

NCYI Youth Groups Parshat Bamidbar

(http://www.headcoverings-by-devorah.com/HebEngTaNaKh_TorahSummary.htm)

Parsha Outline

- The census
- The camp arrangement
- The census and the duties of Leviim
- Redemption of the first born

Parsha Summaries

http://www.chabad.org/parshah/article_cdo/aid/385708/jewish/Bamidbar-Roundup.htm

Bamidbar Roundup

G-d tells Moses to take a census--a count--of all the people who can be part of the army, which means all men between the ages of twenty and sixty. Each of the twelve tribes had a leader--a *nassi*--who helped Moses do the counting.

This is the list of the tribes and their leaders, and the number of people in each tribe.

Tribe	Nassi	Population
Reuben	Elitzur	46,500
Shimon	Shelumiel	59,300
Judah	Nachshon	74,600
Issachar	Nethanel	54,400
Zebulun	Eliab	57,400
Menasseh	Gamliel	32,200
Benjamin	Abidan	35,400
Dan	Achi'ezer	62,700
Asher	Pagiel	41,500
Gad	Eliasaph	45,650
Naphtali	Achirah	53,400

Ephraim	Elishamah	40,500
---------	-----------	--------

The tribe of Levi was counted separately. Counting all males from one month and older, there were 22,300.

Next is discussed how the People of Israel camped and traveled in the desert. When the Jews had to leave their encampment and begin traveling, the Levites would take apart the *Mishkan* (the Tabernacle that the Jews built), carry it to wherever the next camp was, and set it up again. The camp was arranged like this: In the center was the *Mishkan*. Around the *Mishkan* was the camp of the Levites, divided into three groups. The Kehatites, who carried the *Mishkan's* vessels (the altar, ark, menorah, etc.), camped to its south. The Gershonites, who carried the curtains and roof coverings, were to the west, and the sons of Merrari, who carried the walls and pillars, camped to the north. In front of the *Mishkan's* entranceway in the east were the tents of Moses, Aaron, and Aaron's sons.

Around the Levites were camped the rest of the People of Israel, in four groups. To the east were Judah, Issachar, and Zebulun; to the south, Reuben, Shimon, and Gad; to the west, Ephraim, Menasseh, and Benjamin; and to the north, Dan, Asher, and Naphtali.

Next is discussed the children of Aaron, the *Kohanim*, and the Levites, who did the service in the *Mishkan*. Originally, the firstborns from each family were supposed to do the service, but when they sinned with the golden calf they lost this privilege and it was given instead to the Levites.

http://www.chabad.org/parshah/article_cdo/aid/517039/jewish/Aliya-Summary.htm

Bamidbar Aliya Summary

General Overview: This week's reading, *Bamidbar*, begins the Book of Numbers, the fourth of the Five Books of Moses. This book of the Torah opens on the first of Iyar, one month after the inauguration of the Tabernacle, and several weeks before the Jews will depart from Mount Sinai and begin their journey to the Holy Land. In this week's portion the Israelites and the Tribe of Levi are counted separately. G-d instructs the Israelites on how to camp in the desert, surrounding the Tabernacle. The Levites are informed the procedure for dismantling the Tabernacle before traveling.

First Aliyah: G-d commands Moses to count all Jewish men of military age. G-d names one member of each tribe as the *nasi*, leader, of the tribe. Each *nasi* will assist Moses and Aaron in taking a census of his tribe. An additional objective of this census was to establish the tribal lineage of every Jew.

Second Aliyah: And now the census results. After giving us the numbers for each tribe, the Torah gives us the grand total: 603,550. This number, however, does not include the Levites. Moses was commanded by G-d not to include the holy tribe in the general census. Instead, the Levites are assigned the following holy tasks: dismantling, carrying, and re-erecting the Tabernacle whenever the Jews traveled, and camping around the Sanctuary, keeping guard over it and its vessels.

Third Aliyah: The Jews are instructed regarding their camping formation. The Tabernacle was at the center of the encampment, surrounded by the "Flag of Judah" -- which included the Tribes of Judah, Issachar and Zebulun -- to the east; the "Flag of Reuben" -- Reuben, Shimon, Gad -- to the south; the "Flag of Ephraim" -- Ephraim, Manasseh, Benjamin -- to the west; and the "Flag of Dan" -- Dan, Asher, Naftali -- to the north.

Fourth Aliyah: The Levites are appointed to serve in the Tabernacle, guard its vessels and assist the priests with their Tabernacle duties. This honor originally belonged to the Israelite firstborns, who were "acquired" by G-d when He spared them during the Plague of the Firstborn. This privilege was taken away from them when they participated in the sin of the Golden Calf -- and given to the Levites.

Fifth Aliyah: Moses is now commanded to separately count all Levite males from the age of one month and older. The three Levite families are counted, and a leader is appointed for each of the families. The total of all (non-firstborn) Levites eligible for this census: 22,000. The family of Gershon camped due west of the Tabernacle, and was put in charge of transporting the tapestries and curtains of the Tabernacle and their accessories. The Kehot family camped directly south of the Tabernacle, and was in charge of transporting all the holy vessels. The Merari family camped to the north of the Tabernacle, and they

were in charge of carrying the Tabernacle beams, panels, and sockets. Moses, Aaron, and their immediate families camped to the east of the Tabernacle.

Sixth Aliyah: G-d then tells Moses to count all the firstborn Israelites -- because the holiness of each Israelite firstborn was now to be "transferred" to a Levite. The census revealed that there were 273 more firstborn than Levites. Each of these "extra" firstborns (as determined by a lottery) gave five shekel to the priests, and was thus "redeemed."

Seventh Aliyah: Moses is commanded to take a census of the Levites of the family of Kehot, but only those eligible to transport the Tabernacle and its vessels -- those between the ages of thirty and fifty. The results of this census are given in next week's reading. This section then describes the duties of the Kehot family. When the Tabernacle was to be dismantled, the priests would cover all the holy vessels with specially designated sacks. The Kehot family would then take the covered vessels and carry them to their destination.

<http://ohr.edu/yhiy/article.php/3522>

The Book of Bamidbar — "In the desert" — begins with G-d commanding Moshe to take a census of all men over age twenty — old enough for service. The count reveals just over 600,000. The *levi'im* are counted separately later because their service will be unique. They will be responsible for transporting the *Mishkan* and its furnishings and assembling them when the nation encamps. The 12 Tribes of Israel, each with its banner, are arranged around the *Mishkan* in four sections: east, south, west and north. Since Levi is singled out, the tribe of Yosef is split into two tribes, Ephraim and Menashe, so there will be four groups of three. When the nation travels, they march in a formation similar to the way they camp. A formal transfer is made between the first-born and the *levi'im*, whereby the *levi'im* take over the role the first-born would have had serving in the *Mishkan* if not for the sin of the golden calf. The transfer is made using all the 22,000 surveyed *levi'im* from one month old and up. Only *levi'im* between 30 and 50 will work in the *Mishkan*. The remaining first-born sons are redeemed with silver, similar to the way we redeem our first-born today. The sons of Levi are divided in three main families, Gershon, Kehat and Merari (besides the *kohanim* — the special division from Kehat's family). The family of Kehat carried the *menorah*, the table, the altar and the holy ark. Because of their utmost sanctity, the ark and the altar are covered only by Aharon and his sons, before the *levi'im* prepare them for travel.

Parsha Songs

[The lyrics are supplied here. For the tunes, please click on the link]

http://www.chabad.org/parshah/article_cdo/aid/573760/jewish/Parshah-Song.htm

Lyrics:

The midbar was where Hashem did choose
To give the Torah to the Jews
The desert was a lonely, empty place
There were many hardships for the Jews to face

They didn't know how long they would have to stay
But the word of Hashem they obeyed
There was no food or water, but there were wild beasts
Yet their love and trust in Hashem never ceased

בשלישה דברים נתנה התורה באש במים ובמדבר
Through fire and water and desert so vast
These tests have made the Torah last

Avraham was tested by fire at the start
At the Yam Suf the waters split apart
Just as sand in the desert has no end
On Torah learning our lives depends

בשלישה דברים נתנה התורה באש במים ובמדבר
Through fire and water and desert so vast
These tests have made our Torah last

Parsha Questions & Answers

Selected from the following websites:

http://www.chinuch.org/item_details.php?mid=7077

http://www.chinuch.org/item_details.php?mid=4036

http://www.chinuch.org/item_details.php?mid=385

<http://ohr.edu/yhiy/article.php/1695>

The following are a selection of questions obtained from the above mentioned websites.

Questions

1. What did HaShem tell Moshe to do at the beginning of Parshat Bamidbar?
2. Since HaShem knows everything, why did the Bnei Yisrael have to be counted?
3. Who counted the Bnei Yisrael?
4. What is one reason why shevat Levi was so much smaller than the other shevatim?
5. Who were originally supposed to work in the mishkan? Why?
6. Why were the Leviim chosen to replace them in their Avodah (Holy work)?
7. Why did the *levi'im* receive *ma'aser rishon*?
8. What is a Pidyon Haben, and who makes one today?
9. What was in the center of the camp?
10. What did each shevat display at its camp?

Answers

1. To count the Bnei Yisrael
2. HaShem wanted to show the Bnei Yisrael how much He loves them
3. Moshe, Aharon, and the twelve Nesiim
4. The shevatim that did slave labor in mitzrayim were blessed by HaShem and had six babies at a time. Since Shevat Levi never did slave labor, they didn't get this berachah from HaShem
5. The bechorim (first born), since they weren't killed during makat bechorot (plague of the first born)
6. The firstborn bowed to the egel (golden calf), losing their privilege, while the Leviim did not
7. Since the *leviim* served in the *Mishkan* in place of everyone else, they received tithes as "payment."
8. Each firstborn had to be redeemed with five shekels from the kohen. Nowadays, any firstborn son whose parent isn't a kohen or Levi must have one. The father should do it, but if he doesn't, the son must
9. The Mishkan
10. Its own degel (flag), symbolizing each shevat

3-4

Questions

1. What did HaShem tell Moshe to do at the beginning of parshat bamidbar?
2. Since HaShem knows everything, why did the Bnei Yisrael have to be counted?
3. Who counted the Bnei Yisrael?
4. Who were counted?
5. How were they counted?
6. Which shevat was counted alone?
7. Who was counted from shevat Levi?

8. How did Moshe count shevat Levi? (Hint: what nes occurred)?
9. What is one reason why shevat Levi was so much smaller than the other shevatim?
10. Who were originally supposed to work in the mishkan? Why?
11. Why were the Leviim chosen to replace them in their Avodah (Holy work)?
12. Why did the *levi'im* receive *ma'aser rishon*?
13. What is a Pidyon Haben, and who makes one today?
14. What was shevat Levi's job?
15. What did each shevat display at its camp?

Answers

1. To count the Bnei Yisrael
2. HaShem wanted to show the Bnei Yisrael how much He loves them
3. Moshe, Aharon, and the twelve Nesiim
4. The men who were between twenty and sixty years old
5. Each person who was to be counted gave a *machtzit hashekel*. Then the coins were counted
6. Shevat Levi
7. All males from one month old and older
8. He went near their tents and a *bat kol* (voice from heaven) told him
9. The shevatim that did slave labor in *mitzrayim* were blessed by HaShem and had six babies at a time. Since Shevat Levi never did slave labor, they didn't get this *berachah* from HaShem
10. The *bechorim* (first born), since they weren't killed during *makat bechorot* (plague of the first born)
11. The firstborn bowed to the *egel* (golden calf), losing their privilege, while the Leviim did not
12. Since the *leviim* served in the *Mishkan* in place of everyone else, they received tithes as "payment."
13. Each firstborn had to be redeemed with five shekels from the kohen. Nowadays, any firstborn son whose parent isn't a kohen or Levi must have one. The father should do it, but if he doesn't, the son must
14. To sing during the *avodah*; to carry all the pieces and *keilim* of the *mishkan*; and to stand guard around the *mishkan* to make sure only *kohanim* entered the *kodesh* section of the *mishkan*
15. Its own *degel* (flag), symbolizing each shevat

5-6

Questions

1. What did HaShem tell Moshe to do at the beginning of parshat *bamidbar*?
2. Since HaShem knows everything, why did the Bnei Yisrael have to be counted?
3. Who counted the Bnei Yisrael?

4. Who were counted?
5. How were they counted?
6. Which shevat was counted alone?
7. Who was counted from shevat Levi?
8. How did Moshe count shevat Levi? (Hint: what nes occurred)?
9. What is one reason why shevat Levi was so much smaller than the other shevatim?
10. Who were originally supposed to work in the mishkan? Why?
11. Why were the Leviim chosen to replace them in their Avodah (Holy work)?
12. Why did the *levi'im* receive *ma'aser rishon*?
13. What is a Pidyon Haben, and who makes one today?
14. What was shevat Levi's job?
15. How old were the Leviim that carried the Mishkan?
16. Who covered all the keilim of the Mishkan before the Leviim were allowed to carry them?
17. What was in the center of the camp?
18. The Bnei kehath transported the aron Hakodesh, shulchan, menorah, mizbach hazahav, and mizbach hanechoshet. Did they carry these keilim by themselves or were the keilim placed on wagons?
19. What does the funeral of Yaakov have to do with the order in which Bnei Yisrael camped in the Midbar?
20. What did each shevat display at its camp?

Answers

1. To count the Bnei Yisrael
2. HaShem wanted to show the Bnei Yisrael how much He loves them
3. Moshe, Aharon, and the twelve Nesiim
4. The men who were between twenty and sixty years old
5. Each person who was to be counted gave a *machtzit hashekel*. Then the coins were counted
6. Shevat Levi
7. All males from one month old and older
8. He went near their tents and a *bat kol* (voice from heaven) told him
9. The shevatim that did slave labor in *mitzrayim* were blessed by HaShem and had six babies at a time. Since Shevat Levi never did slave labor, they didn't get this *berachah* from HaShem
10. The *bechorim* (first born), since they weren't killed during *makat bechorot* (plague of the first born)
11. The firstborn bowed to the *egel* (golden calf), losing their privilege, while the Leviim did not
12. Since the *leviim* served in the *Mishkan* in place of everyone else, they received tithes as "payment."
13. Each firstborn had to be redeemed with five shekels from the kohen. Nowadays, any firstborn son whose parent isn't a kohen or Levi must have one. The father should do it, but if he doesn't, the son must

14. To sing during the avodah; to carry all the pieces and keilim of the mishkan; and to stand guard around the mishkan to make sure only kohanim entered the kodesh section of the mishkan
15. Between 30 and 50 years old
16. Aharon and his sons
17. The Mishkan
18. They carried them by themselves
19. Before Yaakov died, he arranged the order that his children should carry his body back to Eretz Yisrael. This is the same order that the Bnei Yisrael camped in the midbar
20. Its own degel (flag), symbolizing each shevat

Parsha Stories

http://www.chabad.org/parshah/article_cdo/aid/677941/jewish/Egg-Numbers.htm

Egg Numbers

By [Mendy Loewenthal](#)

"Why are all these eggs on the table?" David asked, as he walked in breathless from school one day.

"Because I'm baking a cake," his sister Sara answered.

"Look," David said to his brother as he grabbed an egg. "Do you know how to check to see whether an egg is hard boiled or not?"

"Well you could crack it," Ben said thinking very practically.

"Do you see?" David said as he spun the egg like a *dreidel*. "You see it can't really spin. It's wobbling, which means that it's not boiled. If it was a hardboiled egg, it would spin quickly and smoothly."

"Did you know," Ben said, "that if this would be a non-kosher egg, like an owl's egg, and it would fall into a pot of food, then the whole potful of food would become non-kosher?"

"Really?" David said, furrowing his brow in thought. "But I thought that if you had kosher food which was sixty times the amount of non-kosher, then the little bit of non-kosher food is neutralized and the whole thing is kosher. So if an owl's egg fell into a pot of food, very likely the pot would have sixty times as much as the egg, and then it should all be kosher!"

"Very good," Ben said smiling. "You will make a good mathematician and a good rabbi. But the thing is that an egg is considered a special food and therefore the neutralization rule does not apply."

"Why is that?" asked Sara.

"You see," Ben said, "Jewish law says that anything that is counted is considered special. For example, eggs are sold by the number, like a dozen eggs or half a dozen, therefore an egg is considered special and cannot be neutralized by the rule of sixty."

"Hmm," David said with a grin. "I haven't got any owl's eggs, but I guess we should be really careful with the ostrich egg we have at the lab at school and make sure it doesn't get into the kitchen, else we might all be eating non-kosher food!"

"Yes," Sara said. "And another thing is, we see how special the Jewish people are because of the amount of times they get counted in the Torah. Something that is counted is important."

"That's true," Ben said. "We learn about the counting of the Jews in this week's Torah reading."

"And if we are so special," Sara added, "we had better make sure we live up to being special, in all kinds of ways, including you two boys not breaking any of the eggs that are supposed to go in this cake!"

http://www.chabad.org/parshah/article_cdo/aid/385599/jewish/Bamidbar-Parshah-Lesson.htm

Bamidbar Parshah Lesson

By [Malka Touger](#)

Vivy was telling the kids at the Hebrew School class about the holiday of Shavuot. "It was on this day that we received the Torah. And the the Torah portion of *Bamidbar* is always read around the time of this holiday. Bamidbar means 'in the desert,' so we know there is a strong connection between a desert and the Torah, especially because the Torah itself was given in the desert.

"The desert is open land. Nobody owns it. The Torah also does not belong to any one person alone. Every individual has an equal share in G-d's wisdom.

"And there are more things that we can learn from the connection between the Torah and a desert. Let's think what life is like in a desert."

"It's hot."

"No water."

"Very little food."

"Now, when our forefathers received the Torah in the desert, they had to depend on G-d for all their needs -- for food, water and clothing. But they didn't worry. Instead, they eagerly received the Torah with joy and trust.

"We should learn this lesson from them. Even if we sometimes feel that we need things, we should not worry about them or let our needs disturb us from studying and doing good deeds. We should trust G-d and rely on Him to provide us with the things we need, just as He did for our ancestors in the desert."

<http://ohr.edu/yhiy/article.php/Parshat-Bamidbar.pdf?docid=3520&ie=1&showobject=1>

LESSONS FROM THE PARSHA

THE THIRSTY FISH

Avi, are you still looking at those fish?" "Yes, Imma. I can watch the fish tank for hours." "Did you ever notice that the fish are always opening and closing their mouths, swallowing the water?" "Yes I did Imma. Why is that?" "Rav Simcha Wasserman zt"l learned an important lesson from the fish, Avi. Although they live in the water, they are still swallowing water all of the time. Don't they ever have enough? No. Hashem's holy Torah is often compared to water. Just as water flows to the lowest place, so to Torah goes to the lowest people – those who humble themselves. The Jewish people are like fish when it comes to the 'water' of Torah. Although they are immersed in Torah learning, nonetheless, they can never get enough of it. They continue learning on the bus, while waiting in line at the bank, early morning, late at night. They are always looking for another shiur, another opportunity to be inspired." "Imma, that's great! I want to be like Rav Wasserman's fish, and 'drink in' all of the Torah that I can!"

Kinderlach . . .

Shavuous is coming; our celebration of the giving of the Torah. This is your chance to show yourself and Hashem how "thirsty" you are to hear His words. "Drink in" all of the

Torah that you can this Shavuous. Hashem is ready to give you a whole “ocean” of Torah. If you are thirsty enough, you can drink the whole thing.

YOUR TALMIDIM ... YOUR CHILDREN

What a beautiful day for a walk in the park, Abba.” “I am enjoying it very much, Chaim.” “Look at that big family Abba. They must have at least fifteen children.” “It is a beautiful sight to see a family that is so blessed. We have to thank Hashem for the merit to behold His wonders of creation.” “Abba, every day I pray to Hashem that I will have a big family.” “How big, Chaim?” “At least ten children.” “Why such a small request, Chaim? If you are already asking the Almighty for His blessing, set your sights high. Ask for something big.” “Fifteen children?” “Bigger.” “Twenty? That is almost an open miracle.” “Ask for thousands of children, Chaim.” Chaim is a bit surprised. “Abba how is it possible for one person to have so many children? Are we permitted to ask Hashem for something that is completely above the laws of nature?” “It is not above the laws of nature, Chaim. There are several people in the world today that have more than a thousand children.” “Now I am really confused, Abba. I never heard of such a thing. Who are these people and how did they have so many children?” “They are our Rabbonim, the great teachers of Torah of our generation.” “I still do not understand, Abba. Our Rabbonim may have many talmidim (students), but their families are no bigger than normal.” “The answer to your question is in this week’s parasha, Chaim. The Torah states, ‘These are the offspring of Aaron and Moshe . . . These are the names of the sons of Aaron: Nadav the first-born, and Avihu, Elazar, and Ithamar’ (Bamidbar 3:1,2). Rashi asks the following question: the Torah declares that these are the offspring of Moshe and Aharon, yet it only mentions the sons of Aharon. Why are the sons of Aharon also called the descendants of Moshe? The Gemora (Sanhedrin 19b) answers this question. ‘Anyone who teaches Torah to his friend’s son is considered as if he (the teacher) fathered that son.’”

That is astounding, Abba. It is still very difficult to understand. The father’s attachment to the son is unique. He is one of the partners in the creation of the child. He gives him life. How can the Rebbe duplicate that relationship?” “That is an excellent question, Chaim. The Torah Temima delves into this subject. He explains that before a man learns Torah, he is rough and very simple. After he learns, he becomes like a new being. Therefore, the one who taught him Torah helped create this new being, just as a father helps create a child. The Maharsha, in his commentary on the Gemora (Sanhedrin 99b) relates a similar idea. Before a man is familiar with the ways of Torah, he is no more than a sophisticated animal. We say this every morning in our prayers. ‘The superiority of man over the beast is nil.’ However, when he learns the ways of Torah, he changes. He becomes a human being – the pinnacle and purpose of the entire creation! Therefore, the one who taught him Torah gave him his very humanity!”

Wow, Abba! I really understand. The Rebbe, who has thirty talmidim in the class, really has thirty sons. The Rosh Yeshiva who has two hundred talmidim in the Yeshiva really has two hundred sons. The venerable Rosh Yeshiva, who has become an Odom Godol (great Torah leader), has taught thousands of talmidim over the course of his life. He has

thousands of sons!” “Exactly, Chaim.” “I want to have a very, very large family, Abba. I want to be a very big Talmid Chochom – a teacher of Torah to many talmidim. I want to teach Torah for many, many years and have a very big family of thousands and thousands of talmidim. That is my ambition in life.” “May Hashem fulfill your request Chaim!”

Kinderlach . . .

Before a person learns Torah, he can hardly be called a person. He can walk and talk, however, he is only interested in satisfying his lowly desires for riches and honor. Once he begins to learn the ways of Hashem and His Torah, he sees a different path. He develops rachmonus (mercy). He becomes tsnuah (modest). He does acts of chessed (kindness) for others. He develops his mind to understand Hashem’s Torah and His world. He knows how to think clearly and properly. His knowledge of the halacha guides his actions in all areas of life. He literally becomes ‘tsuras ho’odom’ – the image of a person – as Hashem intended him to be. The ones who taught this man Torah helped create this tsuras ho’odom. Just as his father participated in his physical creation, so too his Rebbe participates in the creation of his elevated neshama (soul).

Kinderlach, learn Torah well and elevate your neshama. Learn it well enough to teach. Then teach others Torah. You will be like a father to them. The more talmidim that you teach, the more children you will have. Hashem should bless you all with very, very big families!

<http://www.aish.com/torahportion/pArchive.asp?eventType=34&eventName=Bamidbar>

There are other stories available as well at the above website.

http://www.aish.com/torahportion/family/Following_the_Lead.asp

Bamidbar (Numbers 1:1-4:20)

Following the Lead

From this week's Torah Portion

Being a leader is a privilege, but it's also responsibility. This week's Torah portion lists the leaders of the 12 Jewish tribes who led their people through the desert toward the land of Israel. We can take from this a lesson in leadership and an inspiration to gain the tools we need to lead others and ourselves

Story

In our story, a kid discovers what leadership is really about.

LEADERSHIP TRAINING

"Please Mrs. Jackson. Let me be the group leader, okay?" Kate begged her gym instructor, waving her hand frantically in the air. Her gym class was about to go on a special 'Outdoors-Adventure' activity, where they'd hike through the woods, go through a special obstacle course and learn some basic outdoors survival techniques.

When the instructor announced she needed to appoint a group leader, Kate jumped at the chance. Not because she enjoyed these kinds of rugged outdoor activities -- Kate's idea of roughing it was setting the air conditioner on 'low'. Nope, she'd volunteered to be the leader because she *didn't* like these kinds of things and figured that being the leader would be an easy way to get out of it. After all, what does a leader do, but just look on, take it easy, and tell the other people what to do, right?

"Are you sure you want the responsibility of leading, Kate?" the instructor asked. The girl nodded her head, enthusiastically. "Alright, Kate. Since you seem so gung-ho, you can be the group leader," the instructor agreed to Kate's relief. "Now all of you line up to get your 'Adventure Packs.' the woman went on, and started handing out the backpacks. When it was Kate's turn to get hers, the instructor waved her hand and said. "No, as group leader, you don't get one of these."

Great! Kate thought. The privilege of being the leader was paying off already! It would be so much easier not to have to schlep one of those clumsy bags around, the way everyone else did.

But her joy was short-lived when the instructor pointed to a pack twice the size of the others and said, "You get this 'Leader's Pack' instead, with all the extra emergency supplies in it. As the group leader you're responsible to have these things on hand in case anyone needs them."

Kate gulped and with great effort, managed to swing the monstrous thing over her shoulder.

After walking for a while, they got to the obstacle course, a big, intimidating-looking line-up of wooden gym equipment, hanging ropes and rubber tires.

"The point of this obstacle course is to show you that can accomplish something difficult if you have to," Mrs. Jackson said. The kids began to groan. "It's not as bad as it looks", she smiled. "But I'm not going to force any of you to do it."

Kate felt relieved -- at least now, she'd be able to get out of this part, even without being the leader. "But to show you that it *is* doable, our group leader, Kate, will go through first, to demonstrate."

"Oh, no! Kate gasped. *There's no way I can do this!* She was about to tell the instructor so, when she realized how bad that would look. She was the leader, after all and had to set an example. If she didn't do it, *who* would?"

Taking a deep breath, Kate put down her pack, and following the instructor's directions, she surprised herself by somehow managing to climb, crawl and swing her way through the difficult obstacle course. The other kids, now encouraged, lined up to follow.

"Wow, Kate, thanks for leading us." her classmate, Jenny said at the end of the trip. "I was really scared of all those things we did today. If you hadn't gone through first, there's no way I would have had the guts to try it."

"Yeah," agreed Danni, "You really led the way!"

Kate felt good. Even though being leader hadn't been the free ticket she'd expected, it had been so much more; a chance to lead others -- and herself -- to be more than they thought they could be.

Discussion Questions

Ages 3-5

Q. How did Kate feel about being the leader at first?

A. She felt it would make things easier for her.

Q. How did she feel in the end?

A. Even though it made things harder instead of easier, she felt like she'd learned a lot and helped people by doing it.

Ages 6-9

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

A. She had assumed that being a leader just meant having more privileges than anyone else. But she discovered that leadership was, more than anything, a responsibility.

Q. Why do you think the other kids felt more able to do the obstacle course after Kate led the way?

A. People can feel insecure facing what looks like a difficult challenge and can't imagine how they can possibly succeed. But once someone leads the way shows them it can be done, it boost their confidence to follow.

Ages 10 and Up

Q. If being a leader means more responsibilities and not less-why would anybody want to do it?

A. The responsibilities of leadership-although often demanding-can be very rewarding. They help the person grow by bringing out his potential that would have otherwise remained hidden. Also, there is a deep satisfaction in being able to help guide others in a positive way.

Q. What differentiates a good leader from a bad?

A. A good leader is focused on the people he or she leads and sincerely concerned with their needs and growth. A bad leader is only looking to exploit their position for their own comfort and power.

Parsha Games

<http://www.aje.org.uk/harayon/>

K-2

The Tribes and their leaders are named

Middah/ Jewish Value

- **Importance of a Jewish name**

Activity

Do the children know their Jewish names?

Are any of the names the same as the Tribes?

Sing this song about names/ introducing each other.

The children sit in a circle on the floor.

Have a largish ball (not too hard) which is rolled across the circle whilst singing:

Tune: Row, Row, Row the Boat

Roll, roll, roll the ball,

Roll it to a friend,

Look its reached David/Rachel

Now roll it on again!

3-4

God tells the Bnei Yisrael (Tribes) that each should have their special place in the camp and instructions are given for them to follow

Middah/ Jewish Value

- **Following instructions**

Activity

Ask the children to do the following, in turn:

- Line up in height order
- Line up in alphabetical name order - first names
- Line up in alphabetical name order - surnames
- Line up in birthday order Jan - Dec.

Each time they have to listen carefully to your instructions to carry out the task and get into their correct location.

5-6

The parashah describes the camp of Bnei Yisrael in the Midbar (Wilderness). Each Tribe had its own location, flag and symbol. Each Tribe member knew where they lived and who they were

Middah/ Jewish Value

- **Jewish identity**

Activity

Discussion

What do the children know about their ancestors e.g. where did they come from?, what jobs did they have?

What more would they like to know? Is there anyone from the past in their family that they would have liked to interview and what would they have asked them?