

Shabbat Times

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London	18:06	19:09	Cambridge	18:01	19:13
Manchester	18:15	19:21	Leeds	18:09	19:18
Birmingham	18:10	19:21	Liverpool	18:14	19:28
Oxford	18:07	19:18	Jerusalem	18:17	19:41

Coming up....

- This Monday at the London Bayit we are having a Leil Iyun, on inclusivity in the movement starting at 7:30
- Tafkidim Application are now out email Akiva@bauk.org for information on how to apply
- Summer Machane forms are now out, for more information contact Akiva on akiva@bauk.org
- Next Friday is Family Friday night at Edgware

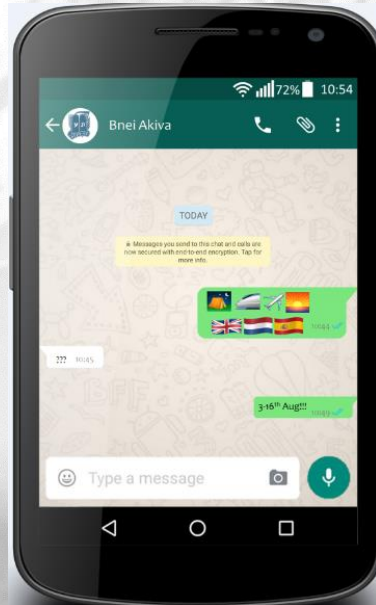
Shabbat debate

Every week we will be writing weekly debates to discuss over Shabbat. The debates will then be continued on Facebook, on Sunday at 2pm.

To what extent can we incorporate technology into making keeping Shabbat easier?



Last Shabbat BA hosted a Shabbaton in Israel for all those currently on their gap year in Israel



SHABBAT



LASHEM שבת לה'

שמות ויקל פקודי
PARASHAT VAYAKEL-
PEKUDEI

תנועת בני עקיבא
BNEI AKIVA UK

The most widely distributed weekly Torah periodical written by our youth in the United Kingdom.

What was so important about Betzalel?

Zara Shaw

Based on Dvar Torah by Rav David Silverberg

Betzalel was chosen by HaShem to build the construction of the Mishkan:

וַיִּמְלֵא אֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה בְּתַבּוּנָה וּבְדַעַת וּבְכָל מְלָכָה:

He has imbued him with the spirit of God, with wisdom, with insight, and with knowledge, and with [talent for] all manner of craftsmanship (Shemot 35:31)

What was so important about him?

As always, it is important to recognize that HaShem was the source of Betzalel's special talent. The Midrash comments that this was why Moshe told Bnei Yisrael that קָרָא יְהוָה – HaShem has called (Shemot: 35:30) in order to emphasize that God gave Betzalel the unique skills.

The Midrash draws an analogy to a physician who earned praise for curing a patient, but then his teacher came along and asked for recognition, as he taught the physician to cure ill patients. Similarly, the Midrash comments, as the people applauded and heaped praise upon Betzalel for his masterful work, God asked that they recognize His role, as He granted Betzalel the knowledge and capabilities he needed for this formidable undertaking.

Most simply, this Midrash reminds us of the need to thank the Almighty for our talents and achievements, that we have ultimately received from our Creator.

Rav Simcha Bunim of Pashischa adds a deeper interpretation of the Midrash's comment. Rashi, understood the Mishkan as the means through which Bnei Yisrael earned forgiveness for the sin of the Golden Calf. HaShem provided the Bnei Yisrael with the person that they needed for the construction of the Mishkan. If they wondered whether God accepted their repentance, they should only look at the fact that they had been granted with someone so suitable to help build their Mishkan. Betzalel's special talents testified to their having earned forgiveness, as God sent them the person they needed to achieve atonement for the golden calf. God therefore instructed Moshe to inform Bnei Yisrael that God accepted their teshuva and actually provided them with the means through which to atone for their misdeed. According to Rav Simcha Bunim, then, the Midrash here observes that God actively assists us in our effort to correct our own mistakes.

Zara Shaw is in Shevet Na'aleh and will be a madricha on Isreal Machane in the summer.



Carrying on Shabbat

Two years ago, at the birth of our youngest daughter, the doctor began chatting with us as we were waiting for the baby to arrive. “So, you’re a Rabbi,” began the doctor. “Tell me, do you believe that you fulfil your Sabbath obligation with the Eruv?” We had already established that he was not Jewish, and it surprised me that this was the outstanding question he was curious to ask a Rabbi (his over-pronunciation of Ey-Roove implied that he didn’t discuss this topic often).

On Shabbat, we are obviously permitted to carry in the private domain, yet in the public domain we are not permitted to do so. Additionally, we are not permitted to carry or pass an item from the private domain into the public one, or vice-a-versa. There are areas which, though they do not meet the *halachic* criterion of public domain, resemble that more than the private one; this is called *Karmelit*. The Rabbis decreed that it was prohibited to carry in the *Karmelit* just as the public domain, but this wouldn’t apply if the area was appropriately enclosed. The *eruv* is effectively a form of enclosure for the *Karmelit*, thereby permitting carrying therein.

In our *parasha*, the Torah describes the implementation of the construction of the Mishkan. The nation was to donate the raw materials for the construction of the Mishkan (Shemot 25:1), and indeed they did so most generously (36:5-7):

“And they spoke to Moshe, saying: ‘The people bring much more than enough for the service’ ... And Moshe gave commandment, and they proclaimed throughout the camp, saying: ‘Let neither man nor woman make any more *melacha* for the donation of the sanctuary.’ So the people were restrained from bringing. And the *melacha* was sufficient ...”

This is the source of the prohibition to carry in the public domain on Shabbat (Talmud Shabbat 96b, though some learn this from Shemot 16:29). Regarding the laws of Shabbat, the term *melacha* refers to creative work: Laborious work is not prohibited *melacha*, but the mindful transformation of one object into a new one is. So an act may be physically gruelling and be permitted, whilst another is as simple as separating an undesirable object from the desirable yet be prohibited.

As such, the use of the term *melacha* in the context of the above *pesukim* – referring to carrying the donated materials – seems unusual: In what sense is the object being transformed simply by carrying it from one place to another? Why is this considered creative work? This nuance brings the commentators to consider carrying a *melacha geru’ah* – a pathetic labour (Tosafot Shabbat 2a):

Continued on next page...

The Week that Was...

Last Shabbat we have a BAUK Shabbaton in Israel for all those that are currently in Israel on gap year programmes.

On Sunday some of the Mazkirut, Olim from BAUK and participants on Hachshara, were privileged to meet the oldest living Mazkir Asher Callingold and the former manager on Thaxted Farm Max Kopfstein.

Shabbat Shalom to all those at the Hendon and Salford Shabbat Ha’irgun this week. Thank you to all those who have helped.

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“This is a *melacha geru’ah* – for what difference does it make if a person carries from the private domain to the public one or within the private domain itself?!”

Carrying is a *melacha geru’ah*. Not only that, but carrying has its own verse to teach its prohibition, whereas all thirty-eight other categories of *melacha* are based on one singular verse (Shemot 35:3). Carrying is a pathetic, lonely *melacha* that stands apart from all the others.

Despite its apparent lowliness, the *melacha* of carrying can actually serve as the quintessential example of *melacha*. The Talmud, when discussing the laws of Shabbat, opens its discussion with the laws of carrying (Shabbat 2a, Tosafot) perhaps indicating that carrying can teach us the essence of the prohibitions of Shabbat.

It is human nature to pursue further, uncharted territory and conquer more ground. As Captain Kirk from Star Trek

would famously say, “To boldly go where no man has gone before.” This is true not only geographically, but in all aspects of human life – intellectual, technological and more. We are discontent, restless beings striving to advance; in fact one of my Rabbis has remarked that we are more of human *becomings* than human *beings*.

Shabbat is the day when we cease our pursuits and terminate our expansion. It is a day when instead of discovering new places we declare that everything has a place. Shabbat is a day when we celebrate our achievements instead of pursuing new ones, and declare our mastery over them – instead of their mastery over us.

When we transport an object from one place to another we may not be changing the object, but we are changing *ourselves* – we are changing our relationship to the space around us and our functionality in this world. Shabbat is a day when we cease these changes and appreciate the place we are in – geographically, mentally, and spiritually. On Shabbat we are human *beings* not *becomings*.

Contemporary conversations in Modern Orthodoxy

Leil Tzfun

Join us as we grapple with relevant questions for today's day and age. The programme will commence on Monday Nights at 7:30 and will occur several times through the year.

Schedule

27th March – Inclusivity within Judaism

3rd April – Pesach and Slavery today with Rene Cassin