

WHAT'S GOING ON?

- Applications for **tafkidim on Summer Machane** are open! Apply now at bauk.org to make a difference this summer!!

- **Summer Machane** applications are open! To apply, please go to bauk.org/camps. For more information, please email camps@bauk.org.

- **Student Bet Midrash** continues every **Thursday night at Kinloss!** Come along at the **NEW START TIME of 7.00pm** for a great opportunity to hear amazing speakers, eat great food and learn with friends or madrichim! This week 20th February we will hear from **Rav Shalom Hammer**. Email Chana at 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. To get involved with your local sviva please contact Zoe at svivot@bauk.org.

- Good luck to **Mill Hill, Woodside Park and Borehamwood svivot**, who have their **Shabbatot Ha'irgun** this weekend!

- **Bogrim** are invited to join us for a Tu B'Shvat **Fruit Carving Workshop** with a professional fruit carver on Sunday 16th February! Sign up at bauk.org/events.

- **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** will begin his **Campus Roadshow** on 20th February, when he'll be visiting **Bristol University**. Look out for him on your campus in the coming months! Contact rav@bauk.org if you have any questions!

- 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.

- Sign up now for **Mas Chaver** for 5780! To apply head to bauk.org/mas-chaver.

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

- Visit bauk.org/feedback for contact details for all Mazkirut members and to leave any general feedback!

FOOD FOR THOUGHT

1. Why is the word **וידד** used to describe Yitro's rejoicing? (See **Sforno on 18:9**)

2. Why is it important for a judge to be God-fearing? (See **Ibn Ezra on 18:21**)

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: ravbauk.org
for catering and minyan (shacharit and mincha) numbers

BNEI AKIVA
UNITED KINGDOM

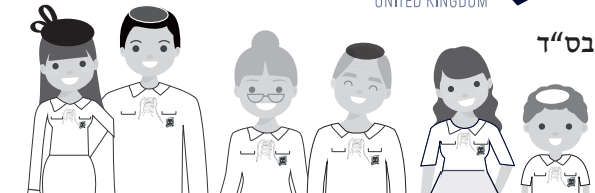
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זכור אתיום השבת לקדשו.
ששת ימים תעבד ועשית כלמלאכתך,
ויום השביעי שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT YITRO
20TH SHVAT 5780
14TH & 15TH FEBRUARY 2020
VOLUME 30 ISSUE 20



ACTIONS SPEAK AS LOUD AS WORDS
RAFI DAVIS
SHEVET OROT

This week's parasha is best known for containing the Aseret Hadibrot (Ten Commandments). Despite having already received certain mitzvot like Rosh Chodesh and Pesach in Parashat Bo, and Shabbat mentioned in the Sedra last week, this is the point where Bnei Yisrael finally receive the Torah in full. The ten mitzvot we find here bear further significance, almost as a 'table of contents' as they were chosen to headline Matan Torah, a snapshot of the rest of the mitzvot which would be spread over the coming weeks.

One interesting point is to consider how the Ten Commandments are structured. On a basic level, it is well known that the first five are **בין אדם למקום** (between a person and God) and the last five are **בין אדם לחבירו** (between a person and their fellow). The Abarbanel takes this a step further. He invites us to consider why each of the first and the last five commandments are ordered in their particular way.

To answer this question, we need to lay some groundwork. We have function on three levels in this world. The first is *machshava* - our thought process, the second is *dibbur* - speech and the third is *asiyah* - action. Within the first five commandments, we have two which are fulfilled through thought ('I am Hashem' and 'Do not believe in other gods'), then we have two which are fulfilled through speech ('do not say Hashem's name in vain' and 'remember Shabbat' - fulfilled when we say kiddush) and then finally 'honouring your father and mother'

is fulfilled through action. In contrast, we see the reverse with the final five commandments. There are three commandments relating to action (not to kill, commit adultery or to steal), then we have speech ('do not testify falsely') and lastly, we have thought ('do not be jealous'). So, we can see how the first five commandments go in the order of thought→speech→action but the last five commandments go in the order of action→speech→thought. Why might this be?

The Abarbanel answers that when it comes to **בין אדם למקום**, we are tempted to think that our relationship with Hashem is all about our thought process, our *machshava*. So Hashem ranks the first five commandments to show that whilst our thought process is important, our relationship with Hashem needs to manifest itself through speech and actions as well. Conversely, when it comes to **בין אדם לחבירו**, we may often believe that our relationships with others are all about actions, but we can overlook speaking and thinking nicely about others. Therefore, Hashem orders the commandments in this way to remind us certainly do positive things for others but even in your words and thoughts as well.

We can take home an important message from this. We all have different relationships with our friends and family as well as with Hashem. These can often be complex and difficult to balance meaning that sometimes we will overlook doing certain mitzvot or remembering to say nice and think nice things to others. Nevertheless, we should strive to do our best on every level - be it *machshava*, *dibbur* or *asiyah*. Our tnua provides some amazing opportunities to improve our connection with our friends and with Hashem and I hope we can continue to go from strength to strength. Shabbat Shalom!

(with thanks to R' Hartman & R' Golker)

RAFI IS THE SGAN OF BUSHEY BNEI AKIVA.

London	In: 16:57 Out: 18:06	Oxford	In: 16:58 Out: 18:10	Leeds	In: 16:54 Out: 18:09
Manchester	In: 16:58 Out: 18:12	Bristol	In: 17:04 Out: 18:16	Liverpool	In: 17:01 Out: 18:15
Cambridge	In: 16:52 Out: 18:04	Birmingham	In: 16:59 Out: 18:17	Jerusalem	In: 16:54 Out: 18:00

YITRO 5780: HEARING AND ACTING

RAV JOEL KENIGSBERG | RAV SHALIACH



Before being told of the most significant event in Jewish history, we are introduced to an outsider, Yitro, who decided to join the Jewish people. The Torah tells us that Yitro came upon

hearing all that Hashem had done for the Jewish people by taking them out of Egypt. Rashi's question of "מה שמועה שמע ובא" (What did he hear that caused him to come?) seems a bit strange. The verse explicitly states that Yitro heard that Hashem had taken the Jews out of Egypt! Many have explained that Rashi is not simply questioning what it was that Yitro heard, but rather what it was that he heard that caused him to act. The answer he gives is the splitting of the sea and the war with Amalek.

At first glance, this doesn't seem to answer the question. Yitro was not alone in learning of these events. The splitting of the sea was known everywhere throughout the world. Chazal say that when the sea split for Bnei Yisrael, all the waters in the world split at the same time. The depth of Chazal's statement is that even in an age before social media, the news of this particular miracle reached everyone the world over.

Regarding Amalek, Chazal compare their attack to one who jumps into a scalding bath. Although they themselves are burned, the bath is cooled for others. So too after the miraculous exodus from Egypt and all that

accompanied it, it was obvious to all that the Jewish people were untouchable. Yet once Amalek attacked, the nations of the world felt that maybe they had a chance in battle after all, (and in fact the years in the desert were accompanied by wars with Sichon and Og. Once again, this was an event that left an indelible imprint on world consciousness. How could we say that only Yitro heard about it?

The Netivot Shalom explains the depth behind Rashi's answer. The splitting of the sea and the war with Amalek were not two isolated events that led Yitro to his conclusions. Rather it was the fact that these two events could follow one another that caused him to get up and act. After the splitting of the sea the entire world was inspired. We read last week how the nations heard and trembled, how they were gripped by fear. At that moment it would have been unthinkable for Amalek or anyone else to attack the Jewish people.

Yet attack they did. The fear had subsided, the inspiration had disappeared and it was back to business as usual. The knowledge that after such a powerful and awe-inspiring moment one could slip back into one's preconceived notions as if nothing had ever happened was what forced Yitro to act. He was determined not to fall into that trap, and he succeeded.

The lesson to learn from Yitro is that inspiration needs to be seized and acted upon. Powerful experiences can remain just that: experiences, forgotten as quickly as they came. But if we follow Yitro's example, we have the potential to change them into truly life-changing moments.

WE READ LAST WEEK HOW THE NATIONS WERE GRIPPED BY FEAR. AT THAT MOMENT IT WOULD HAVE BEEN UNTHINKABLE FOR AMALEK OR ANYONE ELSE TO ATTACK THE JEWISH PEOPLE.



ASHIRA LASHEM

JODIE FRANKS | SHEVET AVICHAI

בלבבי משכן אבנה להדר כבודו, ובמשכן מזבח אשים לקרני הודו, ולגר תמיד אקח לי את אש העקידה, ולקרנן אקריב לו את נפשי, את נפשי היחידה.

**In my heart I will build a Mishkan
to glorify His honour.**

**In this Mishkan I shall [also] place an altar
to acknowledge His splendour.**

**And I will take to me the fire of the eternal light,
which is the fire of the Akeidah.**

**And as for what offering will I bring,
I will offer my soul, my own unique and special soul.**

This beautiful song was written by Rav Elazar Azikri, who also composed Yedid Nefesh!

In essence, this *shira* is about our own bodies becoming vessels through which we can serve Hashem. However, the wording seems a little strange to me. Why mention the *Akeidah* (binding of Yitzchak)? It seems odd to use the comparison of an offering with how we should glorify Hashem in our own lives.

When David Hamelech gave Shlomo instructions as to how to build the Beit Hamikdash, there are varying opinions in the Gemara (Zevachim 62a) as to how they knew where the proper location of the *Mizbeach* (altar) was. Rav Yitzchak Nafcha says that "they saw the ashes of Yitzchak at that place, and so they knew that was the place of the *Mizbeach*." The Brisker Rav is confused by this. Yitzchak was never sacrificed, so what ashes did David and Shlomo identify as his? He answers the following: When we give all of ourselves to Hashem, when we really try our best to do His mitzvot with *derech erez*, it is like we are *korbanot* (offerings) to Hashem. We leave behind the ashes of our former selves, and become better, and more connected Jews.

This is the task that Rav Azikri sets us. We need to use the *mizbeach* in our hearts to discard those ashes that stop us from revealing our *Nefesh Hayechida* – the highest and deepest level of our soul. It is with this holy and unique soul that we can access our innermost praises, requests and gritudes to Hashem, and therefore daven with *kavana* and bring Hashem into our every thought and action.

Shabbat Shalom!

JODIE WAS A MADRICHAN ON H-COURSE MACHANE 5780.

