

# Hadracha Choveret



תנועת בני עקיבא  
BNEI AKIVA  
UNITED KINGDOM

BNEI AKIVA'S WEEKLY EDUCATIONAL HANDBOOK FOR MADRICHIM

## Journeys



### Aims:

1. To learn about the journey that Avraham had to go on to become the leader of a new nation.
2. To understand the difference between physical journeys and spiritual journeys and the importance of both of them.
3. To discuss Aliyah and think about how it is a unique type of journey

Shalom Roshim, Sganim v'Madrachim,

Welcome to a new week and a new Choveret!

This week the Choveret is about journeys, building off the dramatic life-changing (and world-changing!) journey which Avraham Avinu made in this week's Parasha.

Well done on everything so far, I hear and see great things from svivot! As the weeks wear on, be sure to keep making the most of your madrichim's meetings. Use them well to exercise your own minds to make incredible peulot for your chanichim! And as always, call or email with any questions/comments etc.

Bevirkat Chaverim l'Torah v'Avodah

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## HOW TO USE THE CHOVERET: INSTRUCTION MANUAL

The structure for the choveret this year is a new take on a model invented by the Oved Chinuch of 5766, Baruch Baigel. The educational content contained within the choveret is known as “chomer”, the Biblical term for building materials (Bereshit 11:3). Thus, it is comprised of 3 elements:

1. **BRICKS:** The raw Torah/educational content – concise chinuch-flavoured nuggets of information that are essential to feed to your chanichim
2. **MORTAR:** Controversial topics to stimulate you and your chanichim, as well as practical ideas for peulot.
3. **BUILDER’S BLUEPRINT:** Additional sources and information that would certainly enhance your chanichims’ sviva experience as well as your own, should you choose to use it.



The idea is to read through the “bricks” all together, discussing any meaty topics as a tzevet. You can refer to the “builder’s blueprint” (BB) in these discussions. Then, co-madrachim can use the “mortar”, as well as any useful bits from AB to brainstorm peula ideas.

However, each sviva is different, so get stuck into it and see what works for you!



## BRICKS

### Aim 1: To learn about the journey that Avraham had to go on to become the leader of a new nation

Parashat Lech Lecha begins with Hashem's famous commandment to Avraham (or Avram as he was known at this time) (Bereshit 12:1-3):

1. And the Lord said to Abram, "Go forth from your land and from your birthplace and from your father's house, to the land that I will show you.

א. וַיֹּאמֶר ה' אֶל אַבְרָם לֵךְ לְךָ מֵאֶרֶץ  
וּמְזוֹלַתְךָ וּמִבֵּית אָבִיךָ אֶל הָאֲרֶץ אֲשֶׁר  
אֶרְאֶךָ:

Avram was living in a place called Charan. He had already come to the realisation that there was one G-d who loves mankind and cares for the world, and he and his wife Sarai were working to share this idea with others in Charan.

Everyone else in Charan (and indeed the whole world) believed in multiple gods that were ruthless and in need of appeasement. Avrams' understanding of the world was totally different from everyone around him.

In order for him to make a real impact, he had to start his work of founding monotheism in a place where he wasn't known and where he didn't carry the baggage of his family history. This may shed some light on the strange wording, "lech lecha" – literally meaning "go for yourself". Avram needed to leave his homeland in order to fulfil his mission.

### Aim 2: To understand the difference between physical journeys and spiritual journeys and the importance of both of them

200 years ago, a journey by horse and cart to the next village would have taken more time and effort than catching a flight to another continent today.

Across the world, people make different journeys for many reasons. From the retirees who sell their homes and relocate to Spain to enjoy their time in the sun, to migrants from Eastern Europe seeking greater economic opportunities, to Asylum seekers from many places who have fled their homes in fear of their lives.



## MORTAR

**Aim 1: To learn about the journey that Avraham had to go on to become the leader of a new nation**

### Activities

- **Family Fortunes:** link to Avraham leaving his family and how everyone going on a journey has to leave behind family and other things.
  - **Avraham Avinu 10 Obstacles Course:** Set out an obstacle course around the room or site and make each obstacle themed towards one of Avraham's Tests!
  - **Colour disc me:** give each chanich a different coloured piece of paper or chip. Tell them to put them in a pot. Then secretly each chanich must take one. A complicated hide and seek as they have to find the person with their chip, i.e. THEMSELVES.
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**Aim 2: To understand the difference between physical journeys and spiritual journeys and the importance of both of them**



- Today we see many people making “spiritual journeys” for much more sinister causes, such as the thousands of young Europeans going to fight alongside IS in Iraq and Syria.
- What different factors can motivate a person to make a “journey”?

### Activities

#### Younger groups

- Put sweets in the middle of the room and then command one Chanich to take some and ask if they only took because they were commanded.
- Ask your chanichim to think about all the wonderful things they have by being at home - not just possessions but also care / attention, etc. -and get them to think about what it would be like to relocate to a different country alone and what a sacrifice Avraham made.

#### Older groups

- Dinner party: each chanich is a person who is on a journey e.g. a gap year student in India, a nomad in the desert etc. One person has to guess who each person is.
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## BRICKS

### **Aim 2: To understand the difference between physical journeys and spiritual journeys and the importance of both of them CONTINUED...**

The reasons for these journeys are very real – physical and economic survival, and quality of life. These journeys, however, are for physical reasons, whereas Avram's journey was for spiritual reasons.

Many westerners today also go on spiritual journeys. This may be to Yeshiva in Israel, to a Buddhist monastery in Thailand or inspiring natural wonders in Africa and Asia. This phenomenon is very common in Israel, where many people in their twenties travel the world in search of something.

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### **Aim 3: To discuss Aliyah and think about how it is a unique type of journey**

The wish to go on a journey to grow and develop is something to be praised. but the idea that one has to run away in order to find meaning in life is a dangerous one. A journey should not be purely personal. Judaism is not just a personal religion and we are expected to remember our part in the bigger picture.

*When a person sets himself up at the centre of things, such an approach leads to pride... In India where so many young Israelis go in search of peace and spirituality there is an enormous social gap and an absolute disregard for the performance of righteousness and justice. Someone who is seeking out his path must consider how he can best contribute to society in his own special way, and must guard himself against the danger of extreme individualism.*

Rav Yehuda Amital zt"l: Jewish Values in a Changing World



The process of growing and developing into our own people is not just a personal journey. Judaism is not just a personal religion and we are expected to remember our part in the bigger picture at all times in our journey.

Avraham made his journey to Eretz Canaan in order to found a nation. He left the comforts of familiar surroundings, his family and everything he knew for the sake of this purpose. It can't have been easy for him, but he did it in service of others around him and to fulfil his purpose.

## MORTAR



- Here, we are talking about people who make Aliyah out of religious convictions and a sense of national responsibility.
- Is this always true? Who has had other reasons for making Aliyah throughout history?
- Does a person's reasons for making Aliyah affect the value of the Aliyah itself?

### **Activities**

#### **Younger groups**

- Grandmother's Footsteps - to highlight importance of family and discuss whether we always have to follow in their footsteps.

#### **Older groups**

- Get quotes from people who have made Aliyah and put them up around the room to trigger a discussion on why they did it and what they went through on their journey.



- Is the optimal way to contribute to the Jewish people always through making Aliyah?

## BRICKS

### Aim 3: To discuss Aliyah and think about how it is a unique type of journey CONTINUED...

People who make Aliyah today face a comparable challenge...

*Nothing could be harder. As we embark on our journey, we are expected not only to leave familiar surroundings and warm memories, but often our entire families. This is a test that never really ends; the daily reality of an oleh chadash in the Land of Israel with his family far away. Our father's house is even more part of who we are than our childhood memories. Our parents, grandparents and siblings are part of our being, and to leave them is the hardest test of all. [...] I know that the difficulties alluded to in our verse are real difficulties. It is no easy task to leave one's land, birthplace and father's house, but it is our duty to do so. We look to Avraham Avinu for inspiration; we look to the Torah and we gain strength and commitment.*

Rav David Milston: The Three Pillars



Our parents provide us not just with physical sustenance and nourishment, but they also provide the lens through which we see the world. However, sometimes we need to let go and start creating our own frame through which to see the world. This is through leaving home and starting our own journey. We wouldn't be the people we will be without both processes - our upbringing at home and our self creation as people when we finally leave home and consider our own place in the Jewish people.

## 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: