

זכור את יום השבת לקדשו.
ששת ימים תעבד ועשית כל מלאכתך;
ויום השביעי שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT KI TISA

18TH ADAR I 5779

22ND & 23RD FEBRUARY 2019



Please continue to daven for the refuah and strength of Yeshaya Noson ben Shira Gittel



ENERGY FROM WITHIN JACOB HIRSCHOWITZ SHEVET NE'EMAN

In this week's parasha, Am Yisrael commit the most grievous sin imaginable, they make for themselves the Golden Calf to replace Hashem. Am Yisrael are condemned to destruction by God, and yet miraculously Moshe manages to save them from their sin. At a time so bleak and when all seemed so broken, Am Yisrael are saved from their sin.

But why? How can a mortal being convince the all-knowing God that He is wrong?

The Children of Israel were guilty of the sin. However, Moshe was able to negate Divine Justice destined for Am Yisrael. From here we understand that Moshe's plea to God was no simple plea. Perhaps even the logic of the appeal made little difference, but it was rather the manner in which Moshe approached and pleaded to God. In his book Ein Ayah, Rav Avraham Yitzchak Kook explains that Moshe's appeal to God to not destroy Am Yisrael is presented in strange language:

וַיַּחַל מֹשֶׁה אֶת־פִּי ה' אֶל־הַיְיָ וַיֹּאמֶר לָמָּה ה' יָחַר אַפְּךָ בְּעַמְּךָ אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכֶם זָדוֹן וּבְיָד חֲזָקָה.

Moshe pleaded before Hashem, his God, and said, "Why, Hashem, should Your anger flare up against Your people, whom You have taken out of the land of Egypt with great power and a strong hand?" (Shemot 32:11)

When Moshe spoke on behalf of the people, The Torah uses the word וַיַּחַל. This word is rarely used in the context of prayer and

therefore is an unusual choice of words and must surely suggest something unique about Moshe's appeal to God. This word also shares the same root as חולה - 'ollu'. Perhaps the Torah wishes to convey the sheer magnitude of Moshe's plea to God, suggesting that such a prayer could actually cause Moshe to be drained of his energy and to become ill. Moshe was required to transcend the boundaries of common prayer to atone for a sin of such magnitude. To overturn the verdict of God, Moshe was to expend himself to the point of sickness to save Am Yisrael from God's divine judgement.

The sage Rav Eliezer HaGadol understands that Moshe suffered a specific illness. Rav Eliezer derives that Moshe was afflicted with the sickness of אַחִילוּ (from the word וַיַּחַל). 'Achilu', according to Rav Eliezer, refers to a fever in the bones. Perhaps this illness is truly indicative of just how hard Moshe prayed to save Am Yisrael. Bones in Hebrew are known as עצמות. But the word עצם also means essence. Here according to Rav Kook, Moshe's plea for Am Yisrael was with all his energy from as deep down as his bones, and it was with all the essence of his body that he fought for Am Yisrael's survival.

Moshe's appeal to God was with all his might, and this indeed conveys just how much he believed in Am Yisrael. Despite their sin, Moshe's belief in the people was so strong that he was able to speak against the judgment of God. Perhaps this comes to teach an essential aspect of leadership - that in leadership we need to give it our all. We need to search for energy from wherever we can find it, even from as deep as the marrow in our bones.

**JACOB WAS A MADRICH ON GIMMEL SUMMER
MACHANE 5778**

London In: 17:12 Out: 18:20
Manchester In: 17:14 Out: 18:27
Cambridge In: 17:07 Out: 18:19

Oxford In: 17:13 Out: 18:24
Bristol In: 17:19 Out: 18:30
Birmingham In: 17:15 Out: 18:27

Leeds In: 17:11 Out: 18:25
Liverpool In: 17:17 Out: 18:31
Jerusalem In: 16:55 Out: 18:09

KI TISA 5779: A MERCHANT'S SIGN



GIDON SCHWARTZ | NIVCHAR HANHALLAH

The last third of Sefer Shemot is in the words of Tony Blair “a bit boring” in discussing all the intricate details of the Mishkan. However, in between the command being given in תצוה and תרומה (and continuing a little bit into the start of this week) and the Bnei Yisrael carrying out the commands in ויקהל and ופקודי, we have a long break with potentially the low point of the Torah in the story of the Golden Calf. However, just before the whole incident we have a few pesukim to state the importance of Shabbat once again and even brings us the pesukim we say every week on Shabbat of “ושמרו” (Shemot 31:16-17), and there is a question as to why are we talking about Shabbat here at such length again?

A straightforward answer is to instruct the Jews that building the Mishkan is not as important as keeping Shabbat, and even a task as important as making a house for Hashem in this world is not as crucial as Shabbat. This teaches us the importance of keeping Shabbat is so much so that no task can be more important than this.

However, if this was the only reason, two questions come out from this. Firstly, Why not? What is it about Shabbat that makes it more important than such a sacred mission from Hashem that just for a few weeks we would be serving Hashem in a different way? Secondly, there are six pesukim designated to Shabbat in this section, and the message that the Mishkan doesn't take priority is made with just the phrase אַתְּ שֹׁבֵתִי תִשְׁמְרוּ - “However, you must keep My Shabbatot” (ibid. 13), and the Torah repeats this message throughout the Mishkan parshiot. Why does the Torah have to repeat about Shabbat at such length?

To answer this, we must look at a word that is used twice in this section. Shabbat

is described as an אות – “a sign” (ibid.); but what does that mean? The Chafetz Chaim brings an analogy to a merchant that has a sign outside his house, e.g. a cobbler with a giant shoe sign. The big sign outside shows that there is cobbler there and even if he goes away for a short time, the sign is still there, and you know it is only a temporary absence and that he is coming back. Whereas if he takes the sign away, that is showing he is gone for good.

This is what Shabbat is. It is the sign that Hashem created the world in six days and rested on the seventh, and it is a sign that the Jews believe and testify to each week. The pasuk concludes לְדַעַת שֶׁכָּתוּב - “To know that I am Hashem, Who makes you holy.” Keeping the Shabbat is what makes the Jews a holy nation and what allows Hashem to dwell amongst us (the function of the Mishkan was to enable Hashem to be within the Jews, as He says at the start of Terumah: וְשָׁכַנְתִּי בְתוֹכְכֶם - “and I will dwell in them”, not in it). If the Bnei Yisrael were to have violated Shabbat to build the Mishkan, it would have been the antitheses of the purpose of the Mishkan.

Furthermore, the function of a sign is that even when the merchant is away, he is not gone forever. This could be why this section is placed immediately before the sin of the Golden Calf. The Gemara (Sanhedrin 44a) states:

אמר רבי אבא בר זבדא אנא פ שחטא ישראל הוא Rabbi Abba Bar Zavda said “Even though they sinned they are still called Yisrael.”

Shabbat keeps this sign between the Jews and Hashem that whatever we have just done, even if it is worshipping idols immediately after because we still had Shabbat and had not forsaken this sign between Hashem and the Jews it was still there and enabled Hashem to forgive the Jews eventually and build the Mishkan.

GIDON WAS A MADRICH ON H-COURSE MACHANE 5779 AND GIMMEL SUMMER MACHANE 5778

**SHABBAT IS THE
SIGN THAT HASHEM
CREATED THE WORLD IN
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ON THE SEVENTH AND
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HOLY NATION**

DVAR HALACHA - WEEKLY QUESTION WITH RAV AHARON

Question: Should I make a beracha on Strepsils?

Answer: The Gemara in Masechet Berachot (38a) brings a dispute between Rav and Shmuel as to what beracha to make on a specific food called שתיית (Rabbeinu Chananel explains it as a mix of grain kernels, oil, flour, water and salt). Rav Chisda explains that there is no dispute between them. Shmuel, who advocates making a mezonot, is referring to a thicker mixture, which is made for eating, while Rav, who holds one should make a shehakol, is referring to a more liquid mixture that is consumed for medical purposes. The Gemara explains that the chiddush of Rav's opinion is that even if the food is being consumed for medical purposes, one must make a beracha "as they have hana'ah (enjoyment) from it".

On the other hand, the Gemara, later on, writes (44b) that if one is merely drinking water since they are choking, they make no beracha at all. The Rishonim understand that this refers even to a beracha after drinking the water. (Tosafot, Rabbeinu Yonah, Mordechai, and Rosh).

At first glance, it seems like the two gemaras do not fit together; if the intent is not for the regular purpose of eating, do we or do we not make a beracha? However, it seems clear that there is a distinction between the cases, as the only benefit one gets from drinking plain water is to quench their thirst; when drinking to stop choking, this benefit does not exist. However, when eating the שתיית, there are other benefits as well such as taste and nutritional values.

For this reason, the Shulchan Aruch writes (OC 204:8) that food or drink that are consumed for medical purposes "if the taste is good, and the

palate enjoys them, one must make a beracha at the beginning and end".

What should one do regarding medicine itself that has a nice flavour?

The Shulchan Aruch is not discussing medicine, but actual food. The Rema adds that if one is **forced** to consume something, even if there is enjoyment, they would not make a beracha. This would seem to exclude a situation in which one is forced, due to their illness, to consume medicine. The Mishna Berurah points out that many Acharonim disagreed with the Rema, and that even if one is forced to consume something (either due to physical force or to medical necessity), they would make a beracha as long as there is enjoyment.

For this reason, Rav Moshe Feinstein writes (Igrot Moshe OC 1:82) that if the medication itself has some enjoyment (e.g. a good taste), then one should recite a beracha. This opinion is reported in the name of other gedolim as well (Rav SZ Auerbach, Rav Ovadia Yosef - Yalkut Yosef 204:10 note 10).

For this reason, if one uses Strepsils, they should make a beracha (shehakol) beforehand. No beracha would be recited after, as the length of time would be too long to require a beracha acharona.

As an additional halacha based on the above, Mishna Berura writes (204 sk 42) that if one drank some water to enable them to swallow a pill, they shouldn't recite a beracha (as this is similar to the choking scenario). However, if one drinks any other liquid, or eats food to help them swallow a pill, they should make a beracha both before and after doing so.

A TASTE FROM ISRAEL



ARON LIPCZER
SHEVET AVICHAI

This Friday is the 22nd of February 2019. That means it has been exactly half a year since I made Aliyah. In just over a month from now, I'll be drafting into the

IDF, and I look forward to sharing some of my experiences from my service.

One of the more exciting events which occurred within the last six months were the mayoral elections. This was my first time participating in an election as an Israeli in Israel. My new home town of Beit Shemesh had been previously led by an allegedly corrupt Chareidi guy for ten years, but this time he was up against a Religious Zionist woman called Aliza Bloch who'd act in our best interests. Last election she narrowly lost out by a small margin. She thought the loss was due to all of the Bnot Sherut and Hesder guys being away from home on the voting day. Therefore this time she paid for buses from all

over Israel for us to come home and vote. It turned out she was correct because this specific election proved to be the closest in the history of Israeli elections, with her winning by only a couple of hundred votes.

A short idea from the parasha - Ki Tisa begins with the concept of Machazit Hashekel, the idea that every member of the Jewish people was to donate half a shekel annually to know how many of them there were, and also to fund the building and maintenance of the Mishkan. The second pasuk states - "וּנְתַנוּ אִישׁ כִּפְר פָּנָיו", "each man shall give an atonement for his soul".

The Baal Haturim points out that the word 'ונתנו' is a palindrome - a word spelt the same way forwards as it is backwards. He suggests that this is to teach us that in reality, the one who gives is also the one who ends up receiving since they will eventually get back the money they gave out.

This message I think we can all take from this is that when you put in the Hishtadlut and Mesirat Nefesh - just like Aliza Bloch - you'll reap the fruits of your labour.

WHAT'S GOING ON?

- **Summer Machane** applications are NOW OPEN for **Ari, Aleph, Aleph Chalutzi, Bet Base, Bet Chalutzi, and Gimmel**. To apply, please go to bauk.org/camps. For more information, please email Rafi H at camps@bauk.org

- **Student Bet Midrash** continues every **Thursday night at Kinloss!** Come along for a great opportunity to hear amazing speakers, have some great food and learn with friends or madrichim! Please feel free to email Eli at chinuch@bauk.org for more details or if you have any questions

- **Svivot** are continuing all over the country. To get involved (or to even start a sviva) please email Rafi C at svivot@bauk.org

- **2019 marks the 80th birthday of BAUK!!** Keep an eye out for events in your local community!

- We are writing a **brand new Sefer Torah** in honour of our 80th birthday, and **we need YOUR help!** This will be

used for years to come by children on BA Machane, helping spread the word of Torah to thousands over the years. Join this amazing mitzva and sponsor a word, pasuk or more, by visiting <https://bauk.org/torah>

- Join us on **Sunday June 2nd** for a special **Hachnasat Sefer Torah** parade at the **London Bay!**



FOOD FOR THOUGHT

1. Why do the words בפקד אתם appear twice in pasuk 30:12? (**See Or Hachaim**)

2. What does it mean "to make the Shabbat" - "לעשות אתהשבת"? (**See Rabbeinu Bachya and Chizkuni on 31:16**)

3. Why does Hashem tell Bnei Yisrael to remove their jewellery in pasuk 33:5, even though the pasuk before says that no one wore their jewellery? (**See Sforno, Rabbeinu Bachya, and Ramban**)

SHABBAT SHALOM!!!

MACHANE ARI
Years 3-6

29th July - 2nd August

ALEPH
Year 6

5th-14th August

ALEPH CHALUTZI
Year 7

1st-14th August

BET BASE
Year 8

1st-14th August

BET CHALUTZI
Year 9

1st-14th August

GIMMEL
Year 10

31st July-14th August

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