



## Memory



### Aims:

1. To realise that we are supposed to remember Yetziat Mitzrayim, and that we do this through mitzvot
2. To think about why the Torah commands us to remember
3. To look at how our collective memory affects our lives



Shalom Roshim, Sganim v'Madrichim,

Firstly, a big hatzlacha raba to the Edgware tzvatim, who are kicking off Shabbat Halrgun season with theirs this week!!!

This term is a hectic one with all the preparations that go into Shabbat Halrgun. We – and more importantly, your Chanichim and communities – are massively grateful for the time and effort you give! Let's make sure we keep the standard of all our weekly meetings high over this term, to really show our amazing potential!

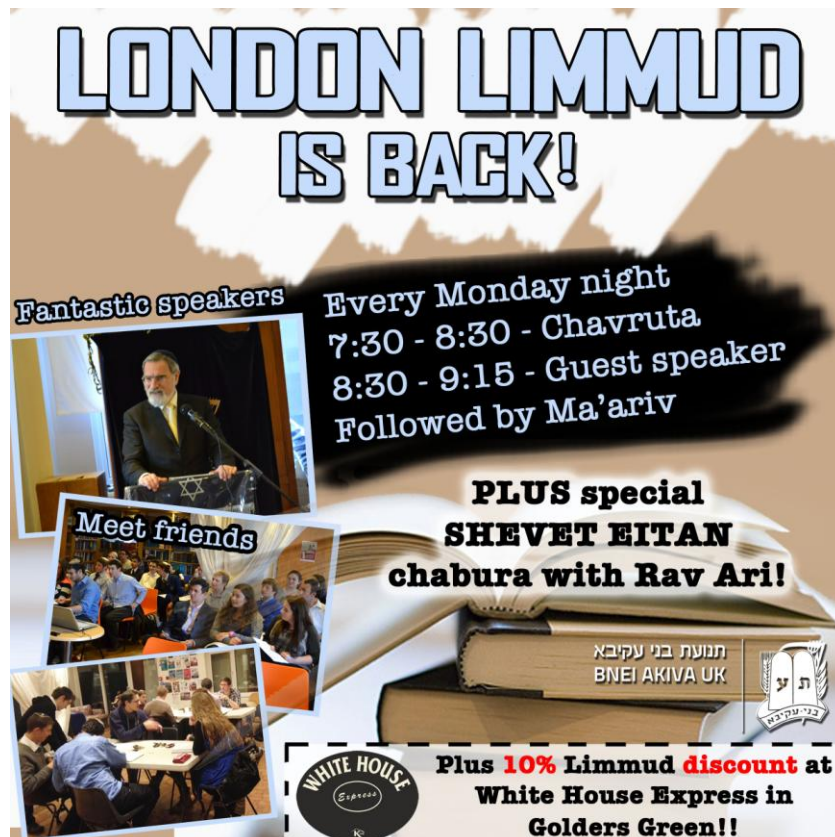
This week's Choveret looks at memory pertaining to the Exodus from Egypt, and relating it to modern times.

Bevirkat Chaverim l'Torah v'Avodah

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Ovedet Chinuch 5775

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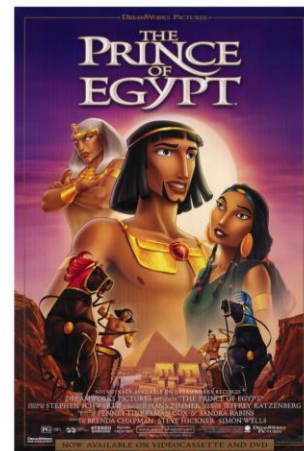
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## BRICKS

**Aim 1: To realise that we are supposed to remember Yetziat Mitzrayim, and that we do this through mitzvot**



This week's sedra is another one that would make an awesome blockbuster movie (oh wait, it did... twice!). During the beginning of the great Exodus story, there is one notable absence. The Torah narrative seems to revolve around Moshe's various encounters with Hashem and Pharaoh, normally one for each plague. But where are the Bnei Yisrael? The ordinary Jew on the street is simply an observer of this miraculous political and emotional battle.



Yet in this week's parasha, Hashem finally brings us back into the story. He gives us the commandment of Rosh Chodesh, and also commands us to remember the Exodus for all time:

*“This day shall become a remembrance for you and you should celebrate it as a festival for Hashem; for your generations, as an eternal decree you should celebrate it”. (Shemot 12:14)*

*“And you shall tell your son on that day saying: It is because of this that Hashem did for me when I left Egypt. And it shall be for you a sign on your hand, and for a memory between your eyes, so that Hashem's Torah shall be in your mouth; because with a strong hand Hashem has taken you out of Egypt.”*  
(Shemot 13:8-9)

This could very easily be a pie-in-the-sky idea. It's very difficult to command somebody about what to think! How does the Torah ensure we perform this mitzvah of remembering Yetziat Mitzrayim? This is done using the following Mitzvot:

- **Reading the Torah** every year reminds us of the Exodus in a **factual** way, as we read about what happened.
- **Tefillin** reminds us of the Exodus in a **physical** way as we literally wear the memory on our arms and heads.
- **Kriat Shema** reminds us of the Exodus in a **spiritual** way, as we concentrate during tefilla on the deeper meaning of what happened.
- **Seder Night** reminds us of the Exodus in an **experiential** way as we spend a whole evening, and festival, reliving this memory by eating, drinking and singing relevant things to the Exodus.

We can see that the Torah gives us mechanisms to ensure that we constantly appreciate the amazing miracles that happened at the beginning of our journey as Am Yisrael. For, after all,

*“And if the Holy one, Blessed is He, taken our fathers out of Egypt, then we, our children and our grandchildren would have been enslaved in Pharaoh in Egypt”*  
(Haggadah, Avadim Hayinu).

And that wouldn't have been much fun.

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## MORTAR

**Aim 1: To realise that we are supposed to remember Yetziat Mitzrayim, and that we do this through mitzvot**



- What does Hashem want us to remember?
- Why does the Torah specify the ways in which we act out our remembering?
- What is worth remembering?

### Activities

#### Younger Groups

- **Pairs:** write out the names of the mitzvot mentioned above, and the manner in which they help us remember (all the **bold** words) and first, get the



chanichim to remember what the mitzvot are. Then see if they can match them up with the type of memory.

- **Prince of Egypt:** Get pictures from bits of the movie, or take lyrics from the songs. Show them the kids and see if they can guess what the movie is/ what story is being told? (Remember that the film isn't completely accurate... tell the true story and not the Spielberg version!)

## Older Groups

- **Thought bubble:** put a big thought bubble in the middle of the room and inside it, have pictures or words about details of the story of parashat Bo (e.g. the Korban Pesach was a LAMB and was ROASTED, the tenth plague was carried out at MIDNIGHT etc) and play the memory game with it (see how changing the name of a game makes it sound more interesting even though it probably isn't!)

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## BRICKS

### Aim 2: To think about why the Torah commands us to remember

Ok, so we say prayers and read leining and eat Matza in order to remember Yetziat Mitzrayim... but WHY??? Why is it so important for us to remember things from way back in history? It's because our memories are what make us who we are today...



The idea of remembering comes up at two points in the year: Pesach (where we remember the Exodus from Egypt) and Rosh Hashanah. Is it a coincidence that both are the start of new years? Rosh Hashanah starts the year (as in 5775) but Pesach is the first chag of the calendar and Nissan is the first of the months.

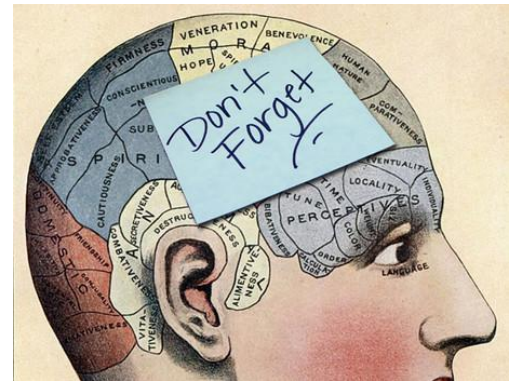
On Rosh Hashanah, we ask Hashem to remember us for good. And this isn't just because He might forget...

זְכַרְנוּ לַחַיִּים מֶלֶךְ הַפֶּזַח בַּחַיִּים וְנִתְבַּנְּנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֵל—לֵהִים חַיִּים:

“Remember us for life, King who desires life; and write us in the book of life for your sake, the Living G-d” (*Addition to weekday Amidah during 10 days of Teshuva*).

One of the three main sections of the Rosh Hashanah Musaf Amidah is Zichronot, translated as memories. Before that point in the Amidah, we talked about our beliefs and hopes for the world, such as the oneness of Hashem, an era of peace, the coming of Mashiach etc. But all these visions are big lofty ideals...where do **we** fit in to all this?

Zichronot, or zicaron in the singular, is a personal experience. Without memory, we would not have real life – our identity comes from personal memory. On Rosh Hashana, we are not worried that Hashem may “forget” about us. We are remembering that we are each part of the great plan for creation and have a personal fate and role.



## MORTAR

### Aim 2: To think about why the Torah commands us to remember



➤ We now see that national memory is sustained by the mitzvot we have discussed above... What other examples of national memory are there? E.g. reading Megillat Esther, collective mourning on Tisha b’Av... How many can you think of?

### Activities

- **Talk about earliest memories:** family, BA, school etc. Show that these personal memories make us who we are!
- **Cliffhanger:** Give the chanichim a task to memorise things by next week and give a prize! For example they could try and learn all 54 parshiot or all 50 states of the USA - or even all 194 capitals of the world! What strategies will they use to ensure they remember?

## **BRICKS**

### **Aim 3: To look at how our collective memory affects our lives**

By wearing tefillin and talking about Yetziat Mitzrayim at the Seder, we are connecting ourselves to our national story. Remember that we are told in the Hagadda that we should consider it as if we ourselves were redeemed from slavery! Note that the Seder is probably the world's longest continuing ritual and is still considered to be more relevant than ever before!

The Hebrew word *zecher* does not just mean remember in the passive sense. It means 'articulate', which indicates doing something with the knowledge. **In Judaism, memory is active, not passive.**

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## **MORTAR**

### **Aim 3: To look at how our collective memory affects our lives**

- **'Conveyor Belt' round of the Generation Game:** contestants have to remember lots of prizes and win the ones they remember! You can build more around this idea because it's all about generations, and how our tradition is passed on...
- **Rituals:** Institute certain 'rituals' to always remember this week at sviva. Yell them out at random points in Sviva.

## Peulah Planning Sheet

Peulah Title:

Trigger:

**Aim 1:**

Related Activities and how they relate:

**Aim 2:**

Related Activities and how they relate:

**Aim 3:**

Related Activities and how they relate:

What we still need to do (tziud + other preparations):

Conclusion: