

## WHAT'S GOING ON?

- Applications for **tafkidim on Summer Machane** are open! Apply now at [bauk.org](http://bauk.org) to make a difference this summer!!

- **Summer Machane** applications are open! To apply, please go to [bauk.org/camps](http://bauk.org/camps). For more information, please email [camps@bauk.org](mailto:camps@bauk.org).

- **Student Bet Midrash** continues every **Thursday night at Kinloss!** Come along at **7.00pm** for a great opportunity to hear amazing speakers, eat great food and learn with friends or madrichim! This week 27th February we will hear from **Rabbi Barry Lehrer**. Email Chana at [chinuch@bauk.org](mailto:chinuch@bauk.org) for more details or if you have any questions.

- **Shabbat Ha'irgun** season is continuing! To sign up, head to [bauk.org/shabbat-hairgun](http://bauk.org/shabbat-hairgun). To get involved with your local sviva please contact Zoe at [svivot@bauk.org](mailto:svivot@bauk.org).

- Good luck to **Kinloss sviva**, who have their **Shabbat Ha'irgun** this weekend!

- **Rav Joel's 'Lights of Religious Zionism' shiur series** continues on Monday 24th February at 7.30pm in the London Bayit. Nosh provided.

- **Rav Joel's Campus Roadshow** will continue on 2nd March, when he'll be visiting **Cambridge University**. Look out for him on your campus in the coming months! Contact [rav@bauk.org](mailto:rav@bauk.org) to arrange a visit.

- We're looking for Chaverim of all ages to help improve **Bnei Akiva's sustainability**. If you'd like to get involved with implementing changes or have any suggestions on what we can do, please contact Chana at [chinuch@bauk.org](mailto:chinuch@bauk.org).

- **Mazal tov** to **Ivor Mordecai** (Shevet Dvir) and **Mirele Mordecai** (Shevet Shvut, Camps Worker 5776) on the birth of a baby boy!

- Sign up now for **Mas Chaver** for 5780! To apply head to [bauk.org/mas-chaver](http://bauk.org/mas-chaver).

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

- Visit [bauk.org/feedback](http://bauk.org/feedback) for contact details for all Mazkirut members and to leave any general feedback!

## FOOD FOR THOUGHT

1. Why is there a greater fine for stealing an ox than a sheep? (See Rashi on 21:37)

2. Is God's punishment for causing pain to widows and orphans dependent on them crying out? (See Maharam on 22:22)

**SHABBAT SHALOM!!!**

*Purim!*  
with Bnei Akiva

Evening event	Details TBC!
Shacharit at the Bayit	8.00
Megilla reading	8.40
Breakfast	9.00
Seudah at the Kenigsberg's:	
Mincha	16.00
Purim Kiddush	16.15
Shkiya	17.57

RSVP: [ravebauk.org](http://ravebauk.org)  
for catering and minyan (shacharit and mincha) numbers

**BNEI AKIVA**  
UNITED KINGDOM

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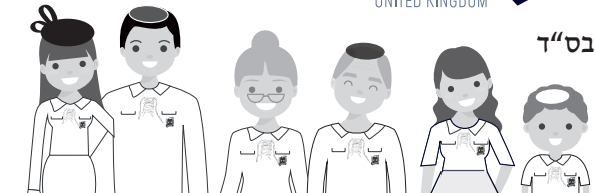
זכור אתיום השבת לקדשו.  
ששת ימים תעבד ועשית כלמלאכתך,  
ויום השביעי שבת לה'

# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

**PARASHAT MISHPATIM**  
27<sup>TH</sup> SHVAT 5780  
21<sup>ST</sup> & 22<sup>ND</sup> FEBRUARY 2020  
VOLUME 30 ISSUE 21

**BNEI AKIVA**  
UNITED KINGDOM



**TOTAL FAITH**  
**LEAH PATCHICK-MALKINSON**  
**SHEVET OROT**

Last week's parasha introduced the Aseret Hadibrot (Ten Com-

mandments), the foundation of all mitzvot in Judaism. An interesting point to note is the way in which Moshe teaches Bnei Yisrael these new laws. Firstly, Moshe calls Aharon into his tent and sits there teaching all of the mitzvot to Aharon. When that's done, Moshe calls in Aharon's sons, Elazar and Itamar. Moshe teaches all these mitzvot over again to them while Aharon listens in. Next, the 70 Zekeinim (elders) are called into Moshe's tent. Moshe goes through all those mitzvot again as Aharon and his sons listen in. Next the entirety of Bnei Yisrael is assembled. They are taught these mitzvot four times: first by Moshe, a second time by Aharon, a third by Aharon's sons and the fourth time by the Zekeinim. After that, it is up to the Zekeinim to individually deal with any technical details, questions and disputes relating to these Mitzvot.

But why go through such a thorough process when revealing the Torah? As we know, Hashem did not waste any words in the Torah, and each word we can learn from. We can understand here that the purpose of this elaborate learning process is to emphasise the complexities of the Torah and the effort we must each go to when learning it. We must take time with what we care about in order to be accurate, for if Moshe did not undergo this thorough learning process, little details and intricacies that are fundamental in Judaism may

have been lost in translation.

Up to this point in the Torah, the Jewish people have been slaves in Egypt, giving them little reason to have faith in Hashem, however upon receiving the Ten Commandments, Bnei Yisrael exclaimed *נעשה ונשמע*, "We will do and we will listen".

The first thing we can see here is the strength and unity of the Jewish nation's faith in Hashem. The order is crucial, they promised to keep all the words of the Torah before even knowing why. Even after many years of slavery and hardship Bnei Yisrael still had belief in Hashem. This came at a time where the Jewish people needed to show their faith in Hashem the most. After watching the ten plagues, the splitting of the sea and being freed from Egyptian slavery, this was a prime moment for the Jews to express their blind faith in Hashem, as whilst they had just witnessed his power and strength, the Jewish people did not fully understand it. By exclaiming to Hashem *נעשה ונשמע*, Bnei Yisrael demonstrated a sign of willingness and trust in Hashem's capability.

A key lesson to learn from this week's parasha is that even in the hardest of times it is essential to continue and strengthen our faith in Hashem just as Bnei Yisrael did when receiving the Torah. With this faith one can look at one's life with meaning, remembering that everything happens for a reason and it may be Hashem's plan for you to be challenged and tested throughout life.

Shabbat Shalom!

**LEAH WAS A MADRICHA ON ALEPH CHALUTZI MACHANE 5780.**

London	In: 17:10 Out: 18:18	Oxford	In: 17:11 Out: 18:22	Leeds	In: 17:08 Out: 18:22
Manchester	In: 17:12 Out: 18:25	Bristol	In: 17:17 Out: 18:28	Liverpool	In: 17:15 Out: 18:28
Cambridge	In: 17:05 Out: 18:17	Birmingham	In: 17:12 Out: 18:25	Jerusalem	In: 17:00 Out: 18:13

# A TASTE FROM THE ARCHIVE: MISHPATIM 5756

## AROUND THE SHABBAT TABLE

1. אִם-בְּמַחְתָּרֵת יִמְצָא הַגָּנֵב וְהָכָה וְזָמַת אִין לוֹ דָּמַיִם:  
*"If a burglar is caught in the act of breaking in, and is struck and killed, he has no blood."* (Shemot 22:1)  
 Who has no blood – the burglar or the house-owner? (See Rashi and Rashbam)

2. וְגַר לֹא-תוֹנֶה וְלֹא תִלְחָצֵנוּ כִּי-גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם:  
*"Do not hurt the feelings of a foreigner or oppress him, for you were foreigners in Egypt."* (Shemot 22:20)

וְגַר לֹא תִלְחָץ וְאִתָּם יִדְעֶתֶם אֶת-נַפְשׁ הַגֵּר כִּי-גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם:  
*"Do not oppress a foreigner. You know how it feels to be a foreigner, for you were foreigners in Egypt."* (23:9)

Are these the same command? If not, what is the difference between them, and the reasons underlying them?

## MAKE THE COUNTING COUNT

Parashat Shekalim contains an account of the census commanded by God to Moshe. Rather than count Bnei Yisrael, Moshe is commanded to take a half-shekel donation to the Mishkan from each man above the age of twenty, and to count up the total donations. This half-shekel will act as an 'atonement' for the souls of Am Yisrael (Shemot 30:15). Rashi suggests that this atonement will save the people from the plague that would otherwise occur as a result of this census (a reference to the point in Shmuel II when David takes a census and the people are struck down by a plague).

The UK government takes a census of the population every ten years (the next one is due in 2021). A census tells the government information about the demographics of the UK. It gives service providers knowledge of who they are catering for and ensures fair representation of communities. The UK census asks participants to share personal information such as gender, marital status and religion.

A recent debate took place over whether the next UK census should include "Jewish" as an option

3. וַיָּבֹא מֹשֶׁה וַיְסַפֵּר לָעָם אֶת כָּל-דִּבְרֵי ה' וְאֵת כָּל-הַמִּשְׁפָּטִים וַיַּעַן כָּל-הָעָם קוֹל אֶחָד וַיֹּאמְרוּ כָל-הַדְּבָרִים אֲשֶׁר-דִּבֶּר ה' נַעֲשֶׂה:  
*"Moshe came and told the people all the words of the Lord and all the laws, and the entire people responded with one voice and they said, 'all the words that the Lord has spoken, we will do.'"* (Shemot 24:3)

At what point in time does this episode occur? (See Rashi and Ramban)

THESE QUESTIONS WERE FIRST PRODUCED IN SHABBAT LASHEM VOLUME 2 ISSUE 17, 17TH FEBRUARY 1996.

**WE ARE CURRENTLY DIGITISING OUR HISTORICAL RECORDS AND CHINUCH MATERIALS. IF YOU ARE INTERESTED IN SPONSORING OUR ARCHIVE PLEASE CONTACT ADAM AT OPERATIONS@BAUK.ORG.**

of ethnicity as well as religion. This would allow non-religious Jews to express their Jewish identity without claiming religious practice. Research into how receptive the Jewish community would be to such a change revealed that many were concerned that labelling Judaism as an ethnicity racialised and segregated Jews and could lead to discrimination.

What defines our identity? Is it a label that we place on ourselves or is it something defined by our actions?

The census described in Parashat Shekalim does not differentiate between individuals. There is no option to choose how one defines oneself. Every Jew is required to give the same contribution, and that contribution is used to serve Hashem in a way that benefits the entire community. A Jewish census does not concern itself with personal interests, but values everyone equally for their ability to work together and be a part of a whole. By overlooking their differences and seeing themselves as part of the bigger picture, Am Yisrael earned atonement for their sins.



# ASHIRA LASHEM

GIDEON DAVIS | SHEVET MORASHA

בְּשֵׁם הַשֵּׁם אֱלֹהֵי יִשְׂרָאֵל, מִיְמֵינֵי מִיכָאֵל, וּמִשְׁמְאֵלֵי גַבְרִיאֵל, וּמִלְפָּנֵי אוּרִיאֵל, וּמֵאֲחֹרֵי רִפְאֵל, וְעַל רֹאשֵׁי וְעַל רַאשֵׁי שְׂכִינַת אֱ-ל.

**In the name of the Lord, the God of Israel, may Michael be at my right hand; Gavriel at my left; before me, Uriel; behind me, Rephael; and above my head the Divine presence of God.**

B'shem Hashem describes how one is always protected by the four administering angels, therefore it is often preceded by a cute, but somewhat farfetched, story about someone walking down the street at night and not being murdered. It is a generally considered to be a positive song about how we are always protected, however I would like to suggest a slightly different meaning by concentrating specifically on the angel behind us: Rephael.

In order to do this I would like to reflect upon how Bnei Yisrael in the desert reacted to the problem of when they were hungry in *Midbar Sin* (before Hashem began to provide them with the man). They reminisce about all the wonderful times they had in Egypt whilst their taskmaster oppressors broke their backs with hard labour "as we sat by the pot of meat, when we ate bread to our satisfaction" (Shemot 16:3). What?? Are you serious?? There is no way this reflects Bnei Yisrael's Egypt experience!!

So what's the link to our friend Raphael? Rephael comes from the same root as '*refuah*' which means to heal, because Rephael walks behind us as heals us through our past, but only if we let him. The beautiful thing about the past is that it repeats itself, and that means that when it does repeat we should know how to avoid the pain we had to experience the last time – but we never do.

*I can open the biscuit tin this time and not eat the whole tin, last time was different.*

*What is the worst that could happen if I start this film at midnight the day before my exam?*

*This project is due tomorrow, but last time I had great fun researching east African tribal warfare on Wikipedia.*

*I was nowhere near hitting that car when I pulled out without looking last time, it will be ok.*

Bnei Yisrael had an unbelievably warped view of the past, and perhaps they would have suffered for it had Hashem not helped out. Because of our warped views of the past we make same mistakes every time, and we make the mistake of making the same mistake every single time just because we absolutely refuse to learn and the saddest thing is that I'm sure we'll continue to do so unless we turn to Rephael and learn from the past.

**GIDEON IS A PARTICIPANT ON TORANI 5780 AT YESHIVAT HAKOTEL.**



'Lot's wife' at the Dead Sea, Israel