

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

PARASHAT BEHA'ALOTEKHA

21ST SIVAN 5783

9TH & 10TH JUNE 2023

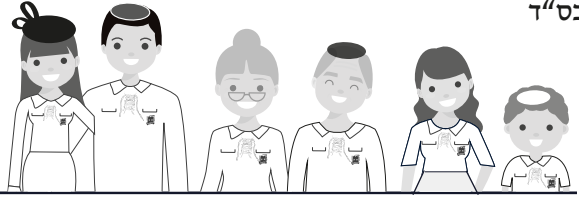
VOLUME 33 ISSUE 28



בס"ד

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK



ONE STEP AT A TIME

TAMARA KAY
SHEVET OROT

Parashat Beha'alotekha is filled with so many new commandments and lessons for us all to

learn from. Firstly, Aharon is commanded to raise the light of the *menora*, then the *Levi'im* are initiated into doing their service in the *mishkan*, *Pesach Sheini* is presented in a response from the Jewish people and Miriam speaks negatively of Moshe, and is punished with *tzara'at*.

At the beginning of the *parasha*, when Aharon is being commanded to light the *menora* in the *mishkan*, it states (*Bemidbar* 8:2):

דַּבֵּר אֶל-אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת-
הַנֵּרוֹת אֶל־מִזְבֹּחַ פְּנֵי הַמְּנוֹרָה זָמִירוֹ שִׁבְעַת
הַנְּרוֹת

Speak to Aaron and say to him, "When you mount the lamps, let the seven lamps give light at the front of the *menora*".

What does it mean, when the Torah uses 'בְּהַעֲלֹתְךָ' - 'When you mount the lamps?'

The English translation of the word 'בְּהַעֲלֹתְךָ' - 'mounting', means to climb, ascend or rise up. Rashi writes that there were steps in front of the *menora* for the *kohen* to stand on while preparing the lights, resembling the upwards direction that the flames would rise. From this we

learn that one must kindle the candle until the light ascends for itself.

Rabbeinu Bahya also writes, on the word 'בְּהַעֲלֹתְךָ', that it is a reference to the flame which rises of its own accord (*Shabbat* 21a). The sages consider this to be a form of *עלוּי*, "spiritual ascent," as the light from the *menora* is symbolically elevated from the darkness.

We all love the feeling of being inspired, feeling connected and on a spiritual high when it comes to our connection to Hashem and following His *mitzvot*. However, this feeling isn't always a constant and we experience times of disconnect and demotivation.

We can learn an idea from Aharon and the steps to the *menora*. In order to feel inspired and motivated, we have to take a step and mount towards the light to truly experience that feeling of fire. Once we have achieved this, we can start applying the motivation and inspiration towards practically achieving our goals.

May we all find the courage to take our first steps, to experience and to achieve greatness in all aspects of our lives.

Shabbat Shalom!

TAMARA IS IN SHEVET OROT AND IS A NIVCHERET HANHALLA 5783

London	In 21:02 Out 22:22	Leeds	In 21:22 Out 23:01	Birmingham	In 21:15 Out 22:47
Manchester	In 21:23 Out 22:59	Nottingham	In 21:15 Out 22:49	Liverpool	In 21:25 Out 23:02
Thaxted	In 21:03 Out 22:33	Brighton	In 20:59 Out 22:24	Bristol	In 21:12 Out 22:40
Cambridge	In 21:06 Out 22:36	Oxford	In 21:09 Out 22:37	Jerusalem	In 19:08 Out 20:27

POST-MODERNISM IN THE EYES OF RAV KOOK

PART 1: FOUR TYPES OF PEOPLE



Currently, postmodernism is a very dominant and significant theory in the world. The minimum we must do is learn what it is, and what our attitude towards it should be. As we always say, all of our values come only from Torah, so, in

order to check this out we need to dive deep into the sources of our Torah and find out what it says.

The pasuk in *Tehillim* (Chapter 1) says:

א אִשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הִלֵּךְ, בְּעֵצַת רְשָׁעִים וּבַדְרֹךְ
חַטָּאִים לֹא עָמַד, וּבִמְנוּשָׁב לְצִדִּים, לֹא יִשְׁבֵּב כִּי אִם
בְּתוֹרַת ה', הִפְצוּ; וּבְתוֹרַתוֹ הִגָּה, יוֹמָם וְלַיְלָה

“Happy is the man that has not walked in the counsel of the wicked, or stood in the way of sinners, or sat in the seat of the scornful. But his delight is in the law of Hashem; and in His law he meditates day and night.”

The pasuk talks of four different people: the wicked (רשע); the sinner (חטא); the scornful (לע); and the righteous (צדיק) who chooses Hashem. What is the uniqueness of each group?

Let's start from the *tzadik*, as this is easy – a *tzadik* is a person who does the right things and refrains from doing wrong. This person's scale of values is based on what Hashem gave us in the Torah, and that is how they decide what is right or wrong, what is good or bad. The wicked is the exact opposite – the wicked does the bad and the wrong and does not do the right or the good. The Ba'al HaTanya states (*hakdama*) that doing even one sin turns one into a *rasha* (wicked). According to this, if I sin I'm a *rasha*, and if I do *teshuva*, I'm back to being a *tzadik*.

What is the difference between the wicked and the sinner? The difference is with the scale of values; what is right for the *tzadik* is right in the sinner's eyes too, just the sinner cannot help but sin. Contrary to that is the wicked, whose scale of values is the exact opposite. An interesting question to ask is: Which is better, being wicked or being a sinner? Well, neither! We should stay away from both. But, if we were to ask which is worse, the answer is that according to Judaism, the wicked person is in a worse state, as they must change the whole way they view the world and their existence before that person is able to do *teshuva*. On the other hand, the

sinner just needs to fix their actions. In any case, the fourth group are the scornful. What does such a person think and believe? Someone who is scornful doesn't believe in a scale of values at all, and that nothing really matters. They can be cynical towards everything, as nothing is more or less important or than anything else.

We have found the latter ideas expressed throughout history in different philosophical groups: Existentialism, that evolved into Absurdism, then called Structuralism, and finally becoming post-Modernism as we know it today. The basic thought for these theories is that man creates all values, and nothing has inherent worth. This means that everyone can live according to whatever value-scale they want, and we cannot question any scale, or argue that one is better than the other.

**“EXISTENTIALISM,
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POST-MODERNISM...
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Now that we have understood what each person is, let's go back to the *pesukim*, that teach us:

ג וְהָיָה כְּעֵץ, שֶׁתּוֹל עַל-פְּלִיגֵי-מַיִם:
אֲשֶׁר פְּרִיּוֹ, יִתֵּן בְּעֵתוֹ--וְעָלְהוּ לֹא-
יָבוּל; וְכֹל אֲשֶׁר-?עֲשֶׂה ?צְלִיחָה
ד לֹא-כֵן הָרְשָׁעִים: כִּי אִם-כַּמֶּנֶּץ,
אֲשֶׁר-תִּדְפְּנוּ רוּחַ
ה עַל-כֵּן, לֹא-יִקְמוּ רְשָׁעִים--
בְּמִשְׁפָּט; וְחַטָּאִים, בְּעֵדַת צְדִיקִים
ו כִּי-יִוָּדַע ה', הִרְדָּ צְדִיקִים; וְדָרַךְ
רְשָׁעִים תֵּאבֵד

“And he shall be like a tree planted by streams of water that brings forth its fruit in its season and whose leaf does not wither; and in whatever he does he shall prosper. Not so the wicked; but they are like the chaff which the wind drives away. Therefore, the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous. For Hashem regards the way of the righteous, but the way of the wicked shall perish.”

We learn that both the wicked and the sinner will stand trial and be found guilty, whilst the *tzadik* will exist forever, like a tree planted by a stream. The question is: what happened to the scornful?! What is his outcome? But we are way beyond our 600-word limit, so that will come, *be"H*, next week.

**RAV AVICHAH GOODMAN IS IN SHEVET NETZACH AND IS THE RAV SHALIACH OF BNEI AKIVA.
TO CONTACT THE RAV, EMAIL RAV@BAUK.ORG.**

ISRAEL - KIVUN INTERVIEW:

As our Hachshara programmes draw to a close, our dedicated Israel correspondent got in touch with Orli Ruback, a participant on this year's Kivun, to hear about her experiences of the last couple of months on the programme...



Hi Orli! Thanks for taking the time to give us this interview. First, how was seder night with Kivun?

It was the most memorable seder I've ever had! Because there's only one seder in Israel, not two, things run differently than they would at home. You might have multiple *Divrei Torah*, so in England you could save half for the second day, but here **every-one** got to speak and share their ideas on seder night. No household is the same, and here there were 40 different households! For example, we had the Moroccan traditions of holding seder plate over head - I don't remember what it's called [ed.: this is commonly known as *Bibhilu*]. My family's tradition is that a bit of the afikomen sits over the door for rest of year, so you'll find ours above the door in the BA offices! After seder, we took an early morning walk to the kotel and davened and tished there - not a few hours ago we had sung "*leshana haba'ah*", and then there we were, at the Kotel. It reminded me of last Pesach, when I said it actually meaning it for the first time, as I'd never experienced Pesach in Israel before this year.

That sounds like an amazing experience! Moving forward, how was celebrating Yom Ha'atzmaut in Israel?

Yom Ha'atzmaut was my favourite day of Kivun! Aviyah, our *rakezet*, somehow arranged for us to be the flag-bearers behind the IDF at the huge Mizrahi concert! It was a huge high, literally a once-in-a-lifetime opportunity. We were standing literally right behind soldiers singing. Then Miami Boys Choir sang, so it just got better and better! The next day, it was so cool to walk around streets of Israel with everyone so proud and smiling. We sat in a park and had a barbecue with Kivun, all together, and we could see all families around doing the same thing. It was a big moment of Jewish unity for me in Israel.

That's a really special way to spend such a significant day in the Jewish calendar, I'm jealous on behalf of all anglo-Jewry who had to spend it here! What did Shavuot look like for you?

Having one day Shavuot was weird, but with Shabbat the next day made it feel more familiar. We had Tikkun Leil at the BA offices, one speaker spoke about the reasons behind the different *tehillim* selected for *shir shel yom*, then we had *chavrutot*, and finally Rav Benji spoke about how Shavuot is not about the acceptance of the Torah, but the realisation of the Jews that they were **ready** to accept the Torah. Some of us went to the Kotel afterwards, but I didn't make it this time though! The next day was spent resting and catching up on sleep, and just playing football together, reading our books on the sofas and playing games. It was really great bonding time, and it's one of the things I'll miss most about Kivun.

Do you have any other standout highlights?

We just came back from Eilat, and it really felt like a family holiday! We'd accepted that this was our last trip, and we made the most of it. Unfortunately we couldn't go hiking as there were warnings for flash floods, but we went snorkelling instead!

What would you say to someone considering Kivun?

It's been the best year of my life. It's an orthodox, religious programme for people for whom sem or yeshiva might not be right. You still have elements of Jewish learning, but you're not stuck in a classroom, which doesn't work for everyone. It was honestly the best year of my life - I would definitely recommend it and it's a really conducive environment for growth.

TO FIND OUT MORE ABOUT KIVUN, PLEASE EMAIL ISRAEL@BAUK.ORG

EDITOR'S CORNER



Well, dear reader, we have been on a journey this year, have we not? Traversing far and wide, across the four corners of the earth, where the Jews have left an indelible impact on Jewish life and societies around them. In fact, we've been to so many places that my free subscription to the little map icon thing has reached its maximum of 30 pins! And no, I haven't found a way around it yet...

As the year draws to a close, is there anyone you'd like us to write about that we haven't yet? We have a few greats lined up, but we'd love to hear from you! Please email Ben at chinuch@bauk.org with any suggestions.

WHAT'S GOING ON?

- **Manchester SBM** continues this **Monday 12th June** at the **Manchester Bayit!**

- If you have **exams coming up**, join other chaveirim studying at **Revision B'bayit**, with helpful bogrim on-hand to assist! Plus some Torah and refreshments.

- **Lishmah** for bogrot and sixth-form women continues this **Tuesday 13th June**. Join this **dynamic mekom Torah** for women!

- **London SBM** continues on **Thursday 15th June** at

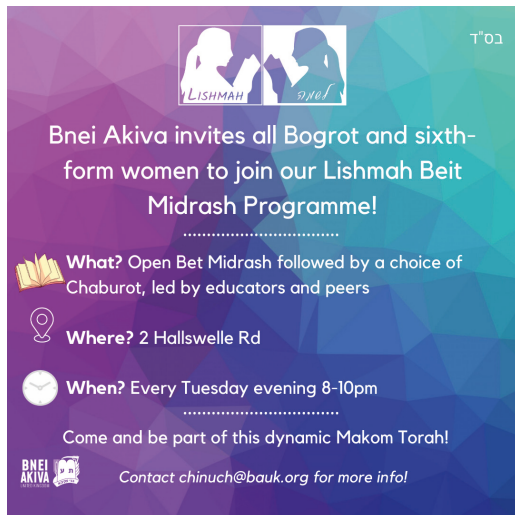
Kinloss, with guest speaker **Rabbi Shaw!** Make sure to sign up so we can order enough food.

- **Summer Machane** applications are still open! Visit **bauk.org/camps** to sign up.

- To give any **comments** or **suggestions** to Bnei Akiva, please visit **bauk.org/feedback**.

- To keep up-to-date with all our latest events and announcements, make sure you're following us on **Facebook** and **Instagram!**

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



LISHMAH **בית מדרש**

T"ב


Bnei Akiva invites all Bogrot and sixth-form women to join our Lishmah Beit Midrash Programme!

What? Open Bet Midrash followed by a choice of Chaburot, led by educators and peers

Where? 2 Hallswelle Rd

When? Every Tuesday evening 8-10pm

Come and be part of this dynamic Makom Torah!

BNEI AKIVA 

Contact chinuch@bauk.org for more info!



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