

# K0.5 – Getting to know you

## MA'APILIM 5782



### **Aims:**

1. Familiarize ourselves with some basic elements of Kvutza
2. To introduce the concept of a Bayit Yehudi

## Be a fat Penguin



This is going to be the very first time you met your Kvutza and you sit down with them. It's incredibly important to get to know them as well as for them to become acquainted with you. Make sure to do a variety of games and exercises/chilled discussions to bond. This will set the tone for the rest of your Kvutsot.

### This includes:

- Getting to know your chanichim
- Your chanichim getting to know you
- Your chanichim getting to know each other
- Creating a Kvutza identity.
- Use ice breaker games to get the group to work together and make sure you know their names. Start checking out what games they enjoy as you have 5 different Kvutzot together.
- Welcome them to Machane
- Create a Kvutza identity. Maybe make a flag/emblem and chant of your Kvutza, make them proud of your Kvutza name.

## Think out of the box

Draw yourself a box. When you brainstorm ideas for your K, if it falls in the box throw it in the bin, if it's outside – great! This isn't Shabbat afternoon at Sviva anymore; you need to up your game to keep your chanichim interested and with you – if you lose them at this early stage, you'll never get them back. Make sure they leave Kvutza counting the seconds till the next one!



*Gabz Soffer (Shevet Lehava) creating an epic game of Labyrinth*

## Tziud

Tziud is an extremely essential part of any Kvutza. Tziud means instruments/equipment. These are all the physical objects used in a Kvutza. The effort involved in making something is usually worth it as Chanichim respond better to physical objects and appreciate seeing the effort you have put in. Make it fun, interesting and relevant – but don't spend the whole of pre-camp making a board game that'll get used for ten minutes!

## Remember their age



Our chanichim might be young, but they are not babies. They can be stretched; don't say "they're 12/13 – let's play bang-bang for an hour!" (Although bang-bang is an awesome game and not to be dissed) You've got to keep them interested and try to aim your Kvutza at the correct level. **DON'T JUST PLAY GAMES FOR AN HOUR.** It's extremely important that the Chanichim learn throughout Machane and Kvutza is one of the core times for this. If you ask your chanichim what they learnt after a Kvutza they will hopefully have some of their own independent thoughts relating to the topics just covered.

**This will only happen if you teach it to them.**

## Running Shtick

Some madrichim might want to introduce some sort of five-minute shtick for the end of each Kvutza. This is a useful tool for both revising what has been covered already and for showing the chanichim an overarching structure. The Chomer is not a selection of interesting individual session based on a Jewish lifestyle; it has a theme with specific goals.



### A couple of examples:

1. Draw a giant outline of a person on a piece of poster paper. Give the person a name. At the end of each Kvutza add one or two different character traits to the person based on what has been learnt during the Kvutza.
2. Have each Chanich/a create a real-life Facebook wall. Put whatever information on it that you want using post-it notes, details of "friends" (other members of the Kvutza), etc. You can have each person "post" on another member's wall each day. One person writes a "status update" which is a summary of the Kvutza and "shares" it with everyone else etc.
3. Draw a "Kvutza tapestry": take a roll of poster paper and draw what happened in that Kvutza in the form of a progressive 2D tapestry. Include what was learnt, what jokes were made, games were played etc.
4. Some choose to focus a bit less on the Chinuch stuff for their shtick. You could try a different type of bang-bang every day, do a word of the day, phrase of the day whatever.



## Bayit Yehudi – A Jewish Home

This Chomer aims to cover 5 different key topics crucial to understanding what it means to live in a Bayit Yehudi. They are:

- K1 – Chessed
- K2 – Shabbat
- K3 – Tefilla
- K4 – Limmud Torah
- K5 – Kashrut

Using these Kvutsot, as well as the many other opportunities found on Machane, our aim as a Tzevet is to teach, show, live and inspire the chanichim with concept of what a Bayit Yehudi is.

So, what is it? No, it's not an Israeli political party (although they do have a key focus on applying many of the topics we will see to life in Israel). Rather it is a very broad and important ideal. In fact, it amounts to nothing less than how a Jew is meant to live their life.



Not a minor thing then, but that's why we chose the best...YOU! (That's me, no not just me the person reading. You too, everyone in this room.)

We have a real mixture of Chanichim and Chanichot coming (in just four days!), some will know the basics, some will know nothing, some will know more than each of us! It is our duty to help all of them grow. For some this will be the seed that grows into a hugely fulfilled Jewish life. For others it will be a much-needed boost. Most are just here to have a laugh with their friends, but even they have something to gain.

People wiser than us have been trying to figure out how to live the perfect Jewish life for about 4,000 years, don't expect to get it spot on in seven days! But every step counts. It's not about the destination but the journey, not about the victory but the struggle.

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*"I am proud to belong to the people Israel; whose name means one who wrestles with God and with man and prevails..."*

*Rabbi Jonathan Sacks: Why I am a Jew – Required Watching!!*

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## K1 – Chesed

### Objectives:

1. To come to terms with the idea of what *chesed* is
2. To place *chesed* as a Mitzvah amongst other elements of Judaism
3. To realise how we can do *chesed* on a personal and practical level

#### Imitatio Dei (Emulating G-d)

Unlike the other creations of the world, Hashem created humans in His likeness, with both responsibilities towards protecting and developing the world and the creative capabilities with which to do so. He left us with a mandate to “carry on what He started” and continue developing the world for the better. This emulation of Hashem, or (*Imitatio Dei*) is brought down in a Gemara in Sotah:



**Discussion Point: Why is it important to emulate the actions of God? Why are His actions (i.e. what we see) so vital to us?**

Gemillut chasadim!  
Gemi- Gemillut chasadim!



ואמר רבי חמא ברבי חנינא מאי דכתיב אחרי ה' אלהיכם תלכו וכי אפשר לו לאדם להלך אחר שכינה והלא כבר נאמר כי ה' אלהיך אש אוכלה הוא אלא להלך אחר מדותיו של הקדוש ברוך הוא מה הוא מלביש ערומים דכתיב ויעש ה' אלהים לאדם ולאשתו כתנות עור וילבשם אף אתה הלבש ערומים הקדוש ברוך הוא ביקר חולים דכתיב וירא אליו ה' באלני ממרא אף אתה ביקר חולים הקדוש ברוך הוא ניחם אבלים דכתיב והי אחרי מות אברהם ויברך אלהים את יצחק בנו אף אתה נחם אבלים הקדוש ברוך הוא קבר מתים דכתיב ויקבר אותו בגי אף אתה קבור מתים (בבלי, סוטה יד.)

*R. Hama bar R. Hanina asked: What does the passuk mean: “You shall walk after the Lord your God?” Is it possible for a human being to walk after the shekhinah?! Doesn't it say: “For the Lord your God is a devouring fire?” Rather, it means to walk after the attributes of God. Just as He clothes the naked, (“And God made for Adam and for his wife coats of skin and clothed them”) so too you should clothe the naked. Just as He visited the sick (“And the Lord appeared to him by the oaks of Mamre”) so too you should also visit the sick. Just as He comforted mourners (“And it came to pass after the death of Abraham, that God blessed Isaac his son”) so too you must also comfort mourners. Just as He, buried the dead (“And He buried him in the valley”) so to you must also bury the dead. (Sotah 14a)*



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Ma'apilim: The Jewish home – בית יהודי –  
K1: Chesed

## The Three Pillars

Shimon HaTzaddik said that the world stands on Torah, Avoda and Gemillut Chassadim (Pirkei Avot 1:2). But what does this mean?

### Torah:

Torah study enables one to develop and strengthen their relationship with Hashem. The Torah is Hashem's manual for how we should live our lives. Furthermore, Chazal say that if not for the study of Torah the world would cease to exist (see *Nedarim* 32a)! We will discuss *limmud Torah* properly in K3.

### Avodah:

This refers to making the offerings in the Beit Hamikdash but also encompasses the general performance of *mitzvot* to actively strengthen your relationship with Hashem & perfect yourself. (In the absence of the *Beit Hamikdash* in modern times, *tefilla* has taken the place of the daily *korbanot*; we will discuss *tefilla* in K2.) Others suggest that *avoda* literally means physically building up the world and hence is a prime expression of *Imitatio Dei*.

### Gemillut Chassadim:

For the world to work, says Shimon HaTzaddik, mankind must be creatures of *Chesed*, building relationships with each other and helping others in their lives.



**Discussion Point: What does *chesed* actually mean and why is it so important? Surely it must be more than just "being nice"?! What social and psychological benefits does kindness herald?**

## Chasdei Hashem

1) R. Simlai expounded: *The Torah begins with an act of Chesed and ends with an act of Chesed. It begins with an act of Chesed, for it is written: "And the Lord God made for Adam and for his wife coats of skin and clothed them"; and it ends with an act of Chesed, for it is written: "And He buried him in the valley."*

(Talmud Bavli, Sota *ibid.*)

2) אבינו מלכנו חננו ועננו כי אין בנו מעשים עשה עמנו צדקה וחסד והושיענו

*Our Father, our King, be gracious to us and answer us, though we have no worthy deeds. Do righteousness and kindness to us and save us.*

(Avinu Malkeinu, the Siddur)

From these sources, it appears that *chesed* could be defined as going above and beyond what is required by strict justice, or the letter of the law.



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Ma'apilim: The Jewish home – בית יהודי –  
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According to the Ramchal in Derech Hashem (Chapter 1), Hashem created the world simply so that He could reward us for doing *mitzvot*. Just like He did not stand to gain from His actions, nor was He merely “getting on with other people”, so too we must look for what acts of altruism in which we can actively be involved.



In Avinu Malkeinu we ask Hashem to deal with us through both Tzedaka and *Chesed*. Tzedaka means righteousness, i.e. giving people what they deserve. But when we ask Hashem to deal with us through *Chesed* we are asking Him to give us the things we need, **even if we don't really deserve them**. This is how we must deal with other people to build positive relationships; if we're too judgmental, relationships will break down and we will fail in mankind's task of building up the world.

**Controversial Quote:** “One who is not involved in Torah – it is as if he has no God...” [This means] someone who is not involved in *gemillut chassadim*. (Avoda Zara 17b)

**Discussion Point:** Can you think of examples of going above and beyond with one's *chesed* in our community?

### Chesed of Avraham

*Chesed* is not just central to humankind in general; it was the prime *midda* (or character trait) associated with Avraham Avinu, the foremost of our *avot*:

**“And Hashem appeared to [Avraham] in the plains of Mamre and he was sitting at the entrance of the tent in the heat of the day. And he raised his eyes and he saw, and behold! Three men were standing over him; and he saw, and he ran to greet them from the entrance of the tent and he bowed toward the ground”.** (Bereshit 18:1-2)

Let's think about this above scenario for a minute. Imagine you have a meeting with the queen or the prime minister. They come to meet you and as they arrive, some stranger asks you if you know what time it is. It would be pretty rude to answer them and ignore this figure of importance. Yet this is exactly what Avraham did! Hashem comes to Avraham whilst he is recovering from his *berit milah*, and in the distance, Avraham sees the three 'men' and tells Hashem to come back later!

This seems like an unbelievable thing to happen – yet the Gemara says Avraham did the right thing!

אמר רב יהודה אמר רב: גדולה הכנסת אורחין מהקבלת פני שכינה, דכתיב "ויאמר (ה') [אדני-י] אם נא מצאתי חן בעיניך אל נא תעבר וגו'". אמר רבי אלעזר: בא וראה, שלא כמדת הקדוש ברוך הוא מדת בשר ודם: מדת בשר ודם - אין קטן יכול לומר לגדול המתן עד שאבא אצלך, ואילו בהקדוש ברוך הוא כתיב "ויאמר (ה') [אדני-י] אם נא מצאתי וגו'". (בבלי, שבת קבז).

Rav Yehudah said in Rav's name: Hospitality to guests is greater than welcoming the presence of the Shekhinah, for it is written, “And he said, ‘My Lord, if I have found favour in your eyes, do not pass on, etc’. R. Eleazar said: Come and see how the conduct of God differs to that of mankind. The conduct of mankind [is that] an inferior person cannot say to a greater man, “Wait for me until I come to you”; whereas in the case of the Holy One, blessed be He, it is written, “And he said, My Lord, if I have found, etc”. (Talmud Bavli, Shabbat 127a)









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Ma'apilim: The Jewish home – בית יהודי  
K1: Chesed

**Discussion Point: How could we communicate our new more sophisticated definition of Chesed to our chanichim using a concrete concept game?**

### Practical Chesed

Here are some real life examples of Chesed that your Chanichim could think about practically doing in their lives:

-  Calling grandparents on Friday afternoons
-  Forgiving someone who's upset you
-  Going through catch up work with your friend who was ill
-  Setting up a buddy system in your school
-  Singing in your local care home
-  Starting a conversation with someone on Machane that you don't know

Try and encourage your Chanichim to think of their own!

### Chesed and Wellbeing



### Concrete Concepts of K1:

1. We must emulate Hashem.
2. The world stands of Torah, Avoda and Gemilut Chassadim.
3. Avraham was a massive Ba'al Chesed, and he passed this on to his descendants.
4. We should all think of practical ways of doing Chesed in our daily lives



# K2: Shabbat

## Objectives:

1. To understand why we keep Shabbat
2. To consider what we gain from Shabbat
3. To instil a sense of pride over Shabbat in our Chanichim



## Introduction:

**Discussion Point 1: Why does Rabbi Sacks call Shabbat “the world’s greatest religious institution”? (If you still haven’t watched “Why I am a Jew” do it now!)  
What makes Shabbat so identity-defining for us?**

So, we all know this as the original source for shabbat in the Torah. Hashem creates the world in six days, rests on the seventh, and so we also rest on the seventh day in an attempt to emulate Him. Did Hashem really need a ‘day of rest’? Rabbi Lord Sacks explains in his book ‘Faith in the Future’ about the concept of reflection: Obviously Hashem doesn’t need a day off, but **we need one**. We need a day to reflect on the week that has passed. We should be asking ourselves the following questions; what have I achieved? What were the good and not so good happenings of the last week? How can I improve and change?!



But merely spending Shabbat in bed thinking of how Hashem rested on the seventh day is obviously not the point of it. Shabbat is not only made for **Menucha** – rest, but also for **Simcha** – rejoicing, (as we see in the Friday night Zemer; Menucha V’Simcha). The ability to arrive at the stage of seeing Shabbat as a Simcha is a difficult one. One of the reasons for this difficulty is the inability of many to see beyond “keeping shabbat” and to start “enjoying shabbat.” To stop thinking about when Shabbat is ‘out’ and start thinking about how much longer Shabbat is in for...

## Details details details:

Does (the ultimate timeless objective personal reality that we in the Western world call) God we really ‘want’ us to keep every minute law of Shabbat? Some of the prohibitions are a bit strange? In our modern and fast paced world these restrictions and limitations can be irritating and non-sensical...

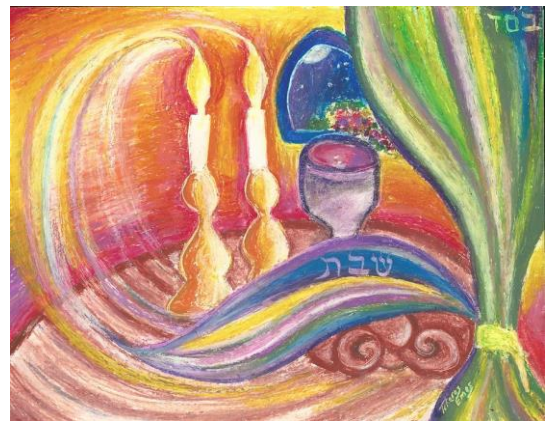
One way to look at this is simply to compare Shabbat to other aspects of life. Ultimately for all things that we care about intensely, **details matter**. It doesn't really matter what those details may be. For chemistry A-level, learning the reaction conditions for every single organic synthesis matters. For a runner, starting position, technique and every single second, counts. For a pianist, training your finger muscles to memorise every sharp and flat note in a complex piece of music matters. The thing is for anyone not super-familiar with any of those fields – the details might seem a bit laughable. But for someone that appreciates the importance of what they're doing, they matter.

Another way to look at this is to imagine a factory with huge machines. Someone walks in on a tour and asks what the purpose of a tiny dial is. The manager responds, "It's not important what this dial does. By itself, that dial seems unimportant, but after explaining how the whole machine works, you'll see that without it the machine doesn't work." This is Shabbat. From the moment it arrives until when we make Havdalah the day is one entirety. A fully kept Shabbat has the beauty of completeness.

### 'Have a nice rest' on the Shabbat day:

Shabbat is a time to stop the mad rush of our daily existence. On its basic level, Shabbat is a time for physical recuperation. It is a chance to sit and evaluate ourselves as Jews and our relationships with others. But ultimately, calling Shabbat "a day of rest" doesn't really do it justice – and certainly doesn't explain why I can't open my umbrella when its raining...

When we experience this rest, it is an opportunity to **think about creation and experience complete harmony with the natural world**. We rest in admission of human limitations, in awe and in honour of the Creator of the Universe. We are abandoning our quest for mastery of nature and are at peace with it instead. We relinquish our control of nature in the recognition that both it and we are creations. **We stop making and think about how we were made**. Human submits to Hashem, acknowledging that they have no right of ownership or authority over the world. On every Shabbat the world is "returned" to Hashem with man's acknowledgement that his authority is only a borrowed one. Therefore, even the very smallest of "work" done on Shabbat becomes a denial of the fact that Hashem created the world. It is a small act of arrogance – humans claiming themselves to be master of nature.



*"I am a Jew because of Shabbat, the world's greatest religious institution, a time in which there is no manipulation of nature or our fellow human beings, in which we come together in freedom and equality to create, every week, an anticipation of the messianic age." – R' Sacks*



When it comes to Shabbat, we should try to put aside all other matters as if they were finished completely, so that we may have the proper Menucha that is Shabbat. This is what we say in the Amidah in Shabbat Mincha, that we should have the rest that the Avot understood to be:

*"A rest of truth and faith, a rest of peace and serenity, and tranquillity, and security, a perfect rest in which You find favour." (The Shabbat Siddur – Mincha Amida for Shabbat)*

**Discussion Point 2: Shabbat has some negative PR as simply a "day of rest" – how can you get across this deeper message of Shabbat to chanichim?**

**The Many Aspects of Shabbat:**

There are passages talking about the 'reasoning' behind Shabbat in the Torah itself. Let us attempt a bit of textual analysis:

זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד, וְעָשִׂיתָ כָּל מְלֹאכְתֶּךָ, וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַה' אֱלֹקֶיךָ: לֹא תַעֲשֶׂה כָּל מְלֹאכָה, אֹתָהּ וּבִנְךָ וּבִתֶּךָ עֹבֵד וְאִמְתֶּךָ וּבְהֵמְתֶךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ. כִּי שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם, וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי; עַל כֵּן, בֵּרַךְ ה' אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ: (שמות כ:ח-יא)

**"Remember** the Shabbat day to keep it holy. You shall labour for six days and do all you work. But the seventh day is Shabbat to Hashem your God. You shall not do anything that constitutes work, neither you, your son, your daughter, your slave, your maid, your animal, the foreigner in your gates. **For on six days Hashem made Heaven, the earth, the sea and all that is in them, but he rested on the seventh day.** God therefore blessed the Shabbat day and made it holy." (Shemot 20:8-11)

שָׁמֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ, כַּאֲשֶׁר צִוָּה, ה' אֱלֹקֶיךָ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלֹאכְתֶּךָ. וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַה' אֱלֹקֶיךָ: לֹא תַעֲשֶׂה כָּל מְלֹאכָה אֹתָהּ וּבִנְךָ וּבִתֶּךָ עֹבֵד וְאִמְתֶּךָ וְשׂוֹרֵךְ וְחֹמֶרְךָ וְכָל בְּהֵמְתֶךָ, וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ, לִמְעַן יָנוּחַ עַבְדְּךָ וְאִמְתֶּךָ כַּמֹּד. וְזָכַרְתָּ כִּי עֹבֵד הָיִיתָ בְּאֶרֶץ מִצְרַיִם, וַיֹּצֵאֲךָ ה' אֱלֹקֶיךָ מִשָּׁם, בְּיָד חֲזָקָה וּבְזֵרַע נְטוּיָה, עַל כֵּן צִוָּה ה' אֱלֹקֶיךָ, לַעֲשׂוֹת אֶת יוֹם הַשַּׁבָּת. (דברים ה:יב-טו)

**"Observe** the Shabbat and keep it holy as Hashem your God commanded you. You shall labour for six days and do all you work. But the seventh day is Shabbat to Hashem your God...**You shall remember that you were slaves in Egypt, and Hashem brought you out with a strong hand and an outstretched arm. It is for this reason that Hashem has commanded you to keep the Shabbat.** (Devarim 5:12-15).

**Discussion Point 3: What are the two main differences between the two texts? How can we explain these differences?**

**"But rest to me means binging a series on Netflix?"**

Digital Detox is a company that runs retreats that are tech-free because they believe "by disconnecting from our devices we reconnect with ourselves, each other, our



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 K2: Shabbat

communities, and the world around us.” Shabbat is an island for us to retreat to after a week of rushing to and fro with the mundane task of making a living. Each of us find our own peace and serenity on Shabbat, whether that is reading a book, learning, having a big meal with family and friends, Shabbat Ha'Irgun, staying up late playing Monopoly or Codenames, walking slowly through the streets in the afternoon, Sviva, the list goes on and on. Shabbat is Hashem’s precious gift to the Jewish people and to ignore it and to miss out on the opportunity is gives us by watching Netflix or sleeping all day would be a travesty.

The following facts given by Digital Detox show just how important and relevant this gift is:

- 50% of people prefer to communicate digitally than in person
- 67% of cell phone owners find themselves checking their device even when it’s not ringing or vibrating
- One out of ten Americans report depression; heavy internet users are 2.5 times more likely to be depressed
- The average employee checks 40 websites a day, switching activities 37 times an hour, changing tasks every two minutes. However, only 2% of people can actually multi-task without decline in performance.
- 33% of people admit to hiding from family and friends to check social media
- High social media use can trigger an increase in loneliness, jealousy and fear
- Unplugging for just one day can give some users mental and physical withdrawal symptoms (and we do it every week!!)

The importance of Shabbat in this day and age is so clear.

**Shabbat and Wellbeing:**



**Concrete Concepts of K2:**

1. Shabbat is a day for us to think about creation and experience complete harmony with the natural world.
2. Shabbat is a day of Simcha (happiness) as well as a day of rest.
3. The halachic observances of Shabbat are an intrinsically important part of its value.

## K3-Tefilla

### Objectives

1. To learn about the background of Tefillah
2. To consider the reason for Davening
3. To think of ways of approaching Tefillah that cause it to have a positive impact on one's quality of life

### What is Tefillah?

The word Tefilla comes from the Hebrew word, **להתפלל** meaning *to pray*. The root, **פלל** also appears in the Torah with various meanings including **בפללים**, *exercising judgement* (Shemot 21:22) and **פּלְלָתִי**, *thought* (Bereishit 48:11).

Already, we can see various connotations emerging of what it means to do Tefilla.

#### So why do people use the word 'Daven'?

'Daven' is the Eastern Yiddish word for 'pray'. Its etymology is greatly debated but some say that it originates from an Aramaic word, *de'avuhon* or *d'avinun*, meaning 'of their/our forefathers', as Shacharit, Mincha and ma'ariv are said to have been invented by Avraham, Yitzchak and Ya'akov. (more about this later).

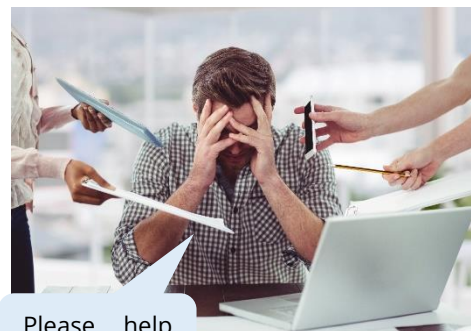
### Why do people daven?

Some people daven when things are going well

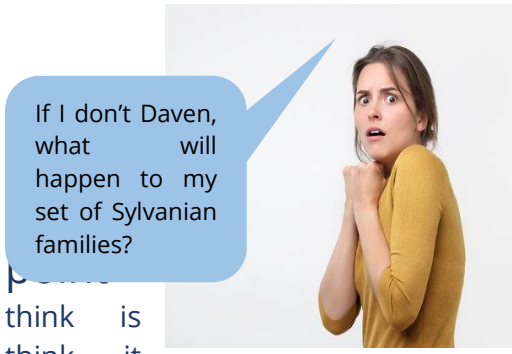


Some people daven because they're afraid of what will happen if they don't

Some people daven when things are going badly



Some people daven because they love enhancing their connection with Hashem

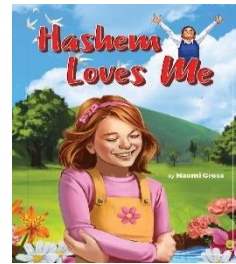


If I don't Daven, what will happen to my set of Sylvania families?

Do you

think is think it

Do you think your Chanichim would answer these questions differently to you?



### Discussion

1: Which of these do you think is closest to your motivation for davening? Do you think it matters what someone's reason is for davening?

### Why does Hashem want us to daven- relationship vs obligation?

The Gemara (Brachot 26b) discusses the origin of tefilla. Two different suggestions about where prayer comes from are given:

Rabbi Yosei B'Rabbi Chanina (relationship)	Rabbi Yehoshua Ben Levi (Obligation)
Tefilla was instituted by the Avot <ul style="list-style-type: none"> <li>• <b>Avraham</b> - <b>Shacharit</b> (עמידה - standing)</li> <li>• <b>Yitzchak</b> - <b>Mincha</b> (שיחה - conversation)</li> <li>• <b>Yaakov</b> - <b>Maariv</b> (פגיעה - encounter)</li> </ul>	<b>Tefilla was instituted based on the daily Korbanot (offerings)</b>

According to Rabbi Yosei B'Rabbi Chanina, for each of the Avot, a different word is used to connect them to the concept of Tefilla. For Avraham, this is **Amad, standing**. Perhaps this has connotations of tefillah as an active process, something for which we must exert some effort in order to do affectively.

The word **Sicha**, meaning '**conversation**' is used in reference to Yitzchak. This reminds us that prayer is meant to be a dynamic internal process in which we are not just mumbling words mindlessly, but actually believe that we are communicating with Hashem. Since Hashem does not communicate back to us with spoken words, this can be particularly challenging.

For Yaakov, the word '**Pegia**', meaning '**encounter**' is used. When we daven, are we fully aware of the fact that we are standing before the Creator of the World? The concept of an 'encounter' also suggests that we should have gained something new each time we daven and walk away a different person to the one we were before we began our Tefilla.

**Discussion point 2:** Which of these words describe the way you approach Tefilla? What challenges does this approach to Tefilla generate?

Rabbi Yehoshua ben Levi's approach, however, differs significantly in the way it causes us to view Tefilla. His approach is far more halachic and views Tefilla as a replacement for

the daily offerings that took place in the Beit Hamikdash. This offers the perspective that the main reason for praying is to fulfil a halachic obligation.

**Discussion point 3:** Do you think prayer should be seen more as a means of fulfilling an obligation, or as a method of developing a relationship?

### Set Prayer vs Spontaneous Prayer

The above Gemara is highlighting the tension between fixed and spontaneous forms of Tefilla.



### Set Prayer

Today, our tefillot are "fixed" in two ways:

1. **Fixed times** – Shacharit, Mincha and Maariv. Sof zman kriyat Shema, no shacharit after Chatzot, no Mincha after Shkia. All that Jazz.
2. **Fixed text** – The earliest siddur as we know it is that of the Gaonim (R. Amram and R. Sadia both had). The Brachot of the Amidah are even earlier.

### Structure of our Amidot

According to the Rambam (Mishneh Torah Hilchot Tefillah 1:2), there are 3 aspects to Tefillah:

1. Praising Hashem
2. Asking for things
3. Thanking Hashem

Despite there being this prescribed structure for Tefillah, there is something poignant about its structure.

Often we forget that the purpose of Tefillah is not just to ask Hashem for things. It is also to build up a relationship with Hashem, to fulfil an obligation, to reflect on where we are at spiritually and to express gratitude for what we already have.

**Discussion point 4:** Do you think that the structured nature of Tefillah is helpful for 12-13 year olds? What challenges might arise from this?

## The Value of Consistency

The following discussion is recorded in the introduction to the Ein Yaakov:



*"Hear, O Israel, the Lord our God is one."*



*"I love your neighbour as yourself."*



*You shall enter the first lamp in the morning, and the second lamp shall be entered in the evening.*

R. Ploni stood on his feet and said, "The halacha is according to Ben Pazzi,"

## Tefillah and Wellbeing

### Concrete Concepts:

1. Tefillah is both a spiritual process and an obligation
2. Different people relate to Tefillah in different ways
3. Consistency is key



## K4 –Talmud Torah

### Objectives:

1. To learn and teach about the Mitzva of Limmud Torah
2. To consider the impact Medinat Yisrael has had on worldwide Limmud Torah
3. To reflect on the impact learning Torah has on our wellbeing



1) If Tefilla is our opportunity to talk to Hashem, learning Torah is about Hashem talking to us, namely through the Mitzvot. However, learning Torah is more than just learning Halacha. If it was, we'd never bother opening a Gemara; we'd just learn everything from Shulchan Aruch and then sit back and relax. So, what is Limmud Torah REALLY about?

**Discussion Point 1:** What do you think your CCCs (Classic Chanichim Conceptions) about Talmud Torah will be going into camp?

### The Supremacy of Talmud Torah

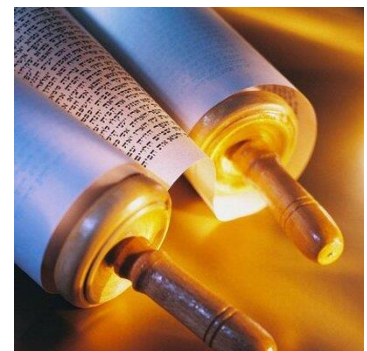
2) Although there is a Machloket in the Gemara (Menachot 99b) as to the exact requirements for the Mitzva of learning Torah, it is clear according to all opinions that it is central to Jewish life, seemingly more so than other Mitzvot. Indeed, this is evident from Eilu Devarim, the piece of Gemara we say ever morning after Birchat haTorah:

*These are the things that one sees the benefit of doing in this world and whose full reward remains intact for him in the world to come. They are: the honour due to father and mother, acts of kindness, early arrival at the house of study in both morning and evening, hospitality to guests, visiting the sick, providing for a bride, escorting the dead, absorption in prayer, bringing peace between man and his fellow – **and the study of Torah is equivalent to them all** (Masechet Shabbat 127a)*

**Discussion Point 2:** How can you help your Chanichim to understand the value of Talmud Torah, without detracting from the value of all of the other things mentioned in this Gemara?

### Learning for its own sake

3) Talmud Torah, unlike other Mitzvot, has two components. It's not just a means to an end, but it also an end in and of itself. For example, I can learn Hilchot Shabbat to know how to keep Shabbat, but at the same time I am getting rewarded purely for the fact that I'm learning. Hence why we don't just learn Shulchan Aruch; there's a Mitzva to learn even the no-longer-practical aspects of Torah, such as laws relating to Korbanot and ritual purification





# Madrichim Chomer WINTER MACHANE 5782

Ma'apilim: The Jewish home – בית יהודי  
K4: Talmud Torah

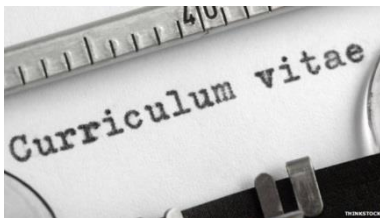
**Discussion Point 3:** Can you think of any stories/metaphors that relate to your Chanichim's lives that you can use to help them to understand this concept?

## Learning to know Hashem

- The Rambam says that Talmud Torah is all about getting to know Hashem
- He says that this is part of fulfilling the Mitzvah to love Hashem
- He states in Hilchot Tefilla that "every Jewish man whether poor or rich, healthy or sick, young or old, is required to set time every day and night to learn Torah".

Torah study is the crucial tool that can help us decipher the workings of the world and appreciate its wonders. Just as you can understand more about an artist by looking at their painting, you can understand more about Hashem by learning His Torah.

Additionally, studying Torah instils *Yirat Shamayim* (fear and reverence for Hashem) in a person. This happens not only because one who studies it becomes deeply connected with its text, but the time spent delving into it helps one become closer to Hashem. The reward you receive for learning Torah is based on the effort you put in. The end product of how many chapters you cover, or pages of Gemara you read is not as important. It's the time and effort you put in that counts the most. Learning Torah is not just about "finishing", it's about continuing, progressing, constantly striving and improving.



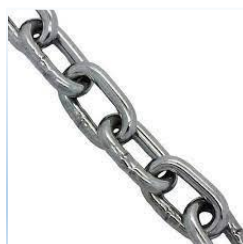
But in order to know someone, you can't just read their CV; you have to have deep conversations with and about them. Maybe this is why we have Torah SheBa'al Peh (oral Torah).

## Learning to teach

According to the Rambam, teaching is fundamental to the Mitzva of learning Torah (although others disagree). This is because when you have to teach someone else you are forced to clarify the material for yourself first. This is basically what pre-camp is all about! Only after we've immersed ourselves in and fully understood the Chomer can we possibly attempt to pass it on to our Chanichim, (we should be learning and growing just as much as they will be!).

*"The one who learns in order to teach will be enabled both to learn and to teach. But the one who learns in order to practice will be enabled to learn, to teach, to observe, and to practice."*  
(Pirkei Avot 4:6)

*Will you continue the chain of Torah learning?*



### There are 3 levels of Torah teaching:

- Teaching through telling
- Teaching through doing
- Teaching through being

**Discussion Point 4:** Talmud Torah comes in many forms. E.g Halacha, Tanach, Mussar, Gemara...etc. Different chanichim will connect to different aspects of Talmud Torah and learn in different ways. How can we make this Kevutza demonstrate the value in the various areas of Torah learning and the various ways of learning Torah?



### Learning is the one Jewish constant

Although much has changed since the giving of the Torah, from food and clothes to music and technology, the Torah is the only thing in our lives that truly remains constant. Yes, it's applications in Halacha may have changed (e.g. Moshe wasn't teaching the Jewish People not to drive to Shul on Shabbat!) but ultimately, it's still the same Torah. Thus, Limmud Torah is crucial because it connects us to the Jewish past AND to the Jewish future.

### Learning in Medinat Yisrael

In recent years, there has been a massive increase in Torah learning across the world. Although some of this may be down to more Torah being available in English and other popular spoken languages, a large part of this is down to the State of Israel. In addition to the Israeli government helping to fund many Yeshivot across the country, a significant number of Jewish youths from around the world spend a year post high school studying in Yeshiva or Midrasha, something that would never have been possible without the Jewish State. Lastly, the existence of Medinat Yisrael has led to greater worldwide interest in previously theoretical topics that are only relevant in Israel, such as Shemitta; more than just facilitating Torah learning, Medinat Yisrael is giving us the opportunity to live a more complete Torah Yisrael.



**Discussion Point 5;** What do you think your Chanichim's impressions are of people who go to Midrasha/Yeshiva in Israel? What can you do to challenge stereotypes of this that they may have?



**Madrichim Chomer**  
**WINTER MACHANE 5782**

Ma'apilim: The Jewish home – בית יהודי  
 K4: Talmud Torah

## Learning Torah and Wellbeing



### Concrete Concepts of K4:

1. Learning Torah is one of the most intrinsic Jewish values
2. Medinat Yisrael has had a positive impact on Limmud Torah
3. Learning Torah can be very beneficial for psychological and spiritual wellbeing

## K5 – Kashrut



### Objectives:

1. To discuss what a Chok is.
2. To begin to understand some of the ideas that emerge from Kashrut.
3. To look at the effect the state of Israel has on people observing the laws of Kashrut.

### Introduction

When trying to determine if someone is a religious Jew or not, the questions most often asked are "Are they Shomer Shabbat? Are they Shomer Kashrut?" This is because these two areas of Halacha demand a lot from us on a regular basis. Indeed, we can't eat ANYTHING without thinking about the laws of Kashrut, and we can't do ANYTHING on Shabbat without knowing at least some of the basic Halachot. In this Kvutza we will discuss:

1. The Source for Kashrut in the Torah
2. Some ideas in Jewish thought related to Kashrut
3. Some interesting ideas about how the State of Israel promotes keeping these Halachot.

### The Source: Where it all began...

Food has always been central to the Torah and Jewish life! In fact, the very first commandment ever given to Adam was not to eat from the Tree of Life. Hence it should come as little surprise to discover that Judaism had far-reaching Halachot about what one can and can't eat.

Indeed, the Torah spends an entire chapter detailing which animals may and may not be consumed and how to tell the difference. It concludes by saying:

*"For I am God, Who has elevated you from the land of Egypt in order to be your God, so you shall be **kedoshim**, for I am **kadosh**. This is the law of the beast, and of the fowl, and of every living creature that moves in the waters, and of every creature that swarms upon the earth; to distinguish between the **tameh** and the **tahor**, and between the living thing that may be eaten and the living thing that may not be eaten."* (Vayikra 11:46-7)

**Discussion Point 1: How would you translate the words in bold? How might the mistranslation of these words be responsible for people not really understanding Kashrut? What do you think your chanichims' conceptions of Kashrut will be coming into camp?**

### What is the point of Kashrut?

Over the years people have put forward various explanations of the laws of Kashrut. Some people understand kashrut as a question of health or hygiene. Yet there are those who have understood that only kind animals can be consumed or even that the breeding of kosher animals is better for the environment. All of the above fall short in actually explaining why we give so much thought and consideration to that which passes our lips.



Ultimately, Kashrut is a "Chok", meaning that it's a Mitzva that Hashem doesn't give us fully clear reasons for. (Even when we Mitzvot that do seem to have reasons we are still doing them simply because Hashem tells us to. This even extends to "logical" laws, like not stealing or killing!)

However, just because we can never know the reasons BEHIND Kashrut doesn't mean we can't consider the ideas that EMERGE from the Halachot.

**Discussion Point 2: The word for the "reason" for a mitzvah in Hebrew, 'Ta'am' is the same as the word for "Taste". What could that tell us?**

In his book "To Be a Jew" (an excellent resource on traditional Judaism), Rabbi Hayim HaLevy Donin explains that the ability to distinguish between the sacred and the profane, is very important in Judaism. Indeed, it is specifically with regards to Kashrut that the Torah stresses the need to **"to distinguish [l'havdil] between the tameh and the tahor"** (Vayikra 11:47).

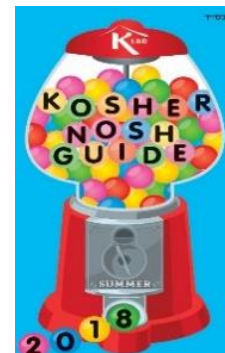


## Madrichim Chomer WINTER MACHANE 5782

Ma'apilim: The Jewish home – בית יהודי

K5: Kashrut

Imposing rules on what you can and cannot eat ingrains that kind of self-control, requiring us to learn to control even our most basic, primal instincts. Kashrut is an opportunity to develop self-control and to suppress our natural self-centeredness; even when we are hungry and thinking about our own stomachs, we are required to consider what Hashem wants us to eat and what He does not want us to eat. R. Donin also points out that the laws of kashrut elevate the simple act of eating into a religious ritual. The Jewish dinner table is often compared to the mizbeach in rabbinic literature. A Jew who observes the laws of kashrut cannot eat a meal without being reminded of the fact that he is a Jew.



Furthermore, beyond the exercise of self-restraint, the Rabbis in the Talmud came up with another, more mystical idea. If you eat non-kosher food, they said, it reduces your spiritual capacity - "clogs up the pores of your soul." Just as a healthy diet is good for the body, so we keep kosher because it's good for the soul. In the Jewish home, the table is an altar, the kitchen is a domestic sanctuary.

**Controversial Quote:** *Our Sages taught: One should not say, "I find pork disgusting," or "It is impossible for me to wear shatnez [a mixture of wool and linen]," but should rather say, "I indeed wish to, but what can I do? – my Father in Heaven has imposed these decrees upon me!" (Rashi, Vayikra 20:26)*

### Discussion Point 3: What's the meaning of this quote? How can we communicate the message behind this quote to chanichim?

#### Kashrut in Israel

Whilst finding Kosher food in Chutz LaAretz can sometimes be difficult, (that's why we consult the revered KLBD list!) keeping Kosher in Israel tends to be much easier; so much Kosher food is available, even though many of the Jews living in Israel are not religious and may not be particular about Kashrut themselves!

This is a direct result of the policy of the Chief Rabbinate of Israel towards Kashrut certification. In an attempt to ensure as many people as possible keep Kosher, the Chief Rabbinate adopts the most lenient views in determining whether a slaughtered animal is Kosher. This means that more carcasses make it to the kosher market, making kosher food cheaper and widely available. However, the Chief Rabbinate and other Kashrut authorities also give "Mehadrin" Hechsheirim to food companies who comply with stricter Kashrut rules, thus ensuring that food with a





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K5: Kashrut

higher standard of Kashrut is available for those that want it.

### **Discussion Point 4: How might keep stricter Kashrut laws enforce the theme of Kashrut discussed above?**

Unfortunately, some people over the years have taken advantage of people's desires for kosher food and have produced fake kosher certifications. Thus, it's very important to check if you recognise the Hechsher before buying a product!

It would seem, therefore, that Kashrut has a nationalist component in the State of Israel. The fact that so much kosher food available across the world comes from Israel and that it's quite hard to get non-Kosher food there makes Kashrut somewhat synonymous with Israel. Ultimately, Kashrut is an expression of the fact that Torat Yisrael pervades even the most mundane aspects of life in a Bayit Yehudi, and that Medinat Yisrael impacts the whole of Am Yisrael, wherever they may be.

### **Kashrut and Wellbeing:**



### **Concrete Concepts of K5:**

1. Kashrut is a Chok, meaning that we don't know the precise reason Hashem told us to keep it.
2. Kashrut helps us to develop self-control and can sanctify the mundane acts of eating and drinking.
3. The Chief Rabbinate of Israel ensures that Kosher food is easily available in Israel.



## Special K... Which is actually a T!



## Confused much?

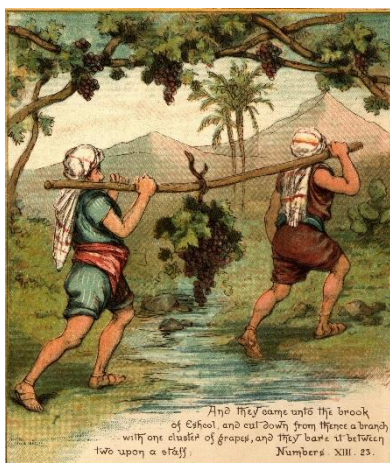
### Aims:

1. To learn about Ma'apilim
2. To teach the Chanichim about the Ma'apilim!
3. To appreciate why our Machane has its name

## MA'APILIM, MA'APILIM ANACHNU!

So, who were / what was the Ma'apilim?!

The Bnei Akiva madrichim's guide of 1962 explains Ma'apilim as meaning 'endeavours' in the sense of "daring persistence in all ventures".



The word Ma'apilim first appears in Sefer Bamidbar. After the tragedy of the Meraglim [the spies who said bad stuff about Eretz Yisrael], there were a bunch of people who took extreme measures in the other direction. The morning after Am Yisrael had been told that they wouldn't enter the land for 40 years, a group of people armed themselves and ignoring Moshe's advice attempted to go up to the Land of Israel. Because they disobeyed the will of God they were all killed by the Amalekites and the Canaanites. The verb used to describe the actions of these people was

'vayapilu', meaning 'and they defiantly ascended'. Grammatically, those who 'defiantly ascended' would be called Ma'apilim. These original Ma'apilim were people of in many ways, good intentions but had acted wrongly and were therefore not successful.

So where does Ma'apilim in the context that we use it come from?

Based on the idea of these original Ma'apilim trying to sneak into Eretz Yisrael, the name Ma'apilim was given to the Jewish 'illegal' immigrants to Palestine under the period of the British Mandate.

I am generally on principle against copying and pasting from Wikipedia but on this occasion, the Wikipedia article appeared very well written and informative, so I present it below subject to a bit of editing.

This group of Olim who made aliya "illegally" defying the British government's decree to restrict Jewish immigration from 1939 were also known as "Aliya Bet" which is the term favoured by the Wikipedia article.

**Aliyah Bet** (Hebrew: עלייה ב') was the code name given to "illegal" immigration by Jews to the British Mandate for Palestine in violation of British White Paper of 1939 restrictions, in the years 1934-1948. In modern day Israel it has also been called by the Hebrew term



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Ma'apilim: The Jewish home – בית יהודי –

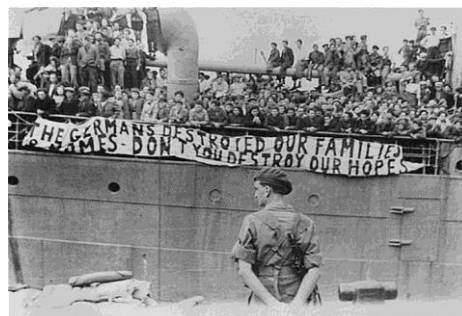
Special K

**Ha'apala** ("ascending" [or defiantly ascending', 'defiantly endeavouring', 'daringly persisting' etc]; Hebrew: ההעפלה).

It was distinguished from *Aliyah Aleph*: the limited Jewish immigration permitted by British authorities in the same period.

### Organization

During *Ha'apala*, several Jewish organizations worked together to facilitate immigration beyond the established quotas. As persecution of Jews intensified in Europe during the Nazi era, the urgency driving the immigration also became more acute. Those who participated in the immigration efforts consistently refused to term it "illegal", instead calling it "clandestine."



*Ha'apala* occurred in two phases. First, from 1934 to 1942, it was an effort to enable European Jews to escape Nazi persecution and murder. From 1945 to 1948, in a stage known as *Bricha*, it was an effort to find homes for Jewish survivors of the Nazi crimes who were among the millions of displaced persons ("DPs") languishing in refugee camps in occupied Germany. During the first phase, several organizations (including Revisionists) led the effort; after World War II, the Mossad LeAliyah Bet ("the Institute for Aliyah B"), an arm of the Haganah, took charge.

### Routes

Post-World War II, *Ha'apala* journeys typically started in the DP camps and moved through one of two collection points in the American occupied sector, Bad Reichenhall and Leipheim. From there, the refugees travelled in disguised trucks, on foot, or by train to ports on the Mediterranean Sea, where ships brought them to Palestine. More than 70,000 Jews arrived in Palestine using more than 100 ships.

American sector camps imposed no restrictions on the movements out of the camps, and American, French, and Italian officials often turned a blind eye to the movements. Several UNRRA officials (in particular Elizabeth Robertson in Leipheim) acted as facilitators of the emigration. The British government vehemently opposed the movement, and restricted movement in and out of their camps. Britain also set up armed naval patrols to prevent immigrants from landing in Palestine.

## History

Over 100,000 people attempted to “illegally” enter Palestine. There were 142 voyages by 120 ships. Over half were stopped by the British patrols. Most of the intercepted immigrants were sent to internment camps in Cyprus. Some were sent to the Atlit detention camp in Palestine, and some to Mauritius. The British held as many as 50,000 people in these camps. Over 1,600 drowned at sea. Only a few thousand actually entered Palestine. [In the big picture, this is inaccurate as those held in the internment camps in Cyprus eventually made it to Israel some before, and some after the establishment of the State.]

The pivotal event in the *Ha'apala* program was the incident of the SS *Exodus* in 1947. The *Exodus* was intercepted, attacked, and boarded by the British patrol. Despite significant resistance from its passengers, *Exodus* was forcibly returned to Europe. Its passengers were eventually sent back to Germany. This was publicized, to the great embarrassment of the British government.

One account of Aliyah Bet is given by journalist I. F. Stone in his 1946 book *Underground to Palestine*, a first-person account of traveling with European displaced persons attempting to reach the Jewish homeland.

Some 250 American ex-veterans including Murray S. Greenfield (of the ship *Hatikva*) from WWII volunteered to sail ten ships from the USA to Europe to load 35,000 survivors of the Holocaust (half of the so-called illegals) to Palestine, only to be deported to Cyprus detention camps.

## Voyages



United States lands Jewish refugees in Nahariya, 1948



Exodus arriving at Haifa harbour, July 20, 1947



Haganah ship Jewish State in Haifa harbour, 1947

The *Tiger Hill*, a 1,499-ton ship, built in 1887, sailed from Constanța on August 3, 1939, with about 750 immigrants on board. She took on board the passengers from the *Frossoula*, another illegal immigrant ship that was marooned in Lebanon. On September 1, the first day of World War II, the *Tiger Hill* was intercepted and fired on by British gunboats off Tel Aviv, and was beached.



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Ma'apilim: The Jewish home – בית יהודי –  
Special K

### Disasters

On October 3, 1939, a large group of immigrants sailed from Vienna on the river boat *Uranus*, down the Danube. At the Romanian border, the *Uranus* was stopped, and the immigrants were forced to disembark at the old fortress town of Kladovo in Yugoslavia. About 1,100 refugees were stranded there. In May 1941, they were still in Yugoslavia, where 915 of them were caught and eventually killed by the invading Nazis.

On May 18, 1940, the old Italian paddle steamer *Pencho* sailed from Bratislava, with 514 passengers, mostly Betar members. The *Pencho* sailed down the Danube to the Black Sea and into the Aegean Sea. On October 9, her engines stopped working, and she was wrecked off Mytilene, in the Italian-ruled Dodecanese Islands. The Italians rescued the passengers and took them to Rhodes. All but two were then placed in an internment camp at Ferramonti di Tarsia in southern Italy. They were held there until Allied forces liberated the area in September 1943. The story of the *Pencho* was published as *Odyssey*, by John Bierman.

In October 1940, a large group of refugees were allowed to leave Vienna. The exodus was organized by Berthold Storfer, a Jewish businessman who worked under Adolph Eichmann. They took four river boats, *Uranus*, *Schönbrunn*, *Helios*, and *Melk*, down the Danube to Romania, where the *Uranus* passengers, approximately 1,000, boarded the *Pacific*, and sailed on October 11, 1940. They arrived at Haifa on November 1, followed by the *Milos*. The British transferred all the immigrants to the French liner *Patria*, intending to take them for internment to Mauritius. To stop the *Patria* from sailing, the Haganah smuggled a bomb on board. The explosion blew a hole in the side of the ship, which capsized, killing 267 persons. The British, by order of Winston Churchill, allowed the survivors to remain in Palestine.

In December 1940 the *Salvador*, a small Bulgarian schooner formerly named *Tsar Krum*, left Burgas with 327 refugees. On December 12 the *Salvador* was wrecked in a violent storm in the Sea of Marmora, near Istanbul. 223 persons, including 66 children, lost their lives. The survivors were taken to Istanbul. 125 survivors were deported back to Bulgaria, and the remaining 70 left on the *Darien*.

On December 11, 1941 the *Struma* sailed from Constanța, flying the Panamanian flag. The *Struma* was torpedoed and sunk by the Soviet submarine SC-213 on February 24, 1942. 770 lives were lost. There was one survivor.



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On September 20, 1942 the *Europa* sailed from Romania, with twenty-one passengers. The boat was wrecked in the Bosphorus.

On August 5, 1944, the *Mefkura* (or *Mefkure*) sailed from Constanța with 350 persons on board. The ship travelled with the *Morino* and *Bulbul*. During the night the *Mefkura* was sunk by gunfire/torpedo from by the Soviet submarine SC-215. Of the 350 persons being transported, only five survived. They were picked up by the *Bulbul*.

### Conclusion

The success of *Aliyah Bet* was modest when measured in terms of the numbers who succeeded in entering Palestine. But it proved to be a unifying force both for the Jewish community in Palestine (the Yishuv) and for the Holocaust-survivor refugees in Europe.

### Internment Camps

Wikipedia yet again has a surprisingly well-written article on the internment camps where Ma'apilim were imprisoned:

**Cyprus internment camps** were operated by the British for internment of Jewish immigrants who attempted to immigrate to the Mandatory Palestine during the 1940s in violation of immigration quotas set for Jews. In spite of repeated requests to lift restrictions to save lives otherwise lost in the Holocaust, and later the plight of thousands of displaced Holocaust survivors, the British still enforced the quotas set in the White Paper of 1939. Jews escaping Europe in the *Beraha* and attempting *Aliyah Bet* were detained at sea or after landing, and held indefinitely and without trial in prison camps on nearby British-controlled Cyprus.

Where transport ships were intercepted on the high seas by the British Royal Navy, those ships that did not sink (many were old and not seaworthy vessels) were escorted to Cyprus where internment camps were constructed for up to 30,000 detainees. They consisted almost entirely of Holocaust survivors. Funds for maintenance of the camps were taken from taxes collected from the Jewish population of Palestine.

The first camps were constructed by German prisoners of war (POWs). Conditions for POW's were determined by the Third Geneva Convention; there was no equivalent convention for imprisoned civilians, so the German POWs were generally treated far better than the Jews. Use of POWs for construction purposes



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was eventually halted as it interfered with British de-Nazification programmes. Jewish inmates did not take the German presence very well either.

Because of pressure from the United States and in response to the recommendations of the Anglo-American Committee of Inquiry, Britain agreed to allow 1,000 Jews a month into Palestine. To reduce pressure in Cyprus (there was fear of a Communist led Cypriot uprising), half that quota, 500 Jews a month, were allowed in from Cyprus. That meant that most Cyprus internees expected to spend a couple of years there before being allowed into Palestine.

In August 1947 the New York Times reported that 16,000 were being held in the camps and that 4,000 were children.

In November 1947 the United Nations voted to recommend the UNSCOP plan in Palestine, which called for the establishment of a Jewish state, including a harbour into which Jews could immigrate. Britain refused to implement this point before the mandate ended, leading to accusations that the British government was in contravention of the United Nations decision. The Soviet Union responded to the British failure by allowing Jewish illegal migration to depart from Romania.

Despite donations from Jewish charities in the United States and contributions from the Jewish Agency in Palestine, conditions in the camps were hard. The camps lacked proper supplies of running water, soap, clothes, sheets and there were complaints regarding inadequate food supplies. Most of the inmates were deeply traumatized Holocaust survivors including large numbers of orphan children.

Camp inmates did not face the kind of viciousness or deprivation associated with Nazi concentration camps. The American Jewish Joint Distribution Committee was allowed to supplement the diet and provide support to camp inmates. Volunteers from Palestine were allowed to live in the camps and these included educators, nurses and doctors. The volunteers were unpaid and shared the inmates living conditions, except that they could take occasional holidays while the inmates could not leave.

Over time 50,000 people were imprisoned in the camps and several thousand children were born there. At its peak the camps held almost 10% of the population of Cyprus. Even after the establishment of the state of Israel the British government continued to hold 8,000 Jewish men of "military age" and 3,000 of their wives in order to prevent them joining the 1948 Arab-Israeli war. During this



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period inmates were held under conditions of indefinite detention with no known release date. They were eventually released in February 1949, following the British government's decision to recognize the state of Israel.

### From the Jewish Virtual Library

During World War II, the aliyah effort focused on rescuing Jews from Nazi occupied Europe. Some olim entered the country on visas issued under the "White Paper" quota; the majority came as illegal immigrants. This immigration, called Aliyah Bet, arrived by land and by sea, from Europe and the Middle East, in contravention of the Mandatory Government's orders.

The loss of contact with European countries, the hazards of maritime travel under wartime conditions, and the difficulty in obtaining vessels for transport of illegal immigrants placed severe constraints on Aliyah Bet. Several boatloads of immigrants who managed to reach Palestine were sent back by British authorities upholding the quota system. Many lost their lives at sea or in the Nazi inferno in Europe. Overland, 1,350 Syrian Jews were escorted to Palestine in an intricate and audacious operation.

During the years 1944-1948, the Jews in Eastern Europe sought to leave that continent by any means. Emissaries from the yishuv, Jewish partisans and Zionist youth movements cooperated in establishing the Beriha (escape) organization, which helped nearly 200,000 Jews leave Europe. The majority settled in Palestine.

From the end of World War II until the establishment of Israel (1945-1948), illegal immigration was the major method of immigration, because the British, by setting the quota at a mere 18,000 per year, virtually terminated the option of legal immigration. Sixty six illegal immigration sailings were organized during these years, but only a few managed to penetrate the British blockade and bring their passengers ashore. In 1947, 4500 immigrants on the Exodus were sent back to Europe by the Mandatory government. The British stopped the vessels carrying immigrants at sea and interned the captured immigrants in camps in Cyprus; most of these persons only arrived in Israel after the establishment of the state. Approximately 80,000 illegal immigrants reached Palestine during 1945-48.

The number of immigrants during the entire Mandate period, legal and illegal alike, was approximately 480,000, close to 90% of them from Europe. The population of the yishuv expanded to 650,000 by the time statehood was proclaimed.