

Hadracha Choveret



תנועת בני עקיבא
BNEI AKIVA UK

BNEI AKIVA'S WEEKLY EDUCATIONAL HANDBOOK FOR MADRICHIM

Terumah + Tetzaveh: Halachic Case Studies



Concrete Concepts - Rosh Chodesh:

1. Rosh Chodesh teaches us that **time is a luxury** we should use effectively and not waste.
2. Rosh Chodesh teaches us that the determination of the holy Jewish calendar is placed **in human hands**.
3. Rosh Chodesh encourages us to think about **renewing ourselves** in the same way that the Jewish People renew themselves.

Concrete Concepts - Mezuzah:

4. A Mezuzah is placed on doorposts in order to remind us of the **presence of Hashem** in our lives.
5. The **Halachot** of putting up a mezuzah (difficult to summarise in one sentence!)
6. The text of the Shema is used in the mezuzah in order to get us to think about how we can **use our daily activities**, possessions and lives to serve Hashem.

Bnei Akiva Svivot 5782: Madrichim Pack

Dear Madrichim and Senior Tzevatim,

The next **two weeks** of sviva directly build off last week's look at mitzvot and what they are. Your chanichim will now get a chance to look at two mitzvot in the Torah in much more depth and ask questions about them. Why do we do them? How do we do them? What are they supposed to get us thinking about? Are they between people and others, people and Hashem or people and themselves?

Remember we're here to support you in whatever way we can! Adi can be contacted at 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 or 0208 209 1319 ext. 5.

Adi Abeles and Josh Daniel
Svivot & Hadracha and Chinuch

Week 15: Rosh Chodesh

Intro Video:

Intro Video for this week:

<https://youtu.be/aBLKRgjpHfU>

New Beginnings:

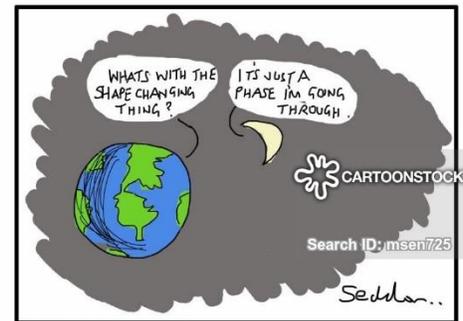
If you could choose one mitzva to be the first one given to Bnei Yisrael, what would it be?

One last plague is due to strike Egypt. But before God commands them to slaughter the Pesach offering and paint its blood on their doorposts, He gives them a rather different mitzvah:

הַחֹדֶשׁ הַזֶּה לְכֶם רֵאשִׁים חֲדָשִׁים רֵאשֹׁן הוּא לְכֶם לְחֹדְשֵׁי הַשָּׁנָה:

"This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you." (Shemot 12:2)

At this crucial point in history, Hashem has commanded the laws of Rosh Chodesh! This was not a one-off commandment, but something to be observed for generations to come (as we did on Monday, which was Rosh Chodesh Adar). But why is it important to mark the beginning of each month? And what relevance could it have for a group of slaves who still could not imagine an end to their persecution?



Time is freedom

With the commandment of Rosh Chodesh, God is giving the Jewish people an empowering message. As slaves, their time was not their own. The difference between a free person and a slave is that a slave achieves nothing for themselves by their work, and their time is therefore not their own. If they finish their work early, there is no point in starting another task, because they achieve nothing for themselves by doing so, and when they are finished their master might simply order them to do something else. A free person should manage their time carefully and efficiently; every second is an opportunity to do good and become a better and more developed person.



Discussion Point 1 – How can we get our chanichim to appreciate the luxury of time?

Power to the people



Rosh Chodesh presents us with a powerful idea: the determination of the calendar is placed fully in human hands. Thus, if the moon were to appear in fact, on a Monday, but no one saw it until Tuesday, we follow the idea that "seeing is believing", and the Bet Din would decide that the first of the month was on a Tuesday. As a result, God, as it were, follows the decision of the court and acts accordingly, so that for example in the case of Rosh Hashana, He would push off His judgment of the entire world by one day!

Another crazy ramification of the calendar being in human hands is that when the Rabbis decided to institute leap years in order to balance the lunar and solar calendars, they determined that in a leap year, Pesach gets delayed by a month (due to the extra Adar – like this year).

The power of the Sanhedrin is illustrated in the Mishna in Masechet Rosh Hashana, which describes an occasion whereby there was a debate within the Sanhedrin regarding when the new month should begin. Rabbi Yehoshua and Rabban Gamliel **had a debate over when Rosh Chodesh would fall**, resulting in a different calculation for when Yom Kippur would be. Rabban Gamliel was the Nasi (the head of the Sanhedrin) and he demanded that his opinion be accepted. In order to demonstrate that his view was correct he demanded that Rabbi Yehoshua appear in the Bet Midrash with his wallet and stick on the day which according to him was Yom Kippur! Rabbi Yehoshua accepted the decision despite the fact that it contradicted his calculations.

Looking forward, once in a new moon:

Rosh Chodesh symbolises renewal, the ability of the Jewish People to rise up from oblivion and restore itself to its past greatness. Just as the moon disappears at the end of each month, but returns and grows to fullness, so Israel may suffer exile and decline, but **it always renews itself**. Perhaps the most dramatic example of this was indeed the exodus from Egypt. Bnei Yisrael had started off in Egypt as an exalted and wealthy family, were subsequently enslaved and downtrodden for two hundred years or so, and then plucked from their oppression by the revealed hand of God.

In renewing the pride of Am Yisrael, God gave us a national identity. A nation should have its own calendar and its own way of doing things. In the same way that we have a national law (the Torah) and a national homeland (Eretz Yisrael), we have a national calendar.



The mitzvah of Rosh Chodesh demands that not only do we declare the new moon, but we sanctify it, meaning that we designate it and set it aside as part of our religious and spiritual life. The journey of the Jewish people begins with this commandment because it teaches us that we have the potential to sanctify and elevate this world through the various mitzvot.

Discussion Point 2 – According to this point, why does it make sense that Rosh Chodesh falls every month?

Week 16: Mezuzah

What is a Mezuzah?

“The Biblical passages of **Shema** and **Vehaya** (the second paragraph of the Shema) should be written upon the entrance of every house and special place designated for human activities, thereby designating it as an abode in which God is ever present and where the service of God is fulfilled; thus testifying that all of one’s life, all that one endures, is accomplished through God. All that happens through life is emanating from God. That is the lesson of the obligation of Mezuzah.” (Rav Hirsch, Horeb).



From this passage it looks like the purpose of having mezuzot on our doors is **God-consciousness**. To be constantly aware of Hashem’s presence in our lives.

Discussion Point 1 – How can we communicate the purpose of Mezuzah to our chanichim?

How do you put up a Mezuzah?

1. Nothing can be added to what is inside the Mezuzah.
2. The Mezuzah scroll is rolled from left to right so that the word “Shema” is at the beginning.
3. It is customary to write the name “Shadai” on the outside to represent how Hashem’s presence is everywhere.
4. Every place intended for clean human activities (so not a toilet) needs a mezuzah.
5. Shuls do not need a mezuzah because they already carry the sanctification of Hashem’s name.
6. A mezuzah is fixed on the doorpost, to the right of the person that enters.
7. It is fixed in the upper third of the doorposts height, one handbreadth from the top.
8. Ashkenazim fix the mezuzah in a slanting position with the upper part inclined away from you and the lower part towards you. Sefardim affix mezuzot vertically.
9. Mezuzot in private houses should be inspected twice in seven years. Mezuzot in public places should be inspected twice every fifty years, to see whether they have become invalid.
10. When you enter your house, put your hand on the mezuzah to remind yourself of Hashem’s presence.



Discussion Point 2 – What fun ways can we think of to communicate these halachot to chanichim?

What do I say?

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

Barukh atah Adoshem Elokeinu, melekh ha'olam

Blessed are you, Lord, our G-d, Sovereign of the universe

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְקַבֵּעַ מְזוּזָה

asher kidishanu b'mitz'votav v'tzivanu lik'bo'a m'zuzah

Who has sanctified us with His commandments and commanded us to affix a mezuzah

Before fixing the mezuzah to do the doorpost we say a bracha so we can be mindful of what we are about to do and have the correct intentions and thoughts.

Why those texts?

Well obviously both paragraphs of the Shema mention that you should “write on the mezuzot of your house and your gates” which is where we get the mitzvah of mezuzah from! But the rest of the Shema is very relevant to what the mitzvah of mezuzah is trying to achieve. When we pass by a mezuzah, we should be thinking about what is inside it!

The first paragraph of Shema talks about the unity of Hashem and how we should devote all of ourselves and everything we own or possess (i.e everything in our house) to serving Hashem. The first paragraph of the shema is an inspiring reminder **that we can dedicate our lives towards God.**

A Rebbetzen once took her students to the streets of New York to teach them an important life lesson. The Rebbetzin stopped a business man in the street. The Rebbetzin asked him “what are you doing?” He replied “I am going to work.” “Why are you going to work?” the Rebbetzin asked.

Man: “So I don’t get fired”.

Rebbeztzin: “Why don’t you want to get fired?”

Man: “So I can earn money.”

Rebbetzin: “Why do you want to earn money?”

Man: “So I can carry on living, buy food...etc”

Rebbetzin: “Why do you want to buy food?”

Man: “So I can have energy.”

Rebbetzin: “Why do you want to have energy?”

Man: “So I can go to work tomorrow!!”



The Rebbetzin thanked the frustrated gentleman and allowed him to walk away. She then stopped an elderly Jewish gentleman and asked him the same questions.

Rebbetzin: “What are you doing?”

Man: “I’m going to work.”

Rebbetzin: “Why are you doing to work?”

Man: “So I can earn money.”

Rebbetzin: “Why do you want to earn money?”

Man: “So I can buy food....etc”

Rebbetzin: “Why do you want to buy food?”

Man: “So I have energy!”

Rebbetzin: “Why do you want to have energy?”

Man: “So I can serve Hashem.”



The two men’s answers were broadly exactly the same but they represented completely different attitudes towards life. Why are we doing everything we are doing? For ourselves or to serve Hashem? The Shema inside every mezuzah in our homes reminds us that we are supposed to be living for something bigger than ourselves. Any mundane activity can be elevated to a spiritual one – eating, sleeping, learning or chilling. You just need the will power.

Discussion Point 3 – How can we communicate to our chanichim that we can elevate regular daily activities in order to serve Hashem?

Peula Ideas (Educational Games) – Rosh Chodesh

Not Wasting Time – CONCRETE CONCEPT 1 – Instead of playing the minute game play the 3 minute game. So chanichim stand on their chairs in silence and one of the madrichim keeps time with a watch. Once the chanichim think 180 seconds have passed they sit down on their **Triangle** chairs. The chanich that does so closest to 180 seconds wins. After the game ask if anyone got bored? Why did they get bored? Time is a luxury that shouldn't be wasted.



Renewing Ourselves – CONCRETE CONCEPT 3 – Madrichim make a 'gate' for the chanichim to get past and an obstacle course for them to complete. The only way they can get past the first gate and start the obstacle course is if they guess the password. The madrichim make up a password and give the chanichim various clues that they need in order to get past the gate. The catch is that the password changes every 5 minutes and is different for each chanich! Use this game to demonstrate the idea that serving Hashem isn't just simply one constant endeavour. We have to be constantly changing, growing and **renewing** ourselves individually. That is what Rosh Chodesh is there to remind us to do!

Peula Ideas (Educational Games) – Mezuzah

Putting up Mezuzot – CONCRETE CONCEPT 2 – Make a bunch of model doors and model mezuzot out of cardboard. One really tall, one really short, one saying 'toilet' or 'shul' on the top. Get the chanichim to put as many mezuzot on as many doors in 2 minutes as possible. For every mezuzah they put on correctly they get a point. For every mezuzah they put on incorrectly or on the wrong door, they get a point taken away.



Daily Routines – CONCRETE CONCEPT 3 - Get your chanichim to act (or mime?) out a day in their own lives to an audience of the rest of the chanichim. Then get them to act out the play again but this time think about how each action in their daily routine could be adapted to serve Hashem. E.g making brachot when eating, sleeping at night in order to wake up and daven in the morning...etc

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!

TEAM CHARADES

TYPE: Active Different situations must be written down on slips of paper beforehand (i.e. digging a hole, reading a newspaper, swimming, etc). The group is divided into two teams. Team A goes first. The leader sets a time limit of 2 or 3 minutes per team. As soon as team A's time begins, the first person from team A goes to the leader and receives a situation. This player must act out the situation for his team until they guess what it is (if they can't guess the situation they can "pass" and skip it). After they guess the situation, the second person goes to the leader and receives a different situation, etc. For every situation guessed within the time limit the team receives one point. Then the next team has a turn. Each team gets X turns. The team with the most points wins. Variation: All of the teams act out the same situations at the same time. The team to guess what that situation is first gets the points.

THE MELON

TYPE: Active Play in a large area One player is chosen to be the "melon." He is seated and the others stand in a circle, slowly moving around him. While moving they chant the following (while the "melon" acts it out): "the first hour the melon is asleep"; "the second hour the melon is asleep" (and so on until the seventh hour); "the eighth hour the melon wakes up"; "the ninth hour the melon dresses;" "the tenth hour the melon washes;" "the eleventh hour the melon gets ready;" "the twelfth hour the melon runs." On these three words the circle breaks up and the players run. The "melon" chases them and the first one caught (tagged) becomes the new "melon." Variation: The person caught by the melon then joins him in the circle. Play is repeated with the two melons. This time both melons each tag one person who joins them in the circle. Play repeats itself until the last X players remain untagged and they win.

SYLLABLES

TYPE: Moderate Play in a circle One player is chosen to leave the room. The leader then chooses a multi-syllable word (or words) to use in the game. The remaining players are divided into groups corresponding to the number of syllables in the chosen word, and one syllable is assigned to each group. The player returns and all the groups say their syllables simultaneously, three times. After each time the player has a chance to guess the word. If the player guesses correctly, he/she wins. Example #1: Word: Jerusalem Group #1 saysJE Group #2 saysU Group #3 says SA Group #4 says LEM Example #2: Words: Tel Aviv Group #1 says TEL Group #2 says A Group #3 says VIV

TEAM TWENTY QUESTIONS

TYPE: Moderate The players are divided into two teams, and each team sends one player out of the room. These two players decide on an object. They both return. Player A from team A goes to team B, and player B from team B goes to team A. Each team must try to

guess what the object is by asking "yes" or "no" questions. The winning team is the one that guesses the object using the least amount of questions.

PERCOLATE

TYPE: Quiet One player is chosen to leave the room. The others decide on a verb (i.e. walking). The player reenters and must discover the word, by asking questions using the word percolate instead of the verb. The players only answer "yes" or "no." Example: "Does a bird 'percolate'?"--Yes "Does a fish 'percolate'?"--No Play continues until the player guesses the word. Variation: Have teams; the team whose player uses the least amount of questions, wins.

PIPOLO

TYPE: Quiet Play in a circle The players are seated with the palms of their hands resting on their knees. When the leader says "Pipolo," they all beat on their knees. When he says "Nitzav," they put their hands upright on their knees, palms facing inwards. When he says "Shetach" they lay their hands flat on their knees and at "Egroff," they put clenched fists on their knees. But, the leader does not have to follow his own commands. Anyone who does the wrong movement is out. Variation: Whenever the word "commander" is added, the players should ignore the command.

TONGUE TWISTER

TYPE: Relay Each team is seated in a line. The first player from each team must say the following tongue twister: "the sixth shiek's sixth sheep is sick." As soon as he is done saying it, the second player says it, and so on. The first team to have all of its players say the tongue twister wins.

HARD AND SOFT

TYPE: E.S.P. The leader leaves the room. While he is out of the room, the players pick an object in the room. The leader reenters and his assistant lists a number of objects. The leader picks out the object that the group had picked. Solution: If the object picked is soft, the first object mentioned should be soft and all others hard and vice versa