

Hadracha Choveret



תנועת בני עקיבא
BNEI AKIVA
UNITED KINGDOM

BNEI AKIVA'S WEEKLY EDUCATIONAL HANDBOOK FOR MADRICHIM

Shabbat!



Aims:

1. To understand what we gain from keeping Shabbat
2. To understand Shabbat from a religious Zionist perspective

Shalom Roshim, Sganim v'Madrachim,

As you are all aware, this week is ShabbatUK, an initiative by the Chief Rabbi to bring all the Jews in the UK together to celebrate Shabbat. And of course, Bnei Akiva is setting itself at the forefront of the project, providing amazing activities as part of ShabbatUK.

This Shabbat is a massive opportunity for Svivot... you may well have many more chanichim than on regular weeks, and the spotlight will be on you. So please provide some amazing and educational peulot and show the community what Bnei Akiva is all about!

There are many activities being run in many communities this Shabbat that will explain exactly what Shabbat is and what Shabbat observance practically entails. This choveret does not seek to do the same thing. It is to imbue our chanichim (and ourselves) with a deeper appreciation of Shabbat and explore how it is integral to the Bnei Akiva ideology.

As always, be in touch with any questions/thoughts/suggestions!

Bevirkat Chaverim l'Torah v'Avodah

Marina Spiers

Ovedet Chinuch 5775

chinuch@bauk.org 0208 209 1319 ext 6

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 understand what we gain from keeping Shabbat

Let's look at the original source for Shabbat in the Torah:

Bereishit 2:1-3

א וַיְכַלֵּה הַשָּׁמַיִם וְהָאָרֶץ, וְכָל-צְבָאָם. ב וַיְכַלֵּה אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה; וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. ג וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדְּשֵׁהוּ: כִּי בּוֹ שָׁבַת מְכַל-מְלַאכְתּוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת

1 And the heaven and the earth were finished, and all the host of them. 2 And on the seventh day Hashem finished His work which He had made; and He rested on the seventh day from all His work which He had made. 3 And Hashem blessed the seventh day, and hallowed it; because that in it He rested from all His work which Hashem in creating had made.

“and He rested on the seventh day from all His work which He had made”...

We believe that Hashem is all-powerful. Therefore, after creating the world, did he actually need to have a rest?? Rabbi Lord Sacks that Hashem doesn't need a day off, we need one. We need a day to reflect on the week and ask ourselves “what have I achieved? What were the good and not so good happenings of the last week? How can I improve and change?!”

Introspection and reflection may be very necessary, but let's face it, it's not always that fun. Why should the chanichim be excited and proud to keep Shabbat? Rabbi Lord Sacks has something to say about this, too...



Urgent things are all those short-term goals, for example, coursework, cooking supper, making money etc. However, doing these often come at the expense of other crucial parts of life such as quality family time, relaxing time, learning Torah, taking time out to re-assess our lives and our true aims and goals, spending time with our friends and focusing on enjoying the wonderful gifts which Hashem has given to us. Shabbat gives us designated time to do these things. As well as being important, these activities such as family meals, seeing friends at sviva etc are also kinda fun 😊

MORTAR

Aim 1: To understand what we gain from keeping Shabbat

Activities

For younger groups

- **I went shopping and I bought...** Use items that are relevant to Shabbat and explain how they all play a part in our celebration of Shabbat.
- **What do you like about Shabbat:** Yes, the song!!! Get chanichim to appreciate Shabbat as they know it.
- **Dodgeball/Benchball/Any active game:** Use this to get the chanichim to question what we mean by “resting” on Shabbat

For older groups

- **Mock Kiddush:** Introduce the source from Bereshit in a creative way
- **Priority list:** Write words such as “family”, “friends”, “schoolwork”, “time to think”, “fun” etc and get the chanichim to rank them in order of importance. Then get them to rearrange these in order of the amount of time we spend doing them during the week.



- Shabbat UK focuses on bringing Jews from all walks of life together to celebrate Shabbat.
- “Resting on Shabbat” has different meanings for different people. For some it means meticulous care over many details laws of the prohibitions of Shabbat (See builders’ blueprint for more details). For others, it means enjoying the festive meals and activities without focusing on these laws.
- How do we approach these different opinions? What is the value of bringing people of differing religious views together on ShabbatUK?

BRICKS

Aim 2: To understand Shabbat from a religious Zionist perspective

We Believe in Aliyah, because we are Bnei Akiva!!!

If anyone has been in Israel for Shabbat, they will know that in some areas, life transforms completely. The week is put on hold in order for the whole community to celebrate Shabbat. Even though there are many places where people do not celebrate Shabbat, a general awareness of Shabbat permeates the whole country (granted, sometimes this can cause discord between communities, but that's for another choveret. See the "STOP" sign for a bit more info).

As shown by the source from Bereshit that we read earlier, when Am Yisrael keep Shabbat, we are giving eydut, bearing testimony and showing the world that Hashem created the world and rested on Shabbat. People keeping Shabbat on their own is one great level of eydut, but if a whole 'am' is doing it ba'arets, being part of a whole society and nation keeping Shabbat, it is the ultimate level, a much stronger eydut, to the world. We are giving eydut on a national level to the umot ha'olam that Shabbat is testimony to the fact that HaShem created the world in six and rested on the seventh.

MORTAR

Aim 2: To understand Shabbat from a religious Zionist perspective

Activities

For younger groups

- **Madrich explanation:** Few things are better than hearing something in first person! A madrich who has had a meaningful Shabbat in Israel could describe it creatively to the group. Get chanichim to share any experiences they have of Shabbat in Israel, too,

For all groups

- **Pictures/poems/descriptions of Shabbat in Israel:** Use these to give an idea of the atmosphere of Shabbat in Israel. These are fairly easy to find online.

For older groups

- **Balloon debate:** about buses and public services running on Shabbat in Israel etc

BUILDER'S BLUEPRINT

Aim 1: To understand what we gain from keeping Shabbat

It's all very well to say how fun and wonderful it is to keep Shabbat... but there is so much we're not allowed to do! These activities we cannot do are called Melachot. How do all these rules and prohibitions contribute to our Shabbat experience?



Melachot = things NOT to do on Shabbat

1	<u>Carrying</u>	2	<u>Burning</u>	3	<u>Extinguishing</u>	4	<u>Finishing</u>
5	<u>Writing</u>	6	<u>Erasing</u>	7	<u>Cooking</u>	8	<u>Washing</u>
9	<u>Sewing</u>	10	<u>Tearing</u>	11	<u>Knotting</u>	12	<u>Untying</u>
13	<u>Shaping</u>	14	<u>Ploughing</u>	15	<u>Planting</u>	16	<u>Reaping</u>
17	<u>Harvesting</u>	18	<u>Threshing</u>	19	<u>Winnowing</u>	20	<u>Selecting</u>
21	<u>Sifting</u>	2	<u>Grinding</u>	23	<u>Kneading</u>	24	<u>Combing</u>
25	<u>Spinning</u>	26	<u>Dyeing</u>	27	<u>Chain Stitching</u>	28	<u>Warping</u>
29	<u>Weaving</u>	30	<u>Unravelling</u>	31	<u>Building</u>	32	<u>Demolishing</u>
33	<u>Trapping</u>	34	<u>Shearing</u>	35	<u>Slaughtering</u>	36	<u>Skinning</u>
37	<u>Tanning</u>	38	<u>Smoothing</u>	39	<u>Marking</u>		

Where is the first appearance of the word melacha in the Torah? In Bereishit 2:2 in the context of Hashem finishing the melacha He performed to Create the world. Therefore we can deduce that Melacha refers to a type of work that is *creative* or exercises control over your environment. In truth, 'melacha' means a 'constructive activity' rather than 'work'.

Apart from its mention in the Torah about Shabbat and festivals, Melacha also mentioned concerning the building of the Mishkan where interestingly Shabbat restrictions were also reiterated. We therefore learn that we must also stop involving ourselves in any type of work that took place in the Mishkan on Shabbat.

Rashi comments that although there is a major importance in building the Mishkan, it may not be built on Shabbat, because the day that testifies to Hashems existence supersedes the Mishkan, where He is served. They found 39 categories of forbidden acts all of them types of work required to build the Mishkan.

In Short – the Mishkan shows man's creativity but Shabbat is a day to recognise G-d's creativity.



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: