

דבר אל-בני ישראל, ואמרת אליהם,  
כי תבאו אל-הארץ, אשר אני נתן לכם  
ושבתה הארץ, שבת לה'

# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT LECH LECHA  
11TH CHESHVAN 5779



## HARRY SALTER I'M A BELIEVER!

Emunah in G-d is a cornerstone of the Jewish practice and belief. We have the 13 principles of faith where we start of saying 'I believe with complete faith'. The Rambam's principles are based into three categories: 1) The nature of belief in G-d, 2) The authenticity of the Torah, and 3) Man's responsibility and ultimate reward. A practical example of the principles is shown in the bracha of Mechayeh Hametim (revival of the dead), where the Rambam says that we must instil perfect belief whilst saying the bracha. However, where does complete Emunah come from?

An argument can be made that the first believer was Noach. Described as a 'righteous man' (Perek 6, Pasuk 9) in the beginning of last week's parasha, Noach believed in Hashem. He had confidence in him that everything would be fine and his family would be saved from the flood. However, in the same pasuk it says that Noach 'walked with G-d'; Rashi explains this to mean that Noach needed support with G-d, but Avraham would strengthen himself and walk on his own, thus showing the argument that Avraham was the first believer in G-d.

Avraham did not need G-d's help with his belief, he was a fully committed Jew. It says in this week's parasha (Perek 15, Pasuk 6) that Avraham 'trusted in Hashem'. Rashi comments on this that Avraham did not request a sign

from G-d about the promise that he would have offspring, but he did require a sign from G-d about the possession of the Land of Canaan. The Sforno also comments that Avraham had complete faith in G-d and at no time did Avraham doubt G-d's promise. Furthermore, the following words of the pasuk also show the faith from Avraham. The pasuk says 'He reckoned it to him as righteousness' and both Rashi and the Sforno agree that this is a credit to his faith in Hashem. The Sforno says that if it was not complete faith in Hashem then he wouldn't have been described as righteous and he quotes the book of Ezekiel (Perek 19, Pasuk 24): "But when the righteous turns away from his righteousness and commits iniquity...none of his righteous deeds that he has done shall be remembered".

This description of Avraham highlights his emunah in G-d. Even though Avraham thought he couldn't have children, after G-d promised it to him, he fully trusted G-d to fulfil his promise, thus showing that Avraham is the first complete believer in Hashem.

**HARRY SALTER IS THE ROSH NIVCHAR 5779 AND WAS A MADRICH FOR ISRAEL MACHANE GROUP 2 5778.**

London In: 17:43 Out: 18:48

Manchester In: 17:45 Out: 18:55

Leeds In: 7:42 Out: 18:52

Oxford In: 17:45 Out: 18:52

Cambridge In: 17:38 Out: 18:46

Bristol In: 17:50 Out: 18:58

Birmingham In: 17:46 Out: 18:54

Jerusalem In: 17:27 Out: 18:39

# WHO DO WE CARE ABOUT?

RAV AHARON HERSKOVITZ | RAV SHALIACH



When Avraham, Sarah and Lot leave Charan on their journey to Eretz Canaan at the beginning of this week's parsha, they do not do so alone. The Torah tells us that they leave as

well with the souls that they made in Charan. Commenting on this odd choice of words, the Midrash Rabbah (39:14) states:

Rabbi Elazar Bar Zimra asked: Were all those alive to gather and attempt to create even a mosquito they would not be able to inject it with a soul, and yet you say "the souls they made"?! But rather, these are the converts that they'd converted, and the word "made" teaches us that whoever brings close a non-Jew and converts them it is as if they have created them.

This idea is reflected in many other midrashim as well, that the welcoming home that Avraham and Sarah established was intended in part to help teach people about Hashem and desist from worshipping idols or heavenly bodies. When Avraham traverses the land of Canaan, calling out in the name of God, he is engaged not just in prayer but in an educational endeavour, bringing the message of monotheism to the inhabitants of the land. And this was done not in any coercive, manipulative way, not in a way that didn't have the best interests of others at heart, but because of the fact that Avraham and Sarah truly believed in the one God. Just as a good person who finds something that brings them joy and meaning will want to share it with others to make them happy and fulfilled as well, so too Avraham and Sarah.

Later on in the parsha, we read about a fight between Avraham and Lot, his nephew, stemming from their new-found wealth after travelling to Mitzrayim. This fight causes them to separate, and Lot resettles in Sedom. Rashi there quotes the Midrash as viewing this separation as a positive: whilst they were together, Hashem would not appear to Avraham, and only after do we read "And Hashem said to Avraham after Lot separated from him (Bereishit 13:14). Rashi says "As long as that evil person was with him, Divine

interaction did not approach him."

But the Midrash Rabbah (41:8) offers as well a very different take on this separation:

Rabbi Yehuda said: There was anger at our father Avraham when Lot his nephew separated from him. God said: he brings everyone closer to me! And Lot his brother he does not bring closer?!

Not just Lot, but Lot his nephew, his brother. Not "that evil person", but his relative.

Avraham and Sarah cared so much about others, strangers walking in the desert, people they'd met in the street, in the local shops, and yet they couldn't influence those closest to them. Sometimes, it's easier for us to get along with those we're less familiar with.

But Avraham Avinu acts differently later in the parsha. When Lot is taken captive in the World War that takes place, we are told (14:14):

"And Avraham heard that his brother has been taken captive..."- not Lot, not "that evil man", but his brother, and he gathers together his army and chases them- to the furthest point in the north of the land which he's been given. And in the battle that follows he is victorious, returning Lot to his home.

Avraham does this because his brother has been taken captive. And the Midrash Tanchuma comments (13:1) that despite the fact that Avraham and Lot had fought before, Avraham remembers at the end of the day that Lot is his brother, Lot is family. And for him, he's willing to do anything, to risk it all.

Sometimes we get excited about helping others, about being with people that we're not usually with. And that's great, and should be encouraged. But we must remember, though sometimes it's harder to deal with closest to us, with our families, with others we interact with on a frequent basis, we must remember Avraham's lesson. Avraham hears what happens to his brother and cannot stand for it, dropping everything. We must also remember the words of the midrash: he brings close all others, but not his brother Lot?! To not just be on our best behaviour, at our most inspiring, when we deal with others, with those on the outside, but to remember our families, our friends and neighbours. We must be there for them, constantly caring for their well-being on all levels.

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# DVAR HALACHA: WEEKLY QUESTION



Question from Josh on the Halacha Q + A group: **Can I buy non-kosher food to give to a non-Jewish needy person?**

Answer: Hi Josh! Very interesting question! Assuming that the **person in need is**

**indeed not Jewish**, there is no issue with them eating non-kosher food, so there would be no issue of lifnei iver (causing another to violate an issur). This would hold true **as long as the food is not ever min hachai (a part of a living animal).**

However, there is an **additional question** regarding one's ability to give someone non-kosher food specifically. **The Torah states that one should not eat meat that wasn't properly slaughtered, but instead should give it (or sell it) to a non-Jew** (Devarim 14:21).

This can be done **as long as there is not a concern that the non-Jew will in the future try to sell/give the food to a Jew by passing it off as kosher**. Although there are possible issues with engaging in commerce of non-kosher food, this would not apply to food that is bought and then given as a gift to a needy person (i.e. it would not be defined as commerce).

The above is with regards to just regular plain non-kosher food. **What about meat and milk?** In addition to being forbidden to eat meat and milk, there is also a prohibition to benefit from meat and milk that were cooked together. In general, **there is a principle that any material that we may not benefit from, we must bury** (i.e. get rid of it completely, though it need not be physically destroyed). This principle applies to meat and milk as well (Pitchei Teshuva YD 87:2), and is used to explain that one may not even give it to an animal that does not belong to them (Taz YD 94:4). **This would certainly not allow one to give meat and milk to a needy person.**

However, the prohibition on receiving benefit applies only to meat and milk that are forbidden from the Torah. Therefore, **if the meat and milk mixture is forbidden only rabbinically, it may be given to a needy non-Jew**. Examples of this would be **chicken/pork and cheese, or meat and milk that are served together but were not cooked together.**

In summary, after ensuring that the needy person is not Jewish, **one may purchase for them non-kosher food. Food that is defined as mixture of meat and milk from the Torah should not be purchased (nor given) to them, but rather disposed of.**

## A TASTE FROM ISRAEL

GABRIELLA KAYE

This year in Israel I am studying in **Midreshet Harova with Torani** and so far, it's been great!!

It was amazing to be able to experience the chagim in Israel which was something new for me, especially Yom Kippur which was with the sem. It was an incredible atmosphere and unlike **anything I have ever experienced before.**

Over Succot we had a **one-day seminar with Kivun where we visited the President's residence and met the British Ambassador to Israel.**



I spent my days of chag with an Israeli family on a moshav, who I met through hosting an Israeli soldier in Manchester, and I felt from this that I really had an **authentic Israeli experience.**

At the end of Succot we had **a tiyul in Eilat with the whole of hachshara!**

We climbed the mountains in the south, learned about the land and got to meet so many new people from so many places all on their gap years like me!

I'm really looking forward to this year ahead! So many great opportunities are yet to come!!

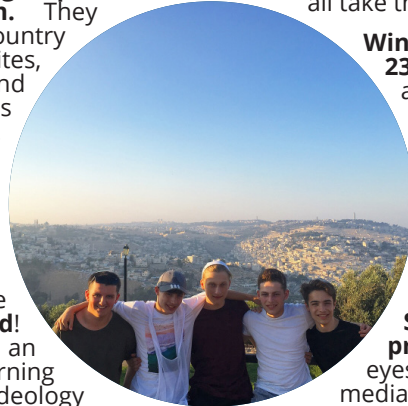
**Shabbat shalom!!**

# WHAT'S GOING ON?

## Shabbat Lashem is back!!

We've had an amazing summer which saw **196 chanichim go on Israel Machane across 6 groups with amazing madrichim.** They travelled all over the country and visited historical sites, went on tiyulim and created friendships that will last forever. It also saw **265 chanichim go on Summer Machane across 5 machanot** which had Bnei Akiva go to **Yorkshire, Spain** and for the first time, **Switzerland!** The chanichim had an amazing time learning about the Tnuva's ideology and creating outstanding ruach at every meal!

We welcome a new and amazing **Mazkirut: Mazkira-Hannah Reuben, Svivot and Hadracha Director-Rafi Cohen, Camps and Social Action Director-Rafi Hambling, Israel and Sixth Form Director-Chana Bernstein, and Chinuch Worker-Eli Maman.**



We also welcome new **Nivcharei Hanhallah: Harry Salter, Penina Myerson, Eli Gordon, Nathan Daniels, Jodie Franks, and Gidon Schwartz.** We look forward to seeing where they will all take the Tnuva in their roles!

**Winter machane is on the 23rd-30th December and applications are now open!!** Please see the poster for more details and feel free to **email Rafi H at camps@bauk.org** if you have any questions.

We're launching a **new Student Bet Midrash program!!** Keep your eyes peeled on all social media platforms for more details coming soon!

On the **26th-27th October** there is a **Shabbaton for Shevet Morasha (Year 13)!!** Come and create an incredible ruach and learn about all of our Gap Year programmes! For more details please **email Chana at israel@bauk.org**

**Can't wait to see you on Winter Machane!**

**23rd-30th December 2018 | 5779**

FOR MORE INFORMATION:  
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