

# WHAT'S GOING ON?

- **Summer Machane** applications are NOW OPEN for **Ari, Aleph, Aleph Chalutzi, Bet Base, Bet Chalutzi, and Gimmel**. To apply, please go to [bauk.org/camps](https://bauk.org/camps). For more information, please email Rafi H at [camps@bauk.org](mailto:camps@bauk.org)

- **Student Bet Midrash** continues every **Thursday night at Kinloss!** Come along for a great opportunity to hear amazing speakers, have some great food and learn with friends or madrichim! Please feel free to email Eli at [chinuch@bauk.org](mailto:chinuch@bauk.org) for more details or if you have any questions

- **Svivot** are continuing all over the country. To get involved (or to even start a sviva) please email Rafi C at [svivot@bauk.org](mailto:svivot@bauk.org)

- This past Sunday was the **Israel Machane Orientation Day** where the Chanichim had the chance to meet our amazing Madrichim, and to start looking forward to an amazing three weeks in Israel!!

- **2019 marks the 80th birthday of BAUK!!** Keep an eye out for events in your local community!

- We are writing a **brand new Sefer Torah** in honour of our 80th birthday, and **we need YOUR help!** This will be used for years to come by children on BA Machane, helping spread the word of Torah to thousands over the years. Join this amazing mitzva and sponsor a word,

pasuk or more, by visiting <https://bauk.org/torah>

- **SAVE THE DATE!** - **Limmud Mercazi: Learning in memory of those killed in the Mercaz Harav massacre** will take place on **Sunday 10th March at 6-8 pm**. More details to follow...

- Calling all Bogrim! Join us for **Purim Seuda at The Herskovitz's**. 80's themed because **WE'RE 80!!** RSVP to [mazkira@bauk.org](mailto:mazkira@bauk.org)

- Mazel Tov to **Rafi Cohen** and **Zoe Daniels** on being elected as **Mazkir** and **Svivot and Hadracha Worker** respectively for 5780!!

- Mazel Tov to **Harry Salter** (Rosh Nivchar, Shevet Eitan) and **Leora Blitz** (Madricha on H-Course, Shevet Ne'eman) on their engagement!!

## FOOD FOR THOUGHT

1. Why was the commandment of Shabbat reiterated again at the start of this week's parasha? (See **Rashi and Or HaChaim on 35:2**)
2. Is there a difference between the people "whose heart inspired" them and the people "whose spirit motivated" them? (See **Or HaChaim on 35:21**)
3. Why was there no specific size given for the כניור? (See **Ibn Ezra on 38:8**)

**SHABBAT SHALOM!!!**

**80 BNEI AKIVA**  
**SUMMER MACHANE**  
 SOMETHING FOR EVERYONE THIS SUMMER WITH BNEI AKIVA  
**2019/5779**

 <b>MACHANE ARI</b> Years 3-6 29th July - 2nd August	 <b>ALEPH</b> Year 6 5th-14th August	 <b>ALEPH CHALUTZI</b> Year 7 1st-14th August
 <b>BET BASE</b> Year 8 1st-14th August	 <b>BET CHALUTZI</b> Year 9 1st-14th August	 <b>GIMMEL</b> Year 10 31st July-14th August

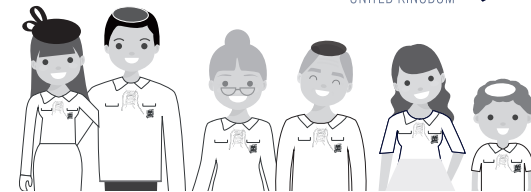
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זכור את יום השבת לקדשו.  
 ששת ימים תעבד ועשית כל מלאכתך;  
 ויום השביעי שבת לה'

# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

**PARASHAT VAYAKHEL**  
 25<sup>TH</sup> ADAR I 5779  
 1<sup>ST</sup> & 2<sup>ND</sup> MARCH 2019



Please continue to daven for the refuah and strength of Yeshaya Noson ben Shira Gittel



## THE POWER OF A COMMUNITY

**ABI DOVER**  
 SHEVET MORASHA

This week's parasha is perfect for ShabbatUK. From the very beginning, togetherness and teamwork become apparent themes, starting with the meeting of Moshe with the Bnei Yisrael. Moshe introduces them to the laws of Shabbat and later the calls for donations of materials to start building the Mishkan. Similarly, we also come together, some familiar with the laws of Shabbat and some not so, to spread the warmth of Shabbat and the positivity it brings.

At this point in time, the Jewish people are in a bit of a state, having just been punished for the sin of the Golden Calf. The gathering of the community is not just for a large group meeting but to immediately unite everyone by working together and creating something beautiful for Hashem, to somewhat redeem themselves for their previous transgressions (also done with "teamwork") and to welcome back Hashem's Presence back to the camp.

Upon being asked to donate their precious belongings to the construction of the Mishkan, they jump at the opportunity, reflecting the way our community reacts to negativity by proving that no matter what background or upbringing we have, we all have a shared sense of community responsibility and actively come together to right wrongs.

The Mishkan was created using an enormous range of materials with the Torah going into great detail about how every vessel was fashioned. This long list of materials donated, including goat hair and dolphin skin were all incorporated into the large, intricate project of the Mishkan, showing the power of the individual and their part in the bigger picture. Every single donation made for the Mishkan by the Bnei Yisrael was used, demonstrating how much in Judaism we value each and every person. Especially this weekend, where background is irrelevant, and participation is most important.

This idea of a communal gathering to unify and strengthen identity is also seen with the mitzvah of Hakhel, which is quite similar sounding to "Vayakhel", and is the last mitzvah in the Torah. This mitzvah requires the reading of the entire Torah by the King after the Shemittah year to men, women, and children over Chol Hamoed Sukkot. This is similar to what we are doing this weekend. Everyone coming together and focusing on Shabbat, a central pillar of our faith and communal life and celebrating with warmth and hospitality.

With external threat and tension, be it on campus, in the political arena, or the continuing struggle for Shechita and other religious practices, it's so important that we all get together to celebrate our identity on such an amazing occasion.

**ABI WAS A MADRICHAN ON ALEPH WINTER MACHANE 5779 AND BET BASE MACHANE 5778**

London	In: 17:25 Out: 18:32	Oxford	In: 17:26 Out: 18:37	Leeds	In: 17:24 Out: 18:38
Manchester	In: 17:28 Out: 18:40	Bristol	In: 17:32 Out: 18:42	Liverpool	In: 17:31 Out: 18:43
Cambridge	In: 17:20 Out: 18:31	Birmingham	In: 17:28 Out: 18:39	Jerusalem	In: 17:01 Out: 18:14

# SELF-REFLECTION IN THE MODERN DAY: HUMOUR



RAV AHARON HERSKOVITZ | RAV SHALIACH

*This piece is the ninth in a series on self-reflection in the modern day.*

I remember as a teenager speaking with a rabbi about humour and joking around. He told a group of us that he felt that jokes should be discouraged, as the humour in them comes at the expense of others. I was quite taken aback at this, as my sense of humour was (and still is) a core part of my identity (though I'm sure there are those who may disagree as to the quality of that aspect!). I thought of many moments of humour and realised that not all come at the expense of others: some are at the expense of the joke-teller, while others are just incongruities that people may find humorous. And yet, in the long form Vidui which we recite (usually associated with Yom Kippur), we ask Hashem for forgiveness:

על חטא שחטאנו לפניך בליצנות  
- For the sins we have sinned in front of You in jesting.

It is clear that there must be some type of line that distinguishes between jokes that bring joy, happiness and positivity into the world, and those that are different in function. Where does the line cross? In The Screwtape Letters, C.S. Lewis has an interesting passage on this question:

*The real use of jokes or humour is in quite a different direction, and it is especially promising among the English who take their "sense of humour" so seriously that a deficiency in this sense is almost the only deficiency at which they feel shame. Humour is for them the all-consoling and (mark this) the all-excusing, grace of life. Hence it is invaluable as a means of destroying shame. If a man simply lets others pay for him, he is "mean"; if he boasts of it in a jocular manner and twits his fellows with having been scored off, he is no longer "mean" but a comical fellow...Cruelty is shameful — unless the cruel man can represent it as a practical joke. A thousand bawdy, or even blasphemous, jokes do not help towards a man's damnation so much as his discovery*

*that almost anything he wants to do can be done, not only without the disapproval but with the admiration of his fellows, if only it can get itself treated as a joke. And this temptation can be almost entirely hidden from your patient by that English seriousness about humour. Any suggestion that there might be too much of it can be represented to him as "Puritanical" or as betraying a "lack of humour".*

Much of the interactional aspects of humour that he describes would often be termed "banter" in our society. Although banter can have positive effects, increasing group cohesion and/or enhancing people's own sense of humility, there are definitely points at which its invocation is merely a mask for remarks or behaviour that are hurtful and insensitive, and likely a violation of the mitzvah to not cause hurt to another using words (Ona'at Devarim, see Sefer HaChinuch, Mitzvah 338).

Most often, banter is a two-way street, going in both directions in our interactions. Although this can lessen the negative interpersonal effects to an extent (and make it less likely to be bullying), hurt still occurs on both sides. Over and above that, as Bnei and Bnot Torah, do we really want our interactions to be characterised by mutually hurtful remarks? I recall a story told by Martin Luther King Jr. in his autobiography: he was driving with his brother on a remote road, and when an approaching driver did not change his headlights from full beam to dipped, his brother turned his lights back to full-beam as well out of frustration. MLK Jr. told him "We can go around all day blinding each other out of a sense of justice, but does that really serve our purpose?"

As both a "giver" and "recipient" of banter, I can attest to the fact that maintaining the balance between healthy and hurtful humour is not an easy task to bear, and yet it is one that must be taken upon ourselves if we strive to live a joyful life that is respectful of ourselves and others.

**MAINTAINING THE  
BALANCE BETWEEN  
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# DVAR HALACHA - WEEKLY QUESTION WITH RAV AHARON



**Question:** If I am davening by myself (without a minyan), does it make a difference when exactly I daven?

**Answer:** The Gemara in Berachot (7b-8a) records an interaction

between R' Yitzchak and Rav Nachman, in which Rav Yitzchak enquired about Rav Nachman's lack of attendance at the local minyan as part of a larger discussion on the importance of communal prayer.

One of the ideas that Rabbi Yitzchak suggested to Rav Nachman was **to have someone let him know when they were praying in shul** so that he could pray at the same time (though he'd be doing so at home). On the basis of this, the Shulchan Aruch (90:9) paskens that "if one is אנוס ("forced"), that they are unable to come to the shul, they should aim to pray at the same time that the congregation is praying."

The Rema (ibid.) quotes the Semag (Positive Mitzvot 19), who writes that those who are living in towns that have no minyan should daven Shacharit and Maariv when the congregation is davening. The Semag himself phrased it slightly differently, saying:

למדנו משם שבשעת הדחק, או בני היישובים,  
שיתפללו בבתיהם שחרית וערבית **בשעה  
שקהילות ישראל מתפללין**

Meaning that the time one should aim to daven is "when the congregations of Yisrael are praying", which doesn't sound like the time that a **specific** shul is davening, but

## A TASTE FROM ISRAEL



JOSH MAURER  
SHEVET NE'EMAN

Hi everyone! I'm Josh and I grew up in Borehamwood and have been living in Israel for the past two and a half years. I decided to make Aliyah mid-way through my gap year on Torani at Eretz HaTzvi. I then made the move to Yeshivat Hakotel to do the Hesder programme, I am now currently serving in the IDF artillery corps and look forward to returning to Yeshiva in August.

A highlight of Torani was the few weeks we in Kibbutz Ein Hanatziv where we really learnt what it meant to 'work the land'. After these weeks on a Kibbutz, myself

rather a more general "davening time". This is quoted by the Mishna Berurah (seif katan 32) and would seem to indicate that **there is not a specific time one should daven, as long as it's reasonable to assume that a congregation somewhere is davening then.**

However, Acharonim point out that this is relevant specifically in a situation in which **there is no congregation** (the Semag referred as well to towns in which **there is no minyan**), or when one is travelling and not near a specific minyan. Based off of the phrasing of Rav Yitzchak's question, they suggest that if one **usually** daven with a specific minyan, they should aim to daven at the same time that minyan is davening (i.e. to say Shemoneh Esrei at the same time). This opinion is recorded in the name of Rav Shlomo Zalman Auerbach, Rav Elyashiv and others, including Rav Melamed (who writes that he believes there are four levels in descending preference: a) the time of one's set minyan, b) the time of a minyan close to where one lives, c) the time of another minyan one is familiar with in a different place, d) any minyan that (likely) exists somewhere, as phrased in the Semag).

If one aims to pray at the same time as others are davening, their prayers not only combine with the prayers of those others, but it is also an important message to us: even though we are davening by ourselves, we are showing that we desire to join together with others and have them in mind as well when we pray.

**TO ASK ANY QUESTIONS PLEASE FEEL FREE TO  
EMAIL RAV AHARON AT RAV@BAUK.ORG**

and a few friends decided to do something very Israeli: we got on a bus up North with nothing on us except a tent, sleeping bag and clothes and let the next few days play themselves out.

One of my favourite moments during my time in the army has to be my swearing-in ceremony, it was very overwhelming to realise I'd just done what our ancestors could only have dreamed of. It was also hilarious when I went up to salute my commander and receive the Tanach they give out to all the newly sworn soldiers. A bunch of British friends from Yeshiva who came to support us started chanting English football songs, to which even my officer started laughing at.

**JOSH WAS A MADRICH ON ALEPH CHALUTZI  
MACHANE 5777**