

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

PARASHAT VAYAKHEIL-PEKUDEI

25TH ADAR 5783

17TH & 18TH MARCH 2023

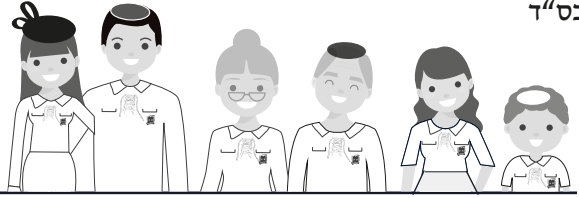
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בס"ד

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK



WORK IN THIS WORLD AND THE ONE ABOVE

HADASSAH WENDL
& ALEX KLEIN
SHEVET NE'EMAN

This week concludes the book of Exodus. The book which Ramban calls the book of redemption; the book in which the Jewish people evolve from a small immigrant family to God's chosen nation. The culmination of this redemption is the building of the *mishkan*, which brought down God's presence to the Israelite camp. Rabbeinu Bachye, elaborating on this idea, quotes a *midrash* saying that the building of the *mishkan* mirrored the creation of the world: the tapestries are spread over the tent like the heavens over the earth, and the *menora* burns as do the celestial bodies.

Interestingly, Rabbeinu Bachye says that we may take license from this *midrash* to find other parallels between the *mishkan* and creation. He gives the example that the world was built solely on the loving-kindness of God, who gave willingly, with no personal gain, to the future of the world. Similarly, the *mishkan* was built entirely from donations; men and women, who gave of their own means to the benefit of the entire community.

He even gives a novel etymology for the word *mishkan*. We are used to the idea of *Mishkan* coming from the root שכן meaning to dwell. In this vein, the purpose of the *Mishkan* is for God to dwell among the Jewish people. Rabbeinu Bachye suggests that an additional root is נשך – to extend or continue. This

means that the essence of the *mishkan* is an extension of the creation of the entire world.

Perhaps this gives us insight into the main categories of forbidden activities on Shabbat. We are told that the main purpose of Shabbat is to remember how God created the world in six days and rested on the seventh, and that the 39 *melachot* are all derived from the work of the *mishkan*. This fits well with what Rabbeinu Bachye has taught us. The building of the *mishkan*, and its cessation on Shabbat, is but an extension of the very work and rest pattern that we are trying to remember and imitate every Shabbat, so it is only natural that we should emulate God's rest through the abstention of extending His work.

This leads us to another idea brought by Rabbeinu Bachye. The Torah gives us explicitly only one example of an activity that is forbidden on Shabbat, which is not to kindle a fire. He explains that this activity is a microcosm of all creative work, of which almost all types require fire. For this reason, we light a fire during *havdala*, as a metaphor that now all our work can now resume. This too, says Rabbeinu Bachye, mirrors creation. God started his work with the creation of light, and we mirror that by starting our working week with light.

From this, we can begin to realise the value of our own actions, be them in school or in the workplace. God created the world, but he left just a little bit for us to finish off.

HADASSAH IS IN SHEVET NE'EMAN AND IS A PARTICIPANT ON LILMOD UL'LAMED. SHE IS MARRIED TO ALEX KLEIN.

London	In 17:54 Out 18:57	Leeds	In 18:01 Out 19:08	Birmingham	In 18:03 Out 19:08
Manchester	In 18:04 Out 19:10	Nottingham	In 17:59 Out 19:06	Liverpool	In 18:07 Out 19:13
Swadlincote	In 18:01 Out 19:07	Brighton	In 17:56 Out 18:59	Bristol	In 18:05 Out 19:10
Cambridge	In 17:54 Out 19:00	Oxford	In 18:00 Out 19:04	Jerusalem	In 17:12 Out 18:26

SHALIACH'S CORNER: Q&A WITH RAV AVICHAJ



Question:

Hi Rav,

I've always been told that you are not allowed to exercise on shabbat for health benefits. Bearing this in mind, would one be able to purchase a flat on a high floor of a tall building

so that every shabbat they'll have to climb the stairs and thus do exercise?

Answer:

Chazal in the Gemara (*Shabbat* 113a) learn from the verse "*Me'asot Derakhekha*" that walking on Shabbat should be **different** from walking on weekdays. Our behaviour on Shabbat should be different than on weekdays, and **this should be reflected even in the way we walk**. On weekdays we walk quickly, rushing to get from place to place. **Arukh HaShulchan** (301:44) writes that Shabbat is a day of rest (*menucha*), and during rest it is not customary to walk briskly or run. **Shulchan Arukh** (301:1) ruled according to the Gemara, that it is forbidden to run on Shabbat unless one is running to do a *mitzva*, such as running to the synagogue.

In the **Tosefta** (17:16) it is written that on Shabbat it is forbidden to run **for the purpose of exercise**, but to walk as usual is allowed even for the whole day. In light of these things, the **Shulchan Arukh** wrote (Ibid. *halakha* 2) that those who enjoy running or jumping **are allowed to perform these actions on Shabbat**. He added and wrote that it is permissible to walk on Shabbat to see pleasant things, such as nature etc.

RAV AVICHAJ GOODMAN IS IN SHEVET NETZACH AND IS THE RAV SHALIACH OF BNEI AKIVA.

TO CONTACT THE RAV, OR TO BE ADDED TO THE Q&A WHATSAPP GROUP, EMAIL RAV@BAUK.ORG.

ISRAEL - SHABBAT DOROT INTERVIEW:

This week, our dedicated Israel correspondent got in touch with Ella Schuchman in Shevet Dorot, to find out about the Shabbaton last week...

Good morning Ella! So, talk me through Shabbat Dorot, and tell me how it was.

Good morning! It was a Shabbaton for all of Shevet Dorot in Israel, that took place in Migdal Oz. We had all the regular features of a shabbaton, with a *tochnit* from Josh Daniel (personalised CAH), and a *tochnit* from Gemma for reflecting on our Gap Year. We also found out about the *kibbutz* from two members who lived there.

It was an experience! It was very lovely seeing everyone being together, all the people we've

The Poskim differed on what exactly was allowed in this *halakha*:

According to the **Taz** (subsection 1), it is permissible to run only when the pleasure or benefit comes from the very act of running. **That means that the quick movement of the legs and the sweat rolling down the face causes you pleasure. If that is you- great.** But, if the pleasure is not from running itself but from the benefits that will come from running, in that case running is forbidden.

On the other hand, according to the **Bach** and the **Mishna Berura** (subsection 6), running and other activities are permitted as long as they bring pleasure, and **even if the pleasure is not from the activity itself** but from another benefit that comes from it.

The **Mishna Berura** continued (ibid.) and wrote that **if one does the activity for health reasons**, such as someone who walks because of heart problems, etc., it is forbidden to do so on Shabbat because medicine (*refua*) is forbidden on Shabbat. The reason he writes is that the act of exercise proves that its purpose is for medicine.

From his words we can learn for our case:

Since going up the stairs at home is not seen as physical activity done for health reasons, and probably doesn't even look like a sports activity at all, apparently there is no problem in choosing to live on an upper floor in order to gain the physical activity on the stairs.



grown up with and gone on camp with, in Israel, - coming together from all different programmes. And nice to get a break from the Americans, and having someone making shabbat plans for me!

What was your favourite part of the shabbaton?

Friday night davening. The classic tunes we've all grown up with on camp, with everyone all together.

And how has your year been overall?

Amazing. The learning has been incredible, the range of topics we've been covering - from classi-

cal sources like Gemara, *halakha*, Tanakh but also modern contemporary halakhic problems and medical ethics. We've had *tiyyulim* up and down the country and shabbatonim in random places. I also volunteer underneath the Kotel at the archaeological site there, digging things up and

cleaning them.

That sounds really cool! Have you found anything interesting?

Lots and lots of bones! Although today we did find a pendant, and some pottery and mosaics as well.



TORAH FROM AROUND THE WORLD SARAH SCHENIRER | YAHRTZEIT 26TH ADAR

From Cluj-Napoca airport we bid goodbye to Romania and head for the Hungarian border. Two local buses take us from the eastern side of Oradea to the west, where

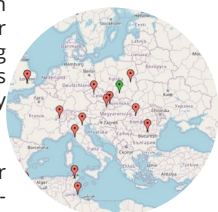
we catch a 9-hour coach to Krakow Petrol Station. Finally, the no.13 tram takes us from Prokocim Szpital to Stradom and we walk to the corner of Krakowska and Św. Katarzyny Street.

Arguably the most important female figure in the modern history of Judaism, Sarah Schenirer effected a monumental change not only in the education of Jewish women, but also in the community's perception of this education. To understand the full import of Schenirer's actions, it is crucial to know the context out of which they were borne. At the time, while boys were sent to *yeshivot* and did not receive secular education, almost no Jewish women in Europe received any formal Jewish education, instead attending public secular schools. (It should be noted that contemporaneously some Jewish girls schools were being set up, but none on the scale or with the success of *Bais Yaakov*.) This led to young Jewish women abandoning the religious life *en masse*, and those who remained having little or no connection to Jewish practises. In this environment, Sarah Schenirer saw an opportunity to bring other Jewish women back to Judaism by providing them with the intellectual and rigorous study present in Judaism, yet of which they were unaware.

Schenirer was born in Krakow into a Belzer Chassidic family, on her father's side descended from the *Shakh* and on her mother's side descended from the *Bach*. Of her eight siblings, some remained Chassidic while others became irreligious. She received the typical Polish public school education, enjoying literature and the theatre, but remaining strongly connected to her Jewish studies. At a young age, she became a dressmaker and observed all the minor alterations and requests her customers were making. Upon seeing this, she wrote: 'People are such perfectionists when it comes to clothing their bodies. Are they so particular when they address themselves to the seeds of the soul?'

The big change came after the outbreak of WW1, when her family fled to Vienna. There she attended a Chanukah *shiur* of Rabbi Moshe David Flesch, disciple of Rav Hirsch's teachings, where he discussed Yehudit (Judith) and the heroic actions she took, and sought to inspire the Jewish women who were present. A rabbi addressing women directly in his *shiur* was a rare event in those days (and these), and she took strength from this and future *shiurim* to create a movement of women's education.

Now we need to set the record straight a bit. There are several hagiographic myths that fly around concerning Sarah Schenirer's setting up of her school, an especially prevalent one being that she asked the '*gedolei Torah*' - including the Chafeitz Chaim - for permission to take action and break with the *mesorah* (tradition) of the Jewish people, which was to not have formal Jewish education for girls. Leaving aside the highly questionable axioms concomitant with adopting the previous position, it is simply factually incorrect. Sarah Schenirer **did not** consult any of the long list of rabbis trotted out by those who would have us cower to the system of *auctores majores ad minores*, relying on the authority of the 'inerrently pious' to render decision in all areas of life. Instead, she saw a problem, and took action to solve it.



She began by attempting to make a youth club, but this was unsuccessful, and she realised that the problem ran deeper. She began to set up a school that would educate girls in addition to their public-school education - this was called *Bais Yaakov*. The influence of Rav Hirsch is immediately apparent when considering that the entry requirements for applicants included not

only seven years of prior education, but also that one must own a copy of the *Nineteen Letters* by Rav Hirsch. She faced fierce opposition from orthodoxy and did not have the support of the community in this undertaking, but despite this she successfully created her school. As it became more and more successful, communal opinion began to sway in her favour, and *Agudat Yisrael* approached Schenirer to incorporate *Bais Yaakov* under their banner. *Bais Yaakov* quickly grew in size, setting up institutions across Europe, in America and Israel. (It was at this point that Rabbinic authorities were asked for approbation, by the *Aguda*, which used them to gather support for fundraising, not because the endeavour needed halakhic validation. The Chafeitz Chaim did not write about *Bais Yaakov* until 1933, more than fifteen years after it began.) Sarah Schenirer continued to educate and taught at the Krakow Teacher's Seminary until 1933. She died in 1935, and despite having no biological children, she was '*Mame Sore*' to all her students.

WHAT'S GOING ON?

- **Shabbat shoutout** to **Shabbat Bogrim** taking place in **Swadlincote**, just outside Coventry, this week!
- **Birmingham SBM** continues this **Monday 20th March!** Join us at the usual location.
- **Manchester SBM** continues this **Monday 20th March** at the **Manchester Bayit!**
- **Lishmah** for bogrot and sixth-form women continues this **Tuesday 21st March!** Join this **dynamic makom torah** for women!
- **London SBM** continues next **Thursday 23rd March** from 7pm at Kinloss, with **Chief Rabbi Sir Ephraim Mirvis!** Make sure to sign up so that we

can order enough food.

- **Yom Ha'atzmaut** is approaching! The service at **Kinloss** will begin at **18:45** and is free. To join us for the **celebratory dinner**, or if you would like to sponsor a message in our special publication, please visit bauk.org/yh-5783.
- **Summer Machane** applications are open! Visit bauk.org/camps to sign up.
- **Tafkidim** for **Summer Machane** are open! Visit bauk.org/tafkid to sign up.
- To give any **comments** or **suggestions** to Bnei Akiva, please visit bauk.org/feedback.

FOR MORE INFORMATION ABOUT ANY OF THESE EVENTS, PLEASE CONTACT BEN AT CHINUCH@BAUK.ORG



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