

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

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT KI TISA

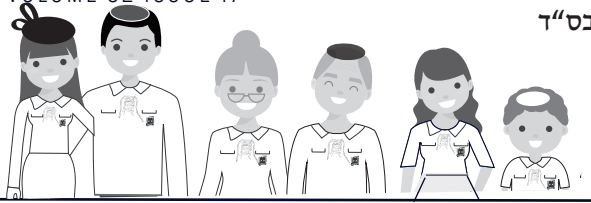
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בס"ד



DESTRUCTIVE DECISIONS

ANNA LAWSON
SHEVET AVICHAI

Ki Tisa describes the famous episode of the Chet HaEgel,

the sin of the golden calf. Bnei Yisrael observe that Moshe is 'late' to return from receiving the Torah from Hashem on top of Har Sinai. Bnei Yisrael, thinking Moshe is dead (Rashi 32:1), gather to speak with Aharon and ask to build a god to serve. Gold is collected and a calf is cast to which the people bring offerings and rejoice around with dance. When Moshe returns to the foot of the mountain, he witnesses the terrible scene before him and smashes the Luchot, the tablets of stone engraved with the Torah.

וְהָיָה כַּאֲשֶׁר קָרַב אֱלֹהֵימֹחֲנֶה וַיֵּרָא אֶת־הָעֵגֶל וּמִחֻלַּת וַיַּחַר־אָפָא מֹשֶׁה וַיִּשְׁלַךְ מִיָּדוֹ אֶת־הַלְּחֹת וַיִּשְׁבֵּר אֹתָם תַּחַת הָהָר:

As soon as Moses came near the camp and saw the calf and the dancing, he became enraged; and he hurled the tablets from his hands and shattered them at the foot of the mountain. (Shemot 32:19)

Moshe smashing 'G-d's work' is a powerful reaction. The sight of Bnei Yisrael turning away so quickly from the word of Hashem may have triggered a shock response in Moshe. We have seen previous examples in the Torah of a strong reaction to a trauma: Rashi explains that when Sarah heard that Yitzchak had almost been sacrificed, "she received a great shock (literally, her soul flew from her) and she died." (Rashi, Bereishit 23:2)

However, several pesukim earlier, we see that Moshe is warned by Hashem of the actions of Bnei Yisrael whilst still at the top of Har Sinai:

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵּדַרְדֹּב כִּי שָׁחַת עַמּוֹךְ אֲשֶׁר הִעַלְתָּ מִמָּוֶרָא: מוֹצְרִים:

Hashem spoke to Moses, "Hurry down, for your people, whom you brought out of the land of Egypt, have acted base-ly." (Shemot 32:7)

סָרוּ מִהָרַ מִוִּהֲדָרְךָ אֲשֶׁר צִוִּיתָם עִשׂוּ לָהֶם עֵגֶל מִסַּכָּה וַיִּשְׁתַּחֲוּוּלוֹ וַיִּזְבְּחוּלוֹ וַיִּאֱמְרוּ אֵלֶּה אֱלֹהֵי אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר הִעֲלִיד מִמָּוֶרָא מוֹצְרִים:

They have been quick to turn aside from the way that I enjoined upon them. They have made themselves a molten calf and bowed low to it and sacrificed to it, saying: 'This is your G-d, O Israel, who brought you out of the land of Egypt!' (Shemot 32:8)

This clear description from Hashem meant that Moshe had time to process the events taking place before witnessing them, suggesting that pure shock may not be the cause of his destructive reaction. This is especially true if we consider the idea that Moshe acted with full intent and not as a result of a 'fight-or-flight' response. The Or HaChaim (Shemot 32:19:6) explains "he would not have destroyed something unless he was convinced that by the destruction ... he would perform something infinitely more useful than that which he destroyed." Shemot Rabbah explains why Moshe intentionally destroyed the Luchot. After the sin of the calf, Hashem wanted to eradicate Bnei Yisrael and create a new nation from Moshe and his descendants. Moshe's incredible love for Bnei Yisrael drove him to plead with Hashem to spare them. However, he didn't just petition against their destruction with words. He broke the tablets and then said, "now I am a sinner just like them. If You decide to eradicate them, destroy me as well."

An act which seemed so detrimental to Bnei Yisrael actually saved them from destruction.

Life is full of decisions, and it is not always clear what the right choice is. Sometimes the decision is so tricky that any path you take feels like you are making sacrifices, or in other words you feel like you are destroying your own 'personal Luchot.' However, if you have made a choice which you truly believe is best for you and/or those around you, then be'Ezrat Hashem the outcome will more than offset any sacrifices made. May you have clarity with your decision making!

ANNA WAS T.O. ON H-COURSE MACHANE 5782

SHABBAT TIMES

London	In 17:05 Out 18:14	Oxford	In 17:06 Out 18:18	Leeds	In 17:03 Out 18:18
Manchester	In 17:10 Out 18:21	Bristol	In 17:12 Out 18:24	Liverpool	In 17:10 Out 18:24
Cambridge	In 17:00 Out 18:12	Birmingham	In 17:08 Out 18:20	Jerusalem	In 16:52 Out 18:06

FROM THE EDITOR'S DESK

PARASHAT KI TISA—I'M AN INDIVIDUAL...JUST LIKE EVERYONE ELSE



I remember at the age of 5 learning the 'Body Song' in school. The lyrics included phrases like, "I've got skin on my bones," and, "lungs to breathe," and I still remember feeling a rush of curiosity that accompanied the

sudden awareness of the human body as a collection of organs and systems rather than just a composition of 'heads, shoulders, knees and toes'.

However, on reflection the most curious part of the song was the fact that each verse ended with the phrase, "you'll never find another one who's just like me!" Why was there this constant juxtaposition between listing anatomical structures that all healthy people have, and this statement of apparent individuality?

In this week's parasha, a census is taken in order to count the number of households within the Jewish people:

זֶה יִתְּנוּ כָּל־הָעֶבֶר עַל־הַפְּקוּדִים מִחֻצֵי הַשְּׁקָל בַּשְּׁקָל הַקָּדוֹשׁ עֶשְׂרִים גֵּרָה הַשְּׁקָל מִחֻצֵי הַשְּׁקָל תְּרוּמָה לַיהוָה:
This is what everyone who is entered in the records shall pay: a half-shekel by the sanctuary weight—twenty gerahs to the shekel—a half-shekel as an offering to the LORD. (Shemot 30:13)

It seems that what occurred was that each man over the age of 20 turned up, handed in a coin and went home. That doesn't appear to be a very personal way to count the Jewish people. Why did Hashem command this method that seemingly lacks in individuality?

A few pesukim later, an answer emerges when it says,

הָעֶשִׂיר לֹא־יִרְבֶּה וְהַדָּל לֹא יִמְעִיט מִמִּנְחַת הַשְּׁקָל לְתַת אֶת־תְּרוּמַת יְהוָה לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם

The rich shall not pay more and the poor shall not pay less than half a shekel when giving Hashem's offering as expiation for your persons. (Shemot 30:15)

Rabbi Elie Munk comments on the fact that the fixed amount of half a shekel generated a sense of equality regardless of where one stood on the spectrum of affluence. It seems that sometimes everyone adhering to the same rules and guidelines gen-

erates a sense of humility and of recognition that every one of us is part of a larger group of people with whom we have much in common.

In order to treat any patient, medical students first spend multiple years studying the anatomy and physiology that is common in all healthy people. It is only then that it is possible to identify what is different about that particular patient and create a plan that is specific to them.

Perhaps this idea can also be applied in terms of the way we see ourselves, first realising that we are part of a society and, ultimately, humanity, with all the responsibilities that this comes with. Only then can we develop our sense of individuality. It is true that everyone is unique, yet the goal shouldn't be to search and search until one finds a way of life that is completely different to anything that has ever been done before, just for the sake of achieving 'individuality.'

Every week I get sent Divrei Torah to edit for Shabbat Lashem. You might think that this would become repetitive and monotonous. On the contrary, it is amazing to read original ideas every week, with each writer expressing a unique outlook on that week's parasha. What a fantastic way to become aware of the individuality of the character of our Tnuah!

As for the 'Body Song,' perhaps the idea perpetuated in its lyrics was exactly this concept, that it is so important for us to have an awareness of how much we all have in common as human beings in order to remain kind and empathetic, yet this does not contradict the fact that we are all distinct individuals. The things that truly make us unique are not how much we have or what we look like but are the choices we make and the things that we say.

Shabbat Shalom!

Dania is one of this year's Chinuch Workers and editor of Shabbat Lashem. She is a Medical Student at the University of Manchester and is currently completing an intercalated MSc degree in Global Health and Mental Health, whilst also enjoying being on the Mazkirut and talking about herself in the third person.

THE WEEK IN PICTURES



Northern Shaliach Elad Eshel gives a shiur to university students in Fallowfield, Manchester!



Leo Weiniger gives a Dvar Torah at London SBM!



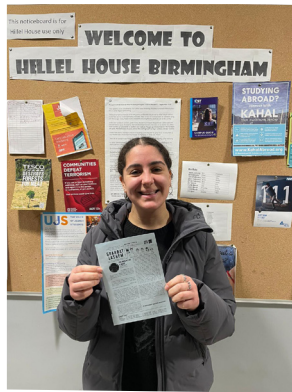
Bogrim in Birmingham learn about Torah Umadda at SBM!

SHABBAT LASHEM GOES ON TOUR

Did you know that Shabbat Lashem is sent out to over 50 different locations across the UK?



Leeds Hillel House



Birmingham Hillel House



Manchester Bayit

Send in a photo of yourself holding Shabbat Lashem, along with where you found it, to chinuch@bauk.org for a chance to appear in next week's issue!

HIGH SCHOOL LUNCH AND LEARNS

So far this year, we've had the privilege of working with Jewish schools and high school Jewish Societies in London and Manchester to run engaging lunch and learns with lots of food, thought and fun! If you want certain madrichim to come into your school, let us know by emailing chinuch@bauk.org.



WHAT'S GOING ON?

- **Lishmah** is now open to **all Bogrot and Sixth-Formers!** Don't miss this amazing **Torah learning opportunity!** Sign up: tinyurl.com/Lishmah-BA

- Calling all male Bogrim! Join **Rav Joel** for a **Va'ad** on Tuesday evenings at 10:15!

- **London Student Bet Midrash** is taking place weekly on **Thursday evenings** for high school and university students. For more info about London or Birmingham SBM email chinuch@bauk.org

- Don't miss our **clothes swap** this Wednesday from 5-9pm at the London Bayit! Contribute to a future of sustainability by bringing **5 items of clothing or £5** and browsing through our collection!

-**Tafkid applications** are now open for **Summer Machane!**
Junior Tafkidim: bauk.org/junior-tafkid
Senior Tafkidim: bauk.org/senior-tafkid

-Hatzlacha to **Borehamwood Sviva** for their **Shabbat Ha'irgun** this week!

- **Mazal tov** to **Adam** (COO, Technical Director 5772, Shevet Lavi) and **Sabrina** (Technical Director 5773, Shevet Achiya) **Waters** on the birth of a **baby boy!**

- Keep an eye out for **exciting Bnei Akiva updates** for all ages!

- Be sure to like our **Facebook page (Bnei Akiva UK)** and follow our **Instagram (bneiaktivauk)** to get regular updates with what is going on in the Tnuva.



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