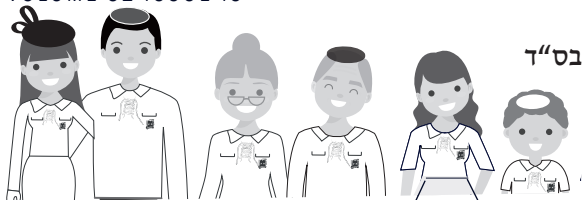


זכור את יום השבת לקדשו,
ששת ימים תעבד ועשית כל מלאכתך,
יום השביעי שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT YITRO
20TH SHEVAT 5782
21ST & 22ND JANUARY 2022
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HIGHLY QUALIFIED

RAFI DAVIS
SHEVET OROT

After Yitro arrives he witnesses Moshe single-handedly judging the disputes of the entire nation. Upon seeing this, Yitro im-

plores Moshe to establish a leadership structure, telling him that this task is too great to undertake alone. Yitro suggests as follows:

But you shall choose out of the entire nation men of substance, God fearers, men of truth, who hate monetary gain, and you shall appoint over them leaders over thousands, leaders over hundreds, leaders over fifties, and leaders over tens. (Shemot 18:21)

Rashi interprets **אנשי חיל** as referring to wealthy men who don't need to flatter or show favouritism. The Chizkuni disagrees, suggesting that this means those who have the mental strength to endure the demands of the people and to not be swayed by threats. The Ibn Ezra expounds the second trait, **יראי אלקים** to be people who fear only Hashem and not regular people. He continues that Moshe hinted to this quality in Sefer Devarim, when imploring Am Yisrael to install wise judges, a person needs to be wise to be a Yirei Shamayim.

Rashi notes that 'men of truth' are those who keep their promises, can rely on their words and thereby, their instructions will be followed. The Bechor Shor adds that these are people who dislike flattery and deceptive behaviour. For the final aspect, 'hating monetary gain,' the Ibn Ezra views this as the unjust gain of money. Meanwhile, Rashi focuses on having to have their own property in legal dispute in connection, as the Gemara views those embroiled in financial arguments unfit to be judges. Evidently, all four properties serve to indicate the integrity of a person, helping assess if they are suitable to exercise ethical and legal judgement over others but what ties these particular four traits together?

The Or Hachaim answers that Yitro was relating to the four tiers of judges he recommended. The initial expression **אנשי חיל** is a blanket term for those who possess all the necessary qualifications to the maximum and were suitable to be chiefs of thousands. To be a chief of hundreds, Yitro demanded that the judges are **יראי אלקים** specifically, because this constitutes an awe of Hashem's majesty and an awareness of all the divine attributes.

Yitro felt it important that these judges possess a fear of punishment if they trespassed Hashem's commandments as they would be constantly aware of the penalty they would face if they perverted justice. In order to become chief of fifties, Yitro demanded that these judges be known as truthful.

Although they didn't have the level of fear as the superiors, their reputation as truthful men sufficed. Finally, to qualify as a chief of tens it was only necessary to have a reputation that rejects undue profits. Yitro was careful to describe this as 'hating' because these judges must've never even allowed themselves to desire such gains.

The Or Hachaim concludes that Yitro's lasting legacy is clear. The Torah did not intend to create the impression that were it not for Yitro, Moshe wouldn't have known how to manage Am Yisrael. Rather, Hashem wanted to teach the Jewish people an eternal lesson that there are great and intelligent people to be found amongst the nations of the world. Yitro was a shining example who demonstrated this point beyond question. Moreover this reminds us that Hashem did not choose Am Yisrael from all nations because they possess superior intellectual qualities. Rather, Hashem chose us as a reward for the loyalty that the Avot displayed and as an act of love towards us. I hope we can utilise this parasha and the various messages within it to reflect on the special role of Am Yisrael in this world!

RAFI WAS A MADRICH ON MA'APILIM AND HAROEH MACHANE 5782

SHABBAT TIMES

London In 16:15 Out 17:28
Manchester In 16:15 Out 17:31
Cambridge In 16:08 Out 17:25

Oxford In 16:16 Out 17:32
Bristol In 16:22 Out 17:38
Birmingham In 16:15 Out 17:32

Leeds In 16:08 Out 17:28
Liverpool In 16:16 Out 17:34
Jerusalem In 16:28 Out 17:43

Q&A WITH RAV JOEL

Q: I HEARD RECENTLY THAT ONE SHOULDN'T ADD THEIR OWN TEFILLOT INTO THE SHEMONEH ESREI, AS THIS WOULD CONSTITUTE AN INTERRUPTION BETWEEN THE BRACHOT THAT WERE INSTITUTED BY THE ANSHEI KENESET HAGEDOLA. IS THIS CORRECT? SHOULD ONE ONLY ADD THEIR OWN TEFILLOT MENTALLY/SILENTLY?



A: The words of our tefillot were carefully crafted by the Anshei Kneset Hagedolah and there is a Halachic imperative not to deviate from the nusach in the

siddur.

On the other hand, kavana in tefilla is of supreme importance and every effort should be made to ensure that it is a genuine experience and not just a repetition of words by rote. For many people, the easiest way to do this is by adding in their own requests for specific needs which are on their mind. Is one allowed to verbalise these thoughts during the Shemoneh Esrei?

The Shemoneh Esrei is comprised of three sections. The first three brachot are dedicated to giving praise to Hashem and the final three to giving thanks, whilst the middle brachot are reserved for requests. The Shulchan Aruch (OC 119:1) therefore writes, based on the Gemara in Avodah Zara (8a), that if one wishes to add in a request during Shemoneh Esrei they may insert it during the relevant bracha. For example, one who wishes to pray for someone who is ill should do so during the bracha of Refaeinu, for a specific need for income they should do so during the bracha of sustenance (Barech Aleinu), and so on. The Mishna Berurah adds that any request added in during the brachot should only be to fulfil a need which currently exists and not to ask something for the future. The final bracha of this section (Shema Koleinu) is a more general plea to Hashem to answer all our prayers, and thus any request may be added in there.

Some Poskim insist that whilst individual prayers may be added, one should be careful to ensure that they do not become a standard form of one's prayer. The Aruch Hashulchan (OC 119:2) cautions particularly against the practice of printing additional prayers in some siddurim (to be said during Shema Koleinu) as a possible

affront to the Anshei Kneset Hagedolah. Others argue that additional insertions into one's Shemoneh Esrei should be kept to a minimum in order not to detract from the communal, rather than individual nature of our prayers (Peninei Halacha, Tefilla, 17:11). The Sefer Chassidim (Siman 158) adds that one who makes an additional request in one of the brachot should ensure to recite the remaining brachot with kavana, so as not to create the impression that they view them as less important.

Nonetheless many sources do consider it praiseworthy to ask about one's individual needs. The Magen Avraham quotes the Zohar that an individual should pray for continued sustenance even if they are wealthy and the Mishnah Berurah (122:8) quotes the Chayei Adam that it is fitting for an individual to pray every day, "about one's financial needs and that one's children should be Torah scholars, that all of one's descendants should be G-d-fearing individuals and for any other need that one knows in one's heart." He further adds that these requests not necessarily be made in Hebrew, but in any language one understands, so long as they come from the depths of the heart.

Bearing in mind the caveats laid out for adding to the fixed nusach of our tefillot, the simplest option may be to add in personal requests at the conclusion of Shemoneh Esrei after reciting "Yih'yu Ieratzon..." (Shulchan Aruch OC 122) At this stage the set formula for tefilla has concluded and one may utilize it as a time to make additional requests and add extra kavana to one's prayers.

DO YOU HAVE A QUESTION FOR RAV JOEL? SEND IT IN TO RAV@BAUK.ORG. YOU CAN ALSO FOLLOW RAV JOEL ON FACEBOOK (RAV SHALIACH PAGE) AND ON TWITTER (@JOEL KENIGSBURG).

MY MACHANE EXPERIENCE

This winter, over 200 Chaverim attended Bnei Akiva Machanot. Our Shabbat Lashem correspondant caught up with Liora Bloom (Shevet Seenai) to hear about her experience as a Chanicha on H-Course Machane.



What is H-Course Machane?

H-Course is a week long learning experience teaching year 12s how to become leaders within BA and the wider world, equipping us with the

tools to inspire others with our knowledge of Judaism and love for Israel.

What were your Machane Highlights?

My highlight of H-Course was definitely our Machane takeover, when we had the opportunity to plan and run an activity for another Machane. This really helped us to

develop our teamwork and planning skills. We all learnt so much from this experience including how much work madrichim do for all of us throughout the course of Machane.

Without a doubt my second highlight was Shabbat. The tisch on Friday night is always one of my favourite parts of Machane but this one was special. It was our last tisch as chanichim and the atmosphere was unparalleled.



What did you gain from being an H-Course Chanicha?

H-course Machane was an extremely meaningful experience and helped me gain skills of leadership and teamwork that I wouldn't have learnt otherwise. I felt inspired by all of my madrichim and each one of them taught us something new. Watching the madrichim play their part in BA taught me how much a role model can influence a persons life and our madrichim where true role models.

How did this Machane fit into your BA Journey?

H-Course Machane completed my 6 year journey as a Chanicha and marks the start of my journey as a Madricha, a journey that I am excited to begin.

To find out more about Bnei Akiva Machane contact Ariella at camps@bauk.org

LILMOD UL'LAMED FIRST COHORT GRADUATES

The first cohort of the Lilmod Ul'lamed Women's Educator Programme had their graduation event in a Central London Ceremony.

The 18 month programme included sessions on public speaking, preparing shiurim and Jewish pedagogy, as well as opportunities for the participants to speak at events and write in a variety of publications.

Cheif Rabbi Ephraim Mirvis addressed the graduates and spoke about the importance of training female jewish educators.

Graduate Sarah Daniel said, 'I feel priviledged to have been part of a programme that made me feel invested in and gave me many opportunities.'

Mazal tov to Shoshana Rothstein, Tomor Belovski, Jodie Franks, Yona Davis, Sarah Daniel, Rachel Prais and Dania Mann-Wineberg! The next cohort are due to begin the programme this week.



For more information about Chinuch opportunities in Bnei Akiva contact Josh and Dania at chinuch@bauk.org

WHAT'S GOING ON?

- Calling all Bogrot! **Lishmah is restarting on 1st February!** Don't miss this amazing **Torah learning opportunity!** Sign up: tinyurl.com/Lishmah-BA

- Calling all male Bogrim! Join **Rav Joel** for a **weekly 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, Birmingham or Leeds SBM email chinuch@bauk.org

-**KADIMA is back** by popular demand! Open to all in **Years 7-10**, join us for a riveting **5-part course** infused with **fun, friends and inspiration!!** For more information contact Adi at svivot@bauk.org

- **Mazal tov** to **Eli Maman** (Shevet Na'aleh, Chinuch Worker 5779, Israel and Sixth Form Worker 5780) and **Talia Herman** (Shevet Lehava, Eishet Chayil 5777) on their **engagement!**

- 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 (bneiakivauk)** to get regular updates with what is going on in the Tnuva.

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



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2022 is bringing Back
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Year 9&10: 8.00PM - 9.15PM
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