

# Hadracha Choveret



תנועת בני עקיבא  
BNEI AKIVA UK

BNEI AKIVA'S WEEKLY EDUCATIONAL HANDBOOK FOR MADRICHIM

## Chayei Sarah: The Shabbos Project



### Concrete Concepts:

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.

## Bnei Akiva Svivot 5782: Madrichim Pack

Dear Madrichim.

Nowadays Bnei Akiva UK is doing a lot. From camps, to going into schools for Lunch and learns, to KADIMA which is restarting this month! But Svivot have always remained the life-blood and most important part of our movement. One could argue that part of this is due to when Sviva takes place – on the oasis of serenity that we call Shabbat.

Each festival is called a “holy calling” – it is calling us to think about a certain value, develop a certain part of our character. Whatever message Shabbat contains must be one of the most important in our faith because we are told to reflect on it for an entire day every week. At its core, the message is beautiful and simple – hopefully you will be able to think of beautiful and simple ways to transmit it to your chanichim!

Remember we’re here to support you in whatever way we can! Adi can be contacted at [svivot@bauk.org](mailto:svivot@bauk.org) or 0208 209 1319 ext. 4, and the Chinuch team (Josh Daniel and Dania Mann-Wineberg) can be contacted at [chinuch@bauk.org](mailto:chinuch@bauk.org) or 0208 209 1319 ext. 5.

Adi Abeles and Josh Daniel  
Svivot & Hadracha and Chinuch

### Week 5: The Shabbos Project

#### Intro Video:

<https://youtu.be/oBq8K8eCKYM>

#### The Shabbos Project:

It all began in South Africa back in 2013 when Chief Rabbi Dr Warren Goldstein ran one big audacious idea past the community - what if we all got together to experience one complete Shabbat? Last week, Jews in 1688 cities around the globe got together to do exactly that. Some of you or your chanichim may have even been part of it. So what better way to use this week than to reflect on one of the most important and identity-defining mitzvot in all of Judaism.



**Discussion Point 1: Jewish sources acknowledge Shabbat as one of the most important mitzvot. What makes it so identity-defining for most of us? If you were going to choose one mitzvah to bring all Jews together what would you choose?**

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.

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 it's 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*

**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?**

**Discussion Point 3: Our exodus from Egypt is also mentioned a fair bit in connection to Shabbat. What’s the connection?**

**“But rest to me means bingeing 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 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 it gives us by watching Netflix or sleeping all day would be a travesty.



**Discussion Point 4: What does Shabbat mean to you in the modern day?**

## Peula Ideas

### Games to do with Shabbat:

- **Statistic Game** – Print these statistics out on cards and ask the chanichim to match the numbers to the statistic.

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!!)

A way to make this game more intense is as follows. Have the 'fact' on one side of the card and the 'number' on the other. For example on one side of the card write "how many cell phone owners find themselves checking their device even when its not ringing or vibrating?" And on the other side write "67%". Ask chanichim to pick a card and start counting up in 1s or 5s or 10s. For this card it might be good to count up in 10s "10%, 20%, 30%....etc" the chanich needs to stay "stop" but if you go over the number (here its 67%) they lose all the points. If they stop at 40% they get 4 points. If they stop at 50% they get 5 points. If they stop at 60% they get 6 points. If they stop at 70% they get no points. Chanich with the most points at the end wins.

- **Looking Back** - Pre cut lots of piece of paper each containing a number from 1-9. Hide them. Each group as 3 mins to go and find as many as possible (this stage of the game represents the week). Then they have to stop and come back, bringing their numbers back to base. Add them up. Group with highest total wins. Represents how on Shabbat you can't create anything new. Only appreciate and look back on who/what you've become. **(Jonathan Levene, Rosh @ Stanmore)**
- **Sit down** - Start with a very short time sitting down. Ask your Chanichim what sitting down means to them. Follow this with a few very energetic games and then sit down again to have a drink and recover. Ask them what sitting down means to them now.
- **Variation of 'follow the leader'** – one person goes out as the guesser. Everyone else choses one 'leader' to set a pattern and beat. The guesser comes back in and the beat starts (clapping hands, stamping etc). The twist – everyone must do something completely different from the leader and the people beside them (although they can similar things to others in the circle) except for one chosen action where everyone must do the same thing. This shows the madness of the week and the unity of Shabbat.
- **What do you like about Shabbat** – Sing the song "what do you like about Shabbat... Michael what do you like about shabbat? I like the...." After Michael go round to the other chanichim and ask them what they like about Shabbat. Each chanich has to memorise everything that the previous chanichim have said. E.g "Odelia likes the singing, Margalit likes the Challah, Michael likes the shiny white table cloth..."

## Random Games Corner

*Over here each you'll find random games that we've compiled from the days of old. The titles are a bit weird and they're mostly just for fun but you never know when they might connect to an educational message!*

### **FREEZE TAG**

**TYPE: Active** Play in a large area. The group is divided into two teams. Team A is "it". Team A must chase team B and try to tag them. If a member of team B is tagged, s/he becomes "frozen" in his/her place until a member of his/her team (B) "unfreezes" him/her. A time limit is set and play continues until the time is up, or until all of team B is "frozen." If all of team A is "frozen" by the end of the time limit, team A wins. If not, team B wins. Hint: Use a time limit of 5-10 minutes.

### **HOW DO YOU LIKE YOUR NEIGHBORS**

**TYPE: Active** Play in a circle One player is chosen to begin the game. He goes up to someone and asks "How do you like your neighbors?" That player has a choice of 2 answers: 1) "I like them very much" at which everyone must get up and switch seats while the first person tries to get a seat, or 2) "I don't like them at all" at which the first person replies "Whom do you like?" The player addressed then names any 2 names of people in the circle whereupon those 2 people must change seats without allowing him to get their seats. Play continues with whoever is left without a seat asking the questions.

### **INDOOR TRACK MEET**

**TYPE: Active** The players are divided into teams and they must compete in the following events: 1) Shotput- The "shot" is a balloon; the farthest throw wins. 2) Javelin throw- The "javelin" is a straw; the farthest throw wins. 3) Discus throw- The "discus" is a paper plate; the farthest throw wins. 4) Broad jump- On one foot; the farthest jump wins. 5) Running broad grin- Grin as wide as possible; the widest grin wins. 6) 50 Yd. dash- Run any distance with a peanut or paper plate on the player's head. 7) Basket throw- A can is the basket and the ball is a crumpled piece of paper

### **HAMAN LOST HIS HEAD (Variation of "I Accuse")**

**TYPE: Moderate** Play in a circle One player is chosen as the leader, the other players are numbered in their sitting order. The leader stands in the middle and asks: "Haman, the evil prince lost his head. Did you see it, number \_\_, Sir?" That numbered person must jump up and respond, "What Sir? I Sir?" Then the leader responds, "Yes, Sir. You, Sir." That numbered person again must respond: "Not I, Sir." The leader asks "Who then Sir?" And then the numbered person says, "Number (another number), Sir." The dialogue is then repeated between the second person and the leader. The object is not to allow the leader to sit down, and the only way this happens is if someone seated makes a mistake in the dialogue (or even hesitates), in which case he becomes the leader. Whoever is leader at the end of the game, loses.

### **HOT OR COLD #2 (Singing)**

**TYPE: Moderate** One player is sent out of the room. While he is out, the group decides on an object that the player must find. When the player returns he must locate that object. The way this is done is that when the player begins his search, the group begins to sing. When he is near the object, the group sings louder. The closer he gets, the softer they sing. Play

continues until he finds the object. Hint: To add excitement to the game, set a time limit to the amount of play. Variation: Split the group into two teams. Each team has a turn to send out a player. The team whose player finds the object in the least amount of time wins

### **BUZZ**

**TYPE: Quiet** Play in a circle The first player begins to count; each player counts one number. But the seventh player does not say seven; rather, he says "buzz." Every time a number has a seven in it, "buzz" is substituted for the seven (i.e. buzzteen). Any player who makes a mistake is eliminated. Variation #1: Substitute "buzz" for all sevens and all multiples of seven (i.e. 14, 21, 28, etc.). Variation #2: In addition to using "buzz," use the word "fizz" for the number five. Hint: This game must be played at a fast pace.

### **CUP GAME**

**TYPE: Quiet** Play in a circle. A blindfold, a scarf and ten cups are needed. Two players are chosen from the group. Player A is seated in the middle of the circle, blindfolded, and given a scarf to hold. Ten cups are then placed all around him. Player B must then try to collect all the cups without being hit by player A with the scarf. Player A has only three tries to hit player B. If player A uses up his/her three tries without hitting player B, s/he loses. But if s/he hits player B with the scarf, player B loses. Variation: In a large circle, instead of using a scarf, have player A point to where s/he thinks player B is

### **EITZ, PRI, PERACH**

**TYPE: Quiet** Play in a circle The leader walks around the inside of the circle and points to one of the players and says either "Eitz, Pri, Perach, . . . Pri", "Eitz, Pri, Perach, . . . Perach", or "Eitz, Pri, Perach . . . Eitz". The leader begins to count to five. The player must name either a fruit, a flower, or a tree, depending on what the last word was, either pri, perach, or eitz, respectively. If he does, he becomes the leader. If he doesn't, he is "out" and play continues. Hint: If the group is younger or older, change the count to either a shorter or longer count, respectively. Variation: Use another three word group, i.e. mispar, ot, shem (number, letter, name)

### **HUMAN HURDLES**

**TYPE: Relay** Play with each team in a circle The group is divided into teams of about eight players per team. Each team sits in a circle with their legs extended out towards the center. At the signal, the first player must get up and run around the inside of the circle, jumping over the other players' legs. When he is done, he sits down and the second player starts. Play continues until one team's players have run once, and then they are the winners.

### **LAUGH**

**TYPE: Shtick** Play in a circle The first player says "ha." The second player says "ha, ha." The third player says "ha, ha, ha," etc. Each player adds one more "ha." If a player does not say enough "ha's" or if he laughs, he is "out." The last X players win. Variation: Tell all of the players that they should make funny gestures at the player saying "ha."

### **LAUGH, CLOWN, LAUGH**

**TYPE: Shtick** One handkerchief or feather is needed All the players are seated. The leader stands on a chair and throws the handkerchief into the air. As it flies through the air, the players must laugh. The moment it lands, they must stop laughing. Any player still laughing after the handkerchief lands is "out."