Noah]

Focus of the Month: Kindness

Note to leaders: The focus for this month will be *chesed*, kindness. Besides for being an essential topic for children to learn about, it will also tie into a lot of the Parsha themes that we will discuss in the coming weeks. We can learn what **not** to do from the generation of the flood and what **to** do for our forefather Abraham.

This week we will discuss why kindness is so important and in the coming weeks will discuss how to be kind and ways to motivate ourselves to be more kind.

Week 1

We learned how the people started being mean to each other in the end of this week's parsha. God told them that He was going to destroy them if they didn't change their way. This teaches us how important being kind is.

Discussion Questions

1. Why is it so important to be kind?
2. How do we gain when we are kind to others?

Note to Leaders: Discuss with the children how when everybody is nice to each other everybody wins. When we help each other, we can accomplish much more than when we are mean to each other. Also being kind makes us happier. When we help other people it makes us feel good, and helps us become better people.

Games

Drop the ball

What you will Need: A small ball

What to do: Form a circle with enough chairs for all the children minus 1. Everyone is seated in a circle. One person stands in the middle of the circle, holding the ball.

The person in the middle (with the ball) begins by walking around inside the circle. Then, they take the hand of someone else and lead them around. The second person then takes the hand of a third person and so on. This continues until the person with the ball decides to drop it. At that point everyone runs to a seat.

The person left without a seat, picks up the ball and the game begins again.

Eve and the Tree of Knowledge

Introduction: In this week's parsha, God told Adam that they were allowed to eat all the fruits of the garden, except for the fruits that grew on a tree called "the Tree of Knowledge." He warned Adam that if they ate from the tree, then they would die. Adam wanted to be extra careful about this commandment so he told Eve that they were not even allowed to touch the tree. However, the evil and cunning snake tricked Eve by pushing her into the tree. When she did not die, he told her that just like nothing happened when she touched the tree, nothing would happen if she ate the fruit as well. This is what led to her eating from the tree as well. In this game everyone will have to try not to touch the "Tree of Knowledge."

What to do: Get everyone in the group to make a circle and hold hands. In the middle, place the "Tree of Knowledge." (a chair or similar object).

The concept is simple - if you touch the "tree," you're out. It doesn't take long before one side of the circle will try and pull the other side of the circle onto the "tree."

Gradually as people are eliminated, the circle will get smaller and smaller. The last person standing is the winner!

Story

Forty-Three Rubles

By Hershel Finman

When Chassidic master Rabbi Zvi Elimelech Spira (known as the "Bnei Yissaschar" after the book he authored by that name) was ten years old, his father took a position as a teacher in a distant town. Zvi Elimelech's father spent the duration of the winter in a Jewish-owned inn. In those days it was normal for a teacher not to see his family from October to April.

That winter was particularly bitter. Snowstorms lasted for a week. During one such storm, a knock was heard at the door. The innkeeper opened the door and found three half frozen Polish peasants requesting a place to stay. He inquired of their ability to pay and found that their combined funds were not enough for even one night's stay. The innkeeper closed the door on them. The teacher was shocked. When he complained to the innkeeper, the innkeeper merely shrugged and responded, "Do you want to undertake their expenses?" Much to the innkeeper's surprise, the teacher agreed.

The peasants thanked their benefactor and proceeded to enjoy themselves at his expense. That storm was particularly brutal and the peasants remained in the inn for two weeks. After the snow cleared enough for passage, they thanked the teacher profusely and left.

Passover approached and the Bnei Yissaschar's father went to settle his account. The innkeeper figured he owed the teacher 40 rubles for teaching his children, but the teacher owed him 43 rubles for taking in the peasants. The innkeeper wished him a Happy Passover and said he could bring the three rubles upon his return after the festival.

The teacher did not know what to say. He bid his employer farewell and left. He traveled to his village, but could not bring himself to go home. He stopped into one of the local synagogues, opened a tome of the Talmud and immersed himself in study. In the meantime, his son heard that his father was in town and went looking for him. He found his father in the *shul*.

Young Zvi Elimelech ran to his father and with great emotion begged his father to come home. He wanted to show his father his new Passover shoes and clothes and all the other things mommy had bought (on credit). This made the father only feel worse. As they walked home a chariot came rumbling through the streets. The streets of that hamlet were very narrow and pedestrians were forced into alleyways to avoid being trampled. As the coach passed by the two, it hit a bump and a parcel fell off the back.

The Bnei Yissaschar's father picked it up and began running after the coach, but was unable to get the coachman's attention. The coach turned a corner and disappeared. The Bnei Yissaschar's father, seeing no distinguishing marks on the bag (according to Torah law, in such a situation it may be presumed that the owner would relinquish all hope of its recovery, and the lost object may be kept by the finder), and realizing that there was no possible way for him to locate the owner, opened the parcel. Inside were exactly 43 rubles.

The night of the seder, the Bnei Yissaschar was given the job to open the door for Elijah the Prophet. When he opened the door, he called to his father, "Father, the coachman is here!" There was no one there. The Bnei Yissaschar's father pulled the boy aside and told him that he must promise never to tell anyone this story until the very last day of his life.

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Halacha of the week

Laws of Muktzah

There are certain things that are not allowed to be moved on Shabbat. These things are called *muktzah*. Anything that is used to do an act that is prohibited on Shabbat is a *muktzah* item. Some examples of muktzah are:

1. A pen
2. A cellphone
3. An electronic toy
4. A car
5. A rock
6. A stick
7. Money

Riddle of the Week

What date in the hebrew calendar did was the first day of creation?

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On the seventh day God rested. He also established that every seventh day should be a day of rest. This is why we are commanded to rest on Shabbat.

The first two people in the world were Adam and Eve. They lived in a place called the Garden of Eden. There were many beautiful tree with delicious fruits in the garden. God told Adam that they were allowed to eat all the fruits of the garden except for the fruits that grew on a tree called "the Tree of Knowledge." Adam and Eve did not listen to God and ate from the tree. God punished them and sent them away from the garden.

Eve gave birth to twin boys named Cain and Abel. Cain became a farmer, and Abel was a shepherd. They both brought sacrifice to God. Abel gave his best animals to show how much he loved and appreciated God. Cain on the other hand only gave his plants that weren't so great. God accepted Abel's sacrifice but not Cain. This made Cain very angry at Abel, as he was the one who thought of the idea to bring sacrifices first. They got into a fight and Abel was killed. God punished Cain and told him that for the rest of his life he would have to wander from place to place.

As time wore on, people started to forget about God, and worship idols. They were also mean to each other, would hurt each other and would steal from one another. This made God very angry. God warned the people that if they don't change their ways He was going to destroy them. There was only one righteous person. His name was Noah. We will talk more about him in next week's parsha.

Parsha Questions

1. How many days did it take God to create the world? [6]
2. What did God do on the seventh day? [He rested]
3. What mitzvah do we have as a result of this? [Shabbat]
4. Where were Adam and Eve living at first? [The Garden of Eden]
5. Why were they driven out from the garden? [They ate from the tree of knowledge?]
6. What other punishment did they receive? [They would not live forever]
7. Who ate from the tree first? [Eve]
8. Who tricked Eve into eating from the tree? [The snake]
9. Who were the first two people bring sacrifices to God? [Cain and Abel]
10. What was the difference between the two sacrifices? [Abel brought his best animals, while Cain brought his worst plants]
11. Why was Cain mad at Abel? [God accepted Abel's sacrifice and not his]
12. How did that make Cain feel? [Angry]
13. What punishment did Cain receive? [He had to wander from place to place]
14. When all the people forgot about God who was the one righteous person? [Noah]

Focus of the Month: Kindness

Note to leaders: The focus for this month will be *chesed*, kindness. Besides for being an essential topic for children to learn about, it will also tie into a lot of the Parsha themes that we will discuss in the coming weeks. We can learn what **not** to do from the generation of the flood and what **to** do for our forefather Abraham.

This week we will discuss why kindness is so important and in the coming weeks will discuss how to be kind and ways to motivate ourselves to be more kind.

Week 1

In this week's Parsha man was created. The Torah tells us that people were created *b'tzelem elokim*, in the image of God. This does not mean that we actually look like God, because God does not have a body that we can look like. Rather, it means that we have the ability to act like God. Just like God gives the world everything it needs, we, too, can help people get the things that they need, by doing acts of kindness.

Discussion Questions

1. Why is it important to be kind?
2. How does being kind help not only the recipient, but the giver as well?

Note to leaders: Discuss with the children that when we are kind to others, everybody gains. Instead of everyone just looking out for themselves, each person has a whole group of people looking out for their good. When we pool our resources, we can live much more effective lives. Furthermore when we become giving people we will be happier and feel closer to all the people we help. Our communities will grow stronger and better. Perhaps it is for this reason that when people started being mean to each other, God told them that if they don't change their ways he was going to destroy the world.

Games

Eve and the Tree of Knowledge

Introduction: In this week's parsha, God told Adam that they were allowed to eat all the fruits of the garden, except for the fruits that grew on a tree called "the Tree of Knowledge." He warned Adam that if they ate from the tree, then they would die. Adam wanted to be extra careful about this commandment so he told Eve that they were not even allowed to touch the tree. However, the evil and cunning snake tricked Eve by pushing her into the tree. When she did not die, he told her that just like nothing happened when she touched the tree, nothing would happen if she ate the fruit as well. This is what led to her eating from the tree as well. In this game everyone will have to try not to touch the "Tree of Knowledge."

What to do: Get everyone in the group to make a circle and hold hands. In the middle, place the "Tree of Knowledge." (a chair or similar object).

The concept is simple - if you touch the "tree," you're out. It doesn't take long before one side of the circle will try and pull the other side of the circle onto the "tree."

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Blindfold Building

What you will need:

A long rope (long enough for each of the children to hold onto it with two hands)
1 blindfold for each child

What to do: Split the children into two teams. Let each team pick a captain. Instruct the two teams to each form a line and place the rope by their feet. Blindfold all the players except for the two captains. On your signal, everyone, except the captains, will pick up the rope at their feet. Instruct them to form a shape (square, triangle, star, heart). Only the captains are allowed to talk, but he cannot touch any of his/her teammates. All players must keep both hands on the rope at all times. When the captain thinks that he has achieved that shape, the team will drop the rope. Let them take off their blindfolds and see how they did.

Story

Forty-Three Rubles
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That winter was particularly bitter. Snowstorms lasted for a week. During one such storm, a knock was heard at the door. The innkeeper opened the door and found three half frozen Polish peasants requesting a place to stay. He inquired of their ability to pay and found that their combined funds were not enough for even one night's stay. The innkeeper closed the door on them. The teacher was shocked. When he complained to the innkeeper, the innkeeper merely shrugged and responded, "Do you want to undertake their expenses?" Much to the innkeeper's surprise, the teacher agreed.

The peasants thanked their benefactor and proceeded to enjoy themselves at his expense. That storm was particularly brutal and the peasants remained in the inn for two weeks. After the snow cleared enough for passage, they thanked the teacher profusely and left.

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The teacher did not know what to say. He bid his employer farewell and left. He traveled to his village, but could not bring himself to go home. He stopped into one of the local synagogues, opened a tome of the Talmud and immersed himself in study. In the meantime, his son heard that his father was in town and went looking for him. He found his father in the *shul*.

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Halacha of the week

Laws of muktzah

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2. A cellphone
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Riddle of the Week

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PARSHA NATION



GRADES 5-6

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This is why we are commanded to rest on Shabbat.

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Eve gave birth to twin boys named Cain and Abel. Cain became a farmer, and Abel was a shepherd. They both brought sacrifice to God. Abel gave his best animals to show how much he loved and appreciated God. Cain on the other hand only gave his inferior plants. God accepted Abel's sacrifice but not Cain. This made Cain very angry at Abel, as he was the one who thought of the idea to bring sacrifices first. They got into a fight and Abel was killed. God punished Cain and told him that for the rest of his life he would have to wander from place to place. God also told him that he was going to be killed, but agreed to delay this part of the punishment for seven generations.

As time wore on, people started to forget about God, and worship idols. They were also mean to each other, would hurt each other and would steal from one another. This made God very angry. God warned the people that if they don't change their ways within 120 years, He was going to destroy them. There was one righteous person name Noah, but we will talk more about him in next week's parsha.

Parsha Questions

1. What did God create on the seventh day of creation? [Nothing. He rested]
2. What mitzvah do we have as a result of this? [Shabbat]
3. Where were Adam and Eve living at first? [The Garden of Eden]
4. Why were they driven out from the garden? [They ate from the tree of knowledge?]
5. How did the snake convince Eve to eat from the tree? [He pushed her into the tree. When nothing happened he claimed that nothing would happen if she ate from the tree as well]
6. What other punishment did they receive? [They would not live forever, and that women would have the pains of children work, and men would have to work hard in the fields]
7. Who were the first two people bring sacrifices to God? [Cain and Abel]
8. What were their jobs? [Cain was a farmer and Abel was a shepherd]
9. What was the difference between the two sacrifices? [Abel brought his best animals, while Cain did inferior plants]
10. Why was Cain mad at Abel? [God accepted Abel's sacrifice and not his]
11. How did that make Cain feel? [Angry]
12. What did he do to Abel? [He killed him]
13. What punishment did Cain receive? [He had to wander from place to place and that he would be killed after seven generations]
14. When all the people forgot about God who was the one righteous person? [Noah]
15. How many years did God give the people to repent from their evil ways? [120]

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Week 1

The Torah tells us that people were created *b'tzelem elokim*, in the image of God. This does not mean that we actually look like God, because God does not have a body that we can look like. Rather, it means that we have the ability to act like God. Just like God gives the world everything it needs, we, too, can help people get the things that they need by doing acts of kindness. By doing acts of kindness, we become God-like.

Discussion Questions

1. How does doing acts of kindness make us God-like and help our spiritual growth?
2. Why is being kind so vital for a society to function.

Note to leaders: Discuss with the children how giving, even if we have to force ourselves to give, makes us better and less selfish people. Our attitude in life changes from what do I need, to how can I help others. If we can learn to give to others, we can learn to "give" to God as well by doing mitzvot..

Perhaps this is why God created a world where we constantly need to rely on others. In a functioning society, each person specializes in a task that he performs for the entire community. If people are not being kind to one another and are not helping each other, the world can't exist. This is the reason why God told the people in

Noah's generation that if they didn't change their ways, He was going to destroy the world. However, when God punished the generation that created the tower of Babel to rebel against God Himself, they were punished but He did not destroy the entire world. A world of sinners must be punished, but a world of people who work to destroy each other and cannot be kind to one another, must be destroyed.

Additionally, when one gives to other people, not only does the receiver gain, the giver gains as well. Beside for the fact they good deeds are often repaid, but when we do an act of *chesed*, kindness, we feel good about ourselves. When we become giving people, we will happier and feel closer to all the people we help. Our communities will grow stronger and everyone will benefit.

Games

Blindfold Building

What you will need:

A long rope (long enough for each of the children to hold onto it with two hands)
1 blindfold for each child

What to do: Split the children into two teams. Let each team pick a captain. Instruct the two teams to each form a line and place the rope by their feet. Blindfold all the players including the two captains. On your signal, everyone will pick up the rope by their feet. Instruct them to form a shape (square, triangle, star, heart). Only the captains are allowed to talk, but he cannot touch any of his/her teammates. All players must keep both hands on the rope at all times. When the captain thinks that he has achieved that shape, the team will drop the rope. Let them take off their blindfolds and see how they did.

Gargle a tune

Bring three or four people up the front. Show each person (discreetly) the name of a well-known song. One at a time, they then have to take a mouthful of water then 'gargle' the tune. The rest of the group has to guess the song.

To make it competitive, you can split the group and see who can guess the song the quickest.

Story

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That winter was particularly bitter. Snowstorms lasted for a week. During one such storm, a knock was heard at the door. The innkeeper opened the door and found three half frozen Polish peasants requesting a place to stay. He inquired of their ability to pay and found that their combined funds were not enough for even one night's stay. The innkeeper closed the door on them. The teacher was shocked. When he complained to the innkeeper, the innkeeper merely shrugged and responded, "Do you want to undertake their expenses?" Much to the innkeeper's surprise, the teacher agreed.

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1. A pen
2. Money
3. A rock

One important rule of *muktzah* is that the prohibition only includes moving items. Touching the items is permitted, unless it is something that will automatically move when it is touched (like something round or something that is dangling from a rope).

There are also certain cases when a *muktzah* item may be moved. One example is when the item is moved in a very abnormal way. For example, it is permitted to pick up a *muktzah* item with a person's two elbows instead of their hands.

Riddle of the Week

What kind of tree was the "Tree of Knowledge"? (Four opinions)

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PARSHA NATION



Teen Minyan Kol Haniarim

Note to Leaders:

This program is made to enhance your teen minyan. Let your teens take turns give the Drasha and Dvar Halacha. Try to get them the texts as early as possible so then can practice it before they say it on Shabbat. You can also invite parents to watch their child live in action.

Drasha

This week's parsha forces us to make a decision. Either you're with us – or you're with the atheists. The first three (Hebrew) words state "In the beginning G-d created." There is no way around it. Belief in Torah is necessarily characterized by the belief that G-d designed and created the heavens, the earth, and all therein. The Torah states that G-d created the world in six days. Notwithstanding that there was no sun in the sky to gauge the length of a day, until the fourth day. And Rashi, the commentator states that the entire creation remained in potential until man, the reason for creation, was actually created. At that point everything actually sprang forth into reality.

After the first six days G-d's rested. That means that G-d ceased and desisted from any further creative activity. From now on the completed creation continues to be plugged in to the life force which G-d animates the universe with, but now the creation seemingly works on its own.

As a great kindness the Jewish People, G-d gave us his Torah, and He gives us the great honor of sharing Shabbos with us as well.

Here is what Rabbi Yehudah HaLevi documents as the words of the King of the Kuzar's in the work "The Kuzari" (14th century) regarding the topic of Shabbos.

"Says the Kuzari: ' I have already thought into your matters, and I have seen that G-d has a secret for preserving you (the Jewish People in the diaspora). And that the Shabboses and the Festivals are among the greatest causes of defining your character and your beauty. For the nations would have divided you and taken you as slaves due to your understanding and pure intellect, and they would have drafted you into their armies if it had not been for the Shabboses and Festivals which you guard so carefully. (Your reason for doing so is) because they are G-d-given, and (founded) in strong reasoning, such as in commemoration of the creation, and the Exodus from Egypt, or the Giving of the Torah. All of them are from a G-dly source (and) you are exhorted to guard them. If it wouldn't be for them, you would never dress up in fine clothing, and you would never gather to remember your Torah, out of sheer lowliness inflicted upon you by your ongoing exile. Without those (days) you would never take pleasure any day in your length of days. (In guarding the Shabboses and the Festivals) you already have almost one sixth of your days dedicated to a resting of body and soul, which even the Nobleman cannot enjoy. (This is) because they don't have true rest on their day of rest, for if they need to work and be on the go on those days, they'll go and work hard. Consequently they don't have a complete rest. If it wouldn't be for your days of rest all of (the income from) your hard work would ultimately be for others since it is always in danger of being plundered. Consequently, by spending on Shabbos and the

Festivals you are realizing (spiritual) profit in this world and the next, since you are spending it for the sake of heaven.

The Kuzar is basically saying that Shabbos observance has preserved us as a people, and given us our character, beauty, and dignity over the many centuries of exile and wandering throughout the many countries we have lived in. We gain spiritually and physically from observing Shabbos and the Festivals.

Lastly, through Shabbos observance we are asserting our faith in the Creation of the universe, and our belief in His providence over us. We are G-d's representatives making His presence more profoundly pronounced in the world.

Shabbos is basic to Jewish life. Without it, Torah observance loses its meaning. Without Shabbos, we would have become a non-descript people long ago, and blended in with our host nations like so many other conquered nations have done. With Shabbos we return to our source. We connect with our Creator, and we reassert our purpose for which we were created. Shabbos is the foundation of Judaism, and observing it is the way we get in on the ground level..

Good Shabbos!

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Dvar Halacha

(To be said right after Davening)

Disclaimer: The laws of muktzah are quite complex. The purpose of the Dvar Halacha is not meant to cover all of the laws but rather to enlighten you about certain basic concepts. A rabbi should always be consulted if someone has a question about muktzah.

There are certain things that are not allowed to be moved on Shabbat. These things are called *muktzah*. There are two basic categories of muktzah.

1. Things that are generally used for an act that is prohibited on Shabbat (like a pen or a cellphone)
2. Things that are not normally used at all (like a rock or a stick)

Although both categories are *muktzah*, there are some differences between them. For example, an item in the first category may be moved if:

1. You need the space where the *muktzah* item is placed (a hammer is placed in a spot you need to eat your Shabbat meal)
2. You need the item for a permissible act and there is no non-*muktzah* item available (you need a hammer to crack nuts and you don't have a nutcracker).

Another important rule of *muktzah*, is that the prohibition only includes moving items.

Touching the items is permitted, unless it is something that will automatically move when it is touched (like something round or something that is dangling from a rope. Also it is permitted to move an item in a very abnormal way. For example, it is permitted to pick up a *muktzah* item with a person's two elbows instead of their hands.

Kiddush Activity

Kiddush activity

Rashi, the famous medieval french commentator on the Torah,(1040-1105) tells us that the main sin of the evil people in this time, was that they were mean and hurtful to one another. Use this game to help build a spirit of giving and to illustrate that when we give to one another, we all win.

This game is a great way to teach kids the importance of working as a team and cooperating. The goal is for each team to finish with a positive (as opposed to negative) score.

What you will need: 6 pieces of paper with a small red circle and 6 pieces of paper with a small blue circle (prepared before Shabbat)

Divide your group into six teams.

The game has 10 rounds. For each round, groups must choose a color - either "Red" or "Blue" and give that paper to the leader without the other groups seeing what they choose.

The group then wins (or loses) points based on what the other groups chose.

If all 6 teams choose Blue: Lose 2 points

5 x Blue: Win 2 points
1 x Red: Lose 10 points

4 x Blue: Win 4 points
2 x Red: Lose 8 points

3 x Blue: Win 6 points
3 x Red: Lose 1 point

2 x Blue: Win 8 points
4 x Red: Lose 4 points

1 x Blue: Win 10 points
5 x Red: Lose 2 points
6 x Red: Win 2 points

So for example, if 1 group choose Blue, they get 8 points, and the 4 groups that chose Red lose 4 points.

There is no talking allowed between groups except during negotiation periods (after rounds 2, 4, 6 and 8). There are also bonus rounds, where the groups can win (or lose) extra points. In round 5, the points are doubled, in round 7, they are tripled and in round 10 the points are x10.

If there are not enough attendees to form 6 groups, adjust accordingly.

Riddle of the Week

What kind of tree was the "Tree of Knowledge"? (Four opinions)

Send you answer to youth@youngisrael.org for a chance to win a great prize.

