

SHABBAT LASHEM

THE VOICE OF
BNEI AKIVA UK
THE MOST WIDELY
DISTRIBUTED YOUTH TORAH
PERIODICAL IN THE UK



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תנועת בני אקביב
BNEI AKIVA UK



If you believe breaking is possible, believe fixing is possible.

— RABBI NACHMAN OF Breslau

Parashat Ki Tissa: Purim Edition

London In: 17:28 Out: 18:31 | Manchester In: 17:30 Out: 18:40 | Leeds In: 17:27 Out: 18:37
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Exclusive: Trouble at the Top!

Rav Aharon Herskovitz | Rav Shaliach



During a recent clean-up of the Bayit, a treasure trove of historical artefacts was found, many of them dating from the earliest days of Bnei Akiva UK¹. Some of them included Michael Rainsbury's very first chultzat tnuah², the original plans to move the Bayit from Temple Fortune to a more logical location³, a map of Greater Israel with planned BAUK agricultural communities on both sides of the Jordan River⁴, a tablet⁵ containing the actual words to Yad Achim⁶, and an early manuscript containing an alternate version of the story of Purim.

Now, this alternate version is so controversial⁷ that many of you have probably never heard of it⁸, having instead only received a watered-down version of the story over the years. Since Bnei Akiva UK is not afraid to take on controversy¹⁰, we present to you here the unedited, sensational story they've been too scared to tell you¹¹!

And it was in the days of the Bnei Akiva, the Bnei Akiva that ruled from Leeds to Salford, nine and ten¹² svivot¹³. In those days, as the Bnei Akiva¹⁴ ruled from the Mazkirut in London, in the third year of their reign¹⁵, the Bnei Akiva made a Shabbat HaRigun¹⁶ for all of its bogrim, madrichim and chanichim. To show the entire nation its strength and ruach, as well as its superior and exquisite taste in

catered Shabbat food, a Shabbat HaRigun that lasted for 180 days¹⁷. And when these days were completed, the Bnei Akiva made a Shabbat for the entire database of its bogrim¹⁸, a Shabbat Bogrim, in a city that was not convenient for anyone¹⁹. **There were hangings of Israeli flags, of tnuah flags, of blue and white, of white and blue, and there was much drinking from vessels of various shapes and sizes²⁰.**

And on the seventh day, the Bnei Akiva sent Haman to its bogrim, so that he might convince them to "give back to the tnuah". And when Haman approached the Bnei Akiva



¹1500 BCE.

²Sized 3-6 months.

³Dated 1950.

⁴"Hashem Yirachem" or "BiMeheira Bi-Yameinu" - go political partisanship!

⁵An old, stone tablet, not our amazing new iPads.

⁶Yes! The words actually are "...lanu mora-sha...mumble mumble grumble...bileiv amitz be'ezrat Hashem..."

⁷Having not known them before, I found this very useful personally.

⁸It's not.

⁹Definitely not why.

¹⁰Controversy being a big part of what we do as a tnuah.

¹¹To be published later in The Daily Mail and The JC.

¹²Rashi: "The Bnei Akiva used to rule over many more svivot, with their reach extending into Scotland, Ireland and Wales. But youth movements throughout the land had begun to have some difficulties." #nobodyisperfect

¹³Rashi: "Svivot" meaning "snifim", for in the land of England they refer to "svivot" as "snifim", as it says "And in the end of days ye shall no longer call them "svivot", distinguishing yourself from World Bnei Akiva, and

bogrim, all would sit down for him, for such had the Bnei Akiva commanded. But there was one boger/et who would not sit down nor seat themselves, but instead said "Up, up, eeeeeverybody up!" And the other Bnei Akiva bogrim said to him/her "Why are you violating the command of the Bnei Akiva? At what point does ruach become too much ruach²¹?" And when Haman saw that this boger/et neither sat down, nor seated themselves, he became filled with ire. And so it was, every day that Haman would pass and the boger/et would start yet another ruach song, and one day Haman said "What are you doing?!" and the boger/et replied

"Yiiiiibaneeee!" And Haman said "What?" and the boger/et said "Yiiiiibaneeee!" and Haman said "What?" and the boger/et said "Beeeeeit HaMikdash Yibaneh!" and Haman said "Aaaaaargh!"

And Haman disdained to harm the boger/et alone, for he had been told that the boger/et was a (mas-chaver-paying²²) member of the Bnei Akiva bogrim, and Haman plotted to do away with all of the Bnei Akiva bogrim in the entire realm of the Bnei Akiva.

And he came to the boger/et to tell him/her of his plans and to gloat in their faces, but then after a rousing rendition of "Ana BiKoach²³", the boger/et began "da, da da da da daaaa, da da da da da da, da da, da da, da da, da da, da da da da da da, sit down" and all of the bogrim of the Bnei Akiva found their seats after having stood for many days and nights. And Haman saw this, and his spirit could finally rest and he said "So who wants to apply for the mazkirut²⁴?"

We will be continuing to clean up the Bayit, for the expected final move to a new Bayit²⁵, and hope to bring you any and all controversial materials we find in the future. Purim Sameach!



creating disharmony and discord throughout the land, but rather "snifim", and peace shall reign in the land."

¹⁴"The Bnei Akiva" appears 1948 times in this manuscript, alluding to something or other.

¹⁵Rashi: In those days, before the generations became weaker, it was common for mazkirut members to rule for 5, 10, even 15 years.

#+thirdyearmazkir

¹⁶Not to be confused with "Shabbat HaIrgun", which is an actual thing.

¹⁷Much like today.

¹⁸We have all of your information!

¹⁹But we got a good deal on it!

²⁰This in no way represents what goes on at modern-day Shabbatot Bogrim.

²¹Answer: never.

²²In those days as well many bogrim elected to not pay mas chaver.

²³Ana BiKoach...Ana BiKoach...

Gedulat Yimincha...Gedulat Yimincha...Tatatatatatatatatataat-tatatatatatatatatattattatatatatatatatir tzerurah...tatir tzeurah, kabel rinat imcha...aaaah..clap clap clap etc.

²⁴Applications open now!

²⁵Expected to be slightly before the coming of mashiach. Aaaaaaani ma'amin...

News from The Capital?



IN THE NEWS THIS WEEK:

1. **Sources close to the King have revealed to Shushan News** in an exclusive interview that the relationship between the King and Queen has become strained recently. This after reports that the Queen refused to come to a charity event thrown by the King. The charity event in question was the annual King's Club party. Rumours from within the Court have begun swirling as to whether or not the Queen will be seen in public again.

2. **Controversy continues to surround the** unexpected firing of the two of the Kings' advisors. Bigtan and Teresh were fired over two weeks ago but an independent inquiry has been set up to find out how and why the firings took place. The King's press release detailed that: "Anyone who questions the King is a loser. Bigtan and Teresh were losers because they tried to kill the king but failed. The King would

never fail at such a simple task. Pathetic." Commentators are unsure if the King was authorised to disclose this information and some have even begun to question the King's mental and physical health. In response, the King declared recently that he was in fact "a very model of a modern stable-boy genius."



3. **In related news, top Royal procession promoters have entered** the debate around so called "Harem-girls." In a fiery debate live on Good Morning Shushan with our very own Peres Memorcan, promoter Farank Ramin claimed that the discussion was "Court correctness gone mad." Feminist critics of 'Harem-girls' claimed that "no self-respecting woman wants to be Queen anyway." We'll keep you up to date with all the latest twists and turns of this debate.

Community Updates

Well done and congrats to CHIGWELL BNEI AKIVA, BUSHEY BNEI AKIVA, WOODSIDE PARK BNEI AKIVA and BARNET BNEI AKIVA who all had their Shabbatot Ha'Irgun this past week.

JORDAN AND RONNIE PASSE, ROSHIM WOODSIDE PARK wrote: We had a great Shabbat Ha'Irgun at Woodside Park. The community enjoyed a family friday night, with lovely food and activities for both parents and chanichim. After a shul service led by madrichim and chanichim the following morning, we had Shabbat lunch and learnt our Ha'Irgun songs, which the younger group proceeded to win.

Shabbat came to an end after a musical seudah. All of us years 7+ then went down into town to enjoy a fun escape room tochnit - we all got out in the end! Thank you to all our madrichim, the bogrim who came to help us, the site and office team and all those who helped make the event so great.

BOGRIM of the Tnuva celebrated Purim with a Purim Comedy and Cocktails at the LONDON BAYIT, a Seudah with the RAV and RABBANIT SHLICHIM at their home, and Megillah Readings at both the LONDON and NORTHERN BATIM.

The Stories We Tell Our Children

Yoni Stone | Boger Dvar Torah

It's a season of stories. Having just celebrated Purim, **a story of living as a minority within another's land**, we start preparations for Pesach, **a story of leaving another's land and entering our own**. Involving children in the retelling of these two stories is often a priority, through engaging, children-focused Megillah readings and through many central sections of the Seder. This week's parsha contains another story, one which is significant and problematic. Alongside the laws of the half shekel tithe, we learn of the story of the Golden Calf, where Bnei Yisrael gave up on Moshe and HaShem and instead turned to Aharon who provided a golden calf, moulded from their melted jewelry. The ensuing violent anger from HaShem makes clear the severity of the sin and demonstrates a side of HaShem unseen since the mabul (wipe out and start again). Following the original telling of the story, there are three further occasions, when the story is recounted, partially recounted, or not recounted at all. Aharon talks to Moshe, Moshe talks to Bnei Yisrael and Yehoshua talks to the tribes. Each time, the events are unpacked in a slightly different way.

When Aharon talks to Moshe, **he removes his own agency. He transfers his role from that of active coordinator and creator to a bystander**, who merely threw gold into a fire and out came an idol. It's an attempt to shirk responsibility by failing to inform Moshe of the true level of his involvement. When Moshe talks to Bnei

Yisrael in Devarim, Aharon is mentioned with respect to HaShem's anger, but plays no individual role in the events mentioned. "I saw how you had sinned against the Lord your God: you had made yourselves a molten calf." (Devarim 9:16). The fact that Aharon was central to the sin of the golden calf is omitted.

When Yehoshua talks to the tribes, he tells the story of Am Yisroel, from Avraham, through the Yetsiyat Mitzrayim, and up to entering Eretz Yisroel, and yet fails to make any mention of Matan Torah, and in doing so does not refer to the Golden Calf. Not just Aharon, but the whole incident isn't told.

It reminds us to strive to participate in events for which we don't want to downplay our role, or write them out of the narratives we share. In everything we do, we have the potential to create memories we are ashamed of, or ones we want to share with our children. Let it be the latter.

There seems to be **an awkwardness around recounting the details of the creation of the calf**. Neither Aharon, nor Moshe, nor Yehoshua, felt comfortable enough with what happened to share the complete truth. Of course, this is unsurprising. Whilst it

is a story we ought learn from, it is not one for which we should be proud of our actions.

I think this has something to teach us. It highlights the importance of performing actions we're proud of. It reminds us to strive to participate in events for which we don't want to downplay our role, or write them out of the narratives we share. **In everything we do, we have the potential to create memories we are ashamed of, or ones we want to share with our children.** Let it be the latter.

Shabbat Shalom

Voices and Visions



Cover Image Discussion | Thinker: Rabbi Nachman

Objects break. Hearts break. Some things can be repaired, and others cannot. But, RABBI NACHMAN (1772-1810) reminds us, in the same way that breaking is an inevitability, fixing is also an inevitability. We know the former is true; we don't always believe the latter. Rabbi Nachman knew a thing or two about brokenness. His Hasidic tales often circle around characters who face their darkest moments and search profoundly for redemption. He authored a quote that became a famous Jewish song:

"The entire world is a very narrow bridge. The key in crossing is not to be afraid."

Only someone who has seen fear and overcome it could write these words.

In a world of fear and brokenness, Rabbi Nachman brought healing through his stories and his wisdom. He has become an iconic figure in the universe of Hasidic thinking, and today, thousands of people make pilgrimages to his grave in Uman in central Ukraine, usually around the High Holidays. People go there believing that the journey will "fix" their brokenness.

Rabbi Nachman also wrote that it is a great mitzvah to be happy. A mitzvah is not always easy. Confronting your brokenness is the beginning of the road

home. It is where healing begins.

ABOUT THE ARTIST:

Art Paul was born on January 18, 1925 in the Southwest Side of Chicago, but his family later moved to Rogers Park. There, while attending Roger C. Sullivan High School, an art teacher recognized that he was talented enough to earn a scholarship at the School of the Art Institute of Chicago, which he attended from 1940 to 1943. After World War II service in the Army Air Corps, he attended the Institute of Design, known as the "Chicago Bauhaus" and now part of Illinois Institute of Technology, where he studied with László Moholy-Nagy.



In 1980, Paul was elected a member of the Alliance Graphique Internationale. The Institute of Design, IIT, honored him with

its professional achievement award in 1983, and in 1986 he was elected to the Hall of Fame of the Art Directors Club. He received the Herb Lubalin Lifetime Achievement Award from the Society of Publication Designers, and in 2008 was made a Fellow of the Chicago Chapter of the American Institute of Graphic Artists.

Do Not Be A Silly Goose

This Year's Theme is Doctor Seuss



NARRATOR:

Welcome to the Book of Esther,
such a story, it couldn't be bester.
In Shushan does our story begin.
It has a Mordechai, but not a Menachin.
Persia is ruled by Ahasuerus,
rhyming that name doesn't scare us.
Because his name we'd like to shorten,
from henceforth we'll call him Norton.
So we shave off half an ounce
and get a name we can pronounce.
The king, they say, was rather dumb,
perhaps from drinking too much rum.
Although he never ate a fig,
his stomach was three sizes too big.
And I don't know if it's true at all,
but they say that his brain was three
sizes too small.
Other parts we will not mention,

but leave to your imagination.
For three years the king did reign,
and basements in Shushan flooded again
and again.
Now his party has lasted for six months,
with food and wine and amazing stunts.
He calls now for his beautiful wife,
and gets a shock - the surprise of his
life.

Read more:

<http://www.jr.co.il/humor/purim24.txt>






by Stephen R Balzac

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SUMMER MACHANE

Applications are now open!
1st - 14th August 2018

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-  **ALEPH CHALUTZI | YEAR 7 | South Yorkshire | £790**
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-  **BET CHALUTZI | YEAR 9 | Switzerland | £950**
-  **GIMMEL | YEAR 10 | Avila, Spain | £990**

TO APPLY: www.bauk.org/machane-apply
More details: Hannah Denby | 02082091319 ext2
camps@bauk.org



Tefillah in Depth: Birkot Hashachar ...

Rabbanit Shira Herskovitz | Rav Shaliach

We begin our daily tefila with the Birkot Hashachar, a collection of brachot that focus our minds on our experiences, conditions and abilities. The Gemara in Brachot (60b) presents a list of all the blessings, describing the action that one experiences before that particular blessing is mentioned. For example: "when opening one's eyes, he should say "blessed be he who removes the bonds of sleep from my eyes.." In the view of the Gemara, **these blessings are experiential, and should be connected to the action they are describing and not recited altogether.** The blessings are listed in a the chapter of Masechet Brachot that deals mainly with Birkot Ha-reiya, blessings that are recited when a phenomenon occurs such as lighting, seeing natural wonders and experiencing miracles.

There is a disagreement amongst the rishonim whether or not the Birkot Hashachar should be said as the Gemara has described (i.e. only upon experiencing each event) or all together (they way we normally recite them nowadays). The Rambam holds like the Gemara, that the blessing need to be said immediately after experiencing the action described by the blessing. Others disagree, and (as mentioned) common practice is like this. Why do we recite the blessings as a unit, not relating to our necessarily experiencing them? The Rama explains that these are not blessings on a particular experience, but rather we are blessing Hashem for providing us with all the necessities of our world. There might be some very practical ramifications for this difference. According to the Rambam's opinion, one might think that you if weren't able to experience the

rooster crowing, for example, then you wouldn't say the first blessing, as is says in the gemara "When one hears the sound of the rooster, he should say: "Blessed is He who gave the rooster the intelligence to distinguish between day and night."

It is important to note that even though the Rambam viewed these brachot as responses to specific events that occur in the morning, he mentions them in the chapter on the Laws of PRAYER, and not the Laws of BLESSINGS. In other words, he viewed them as part of our daily prayers more than blessings that apply in specific situations.



If we compare the Birkot Hashachar to the Birkot Ha-reiya we see how an initial similarity is actually much more complex. One celebrates the rare phenomenon of our lives, while the other celebrates the minute routine details that we usually don't pay much attention to. Rav Bick, a rav at Yeshivat Har Etzion,

describes this idea beautifully "The Sages broke down the process of getting up into tiny steps to force us to realize how amazing that process is, and how much God is doing to allow each of us to begin the day. **The extreme and exaggerated division of the process of waking up is exactly the point here** - the Sages are forcing us to pay minute attention to what otherwise we would totally ignore. The chachamim are trying to help us take a step back and look at the beginning of our day in slow motion, to realise that even though the details of our morning routine seem rather mundane they are, in fact, a process filled with small miracles.