

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

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT BEHAR

20 IYAR 5782

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בס"ד



IT'S NOT ENOUGH TO GIVE SOPHIE HARRIS SHEVET MORASHA

Parashat Behar introduces us to the obligation to support a fellow Jew who has come upon financial hardship. Yet we are not just required to give them money or to simply provide them with material means and move forth.

The Torah tells us that should a person's 'position become unstable with you - you shall support him... that that your brother shall live with you.' (Vayikra 25:35)

What does the phrase, 'unstable with you' mean here? And are we literally obligated to invite every poor person into our homes?

Rav Simcha Bunim Sofer explains that this verse is an instruction - giving us the tools to be able to deal with any person in hardship. Our first response to a fellow human being who is 'impoverished' (either literally or figuratively) must be to look at them as 'unstable with you' - to identify and empathise with their suffering. We learn that we cannot be an outsider, but must always strive to discover other people's plight - enough that we feel a sense of their experience and wish to change it. This vital trait is empathy. The clause here becomes a natural output of our desires, as the verse shifts to, 'you shall support him'...

This is a sentiment expressed by King David. He spoke of a person who truly understood the plight of a poor man; 'fortunate is he who is thoughtful of the wretched.'

We see this trait starkly within the greatest Jewish leader, Moshe Rabeinu. Raised in the palace of the Egyptians, Moshe could so easily have turned a blind eye. Yet the Torah notes that Moshe 'grew up and went out to his brothers and

looked at their burdens'. Rashi writes that these verbs were deliberate; Moshe 'directed his eyes and his heart to be distressed over them.' By incorporating these brethren who must have been so foreign to him into his heart, Moshe took the hard route. Just as the verse in Behar continues - he could not fail to act and struck the Egyptian. Where the sin of the Golden Calf occurred at Har Sinai before Moshe's eyes, such was Moshe's concern that the people would be punished that he forewent feelings of personal despair at their actions and instead pleaded to Hashem to 'blot me out of your Torah instead.' Moshe led Bnei Yisrael, yet he refused to separate himself from their plight even when he had not sinned.

We see that this same level of care extended to even the flock Moshe tended to. The Midrash in Shemot Rabba tells us that Moshe chased a single kid goat who left the flock, lifting it upon his shoulders to bring it home, lest it was exhausted. It was this sense of himself as an insider which led Moshe to be chosen as the 'shepherd' of the Jewish nation.

We can note that this trait is what the entire Torah is said to rest on. When Hillel was asked to stand on one leg and to contract this lengthy book into a single sentence, he did not waver, but rather told his requester, ve'ahavta lereacha kamocho - love others as yourself.

Behar teaches us that it is not enough to give. We must understand. We do so by removing ourselves from our individual experience and merging our experience with that of others. On multiple different levels we can achieve this - from immersing ourselves in the news and current affairs, to taking the time to properly speak to all those you encounter, whomever they may be. When others become extensions of ourselves, we find that it becomes a natural output to do chessed - and an act that brings us closer to others and to Hashem.

**SOPHIE IS A NIVCHERET HANHALLA 5782 AND WAS
A MADRICHAN ON MAPOEH MACHANE 5782**

SHABBAT TIMES

London	In 20:38 Out 22:01	Oxford	In 20:40 Out 22:08	Leeds	In 20:51 Out 22:26
Manchester	In 20:55 Out 22:26	Bristol	In 20:44 Out 22:11	Liverpool	In 20:55 Out 22:28
Cambridge	In 20:37 Out 22:06	Birmingham	In 20:46 Out 22:16	Jerusalem	In 18:57 Out 20:14

ISRAEL IN THE PARASHA WITH LANI ESHEL

WALLED CITIES



In our parasha this week, Behar, the Torah discusses laws of the land of Israel and the Yovel (Jubilee) year, which is where we see for the first time the phrase, “a dwelling house in a walled city.” As we know, the general rule regarding land ownership during the Yovel year is that it must return to its ancestral owner – all sales of property being restricted to length of time until the upcoming Yovel. However, this category of a house in a walled city presents an exception to this mitzvah – wherein the land is not returned to its ancestral owner, but rather remains for all time in the hand of the purchaser.

Throughout the Written and Oral Torah, walled cities have halachic significance, specifically in two other instances – one much more well-known than the other. The first is an obscure halacha that walled cities have greater kedusha than open cities. This higher status is expressed through the requirement that metzora'im be sent out of walled cities and the corpses, once removed, may not be returned within them (Mishna Keilim 1:7). The more familiar halacha relates to Purim, and rules that Mitzvot of the day are performed on the 15th of Adar, instead of the 14th elsewhere.

The critical question is, of course, which cities are considered ‘walled cities’? The definition given by Chazal across the board is that any city which was considered walled during the times of Yehoshua Bin Nun is treated as a walled city for the purpose of the above halachot (Megilla 1:1). What was considered a walled city back in those times, I hear you ask? Well, the Mishna (Archin 9:6) actually gives us a surprising answer. “Any place that has three courtyards, each with two houses attached to them, surrounded by a wall.” Thus, having a mere six houses in the one place can constitute a walled city for the purpose of these halachot – a far cry from the old city of Yerushalayim which I'm sure many of us had in mind (myself included!) when we thought about this term.

Indeed, this novel definition helps to explain the list in the above-mentioned Mishna, that lists 8+

locations which are considered to fit the definition of a walled city.

Though this may seem like a lot, the number of walled cities in Israel may actually be far, far greater than this. We can demonstrate this from 2 different sources. The first, in Sefer Devarim, wherein the single region of Agrov there were 60(!) cities that were “fortified with high walls, gates and bars” (Devarim 3:5).

Secondly, if we return to the text in our parasha, the law of a house in a walled city, wherein houses were not returned to their ancestral owners, is compared to other houses found outside city walls, which are returned. This exception to the exception is referred to as, “houses in the chatzeirim.” If we now look to the description of the cities conquered by Yehoshua in the Tanach, we find that they are listed in reference to this contrast; in the formula of “X arim (cities) and their chatzeirim.” According to this understanding, all of the cities listed in Sefer Yehoshua are walled cities! Thus, also understands Rabbi Shimon Ben Lakish in the Gemara (Yerushalmi Megilla 1:1).

Despite that based on the above analysis there would be cause for many cities in Israel to be considered ‘walled cities,’ halachically speaking, traditionally only the city of Yerushalayim and its surrounding neighbourhoods are considered as such in practice. And although we do know with certainty where all of these ancient walled cities used to lie – we do have clear historical and archaeological evidence for many residential areas in the modern State of Israel.

However, in light of the above, and the publicity in recent years that this issue and evidence has received, there is growing awareness of the need to discuss the possibility of reclassifying many places as walled cities. Indeed, the practice of celebrating Purim on the 15th of Adar has begun to take hold, not only in Yerushalayim, but in Lod, Beit Shemesh/Ramat Beit Shemesh and Be'er Sheva.

It may be that in the not-too-distant future, the reality of ‘walled cities’ covering the Land of Israel will return once more!

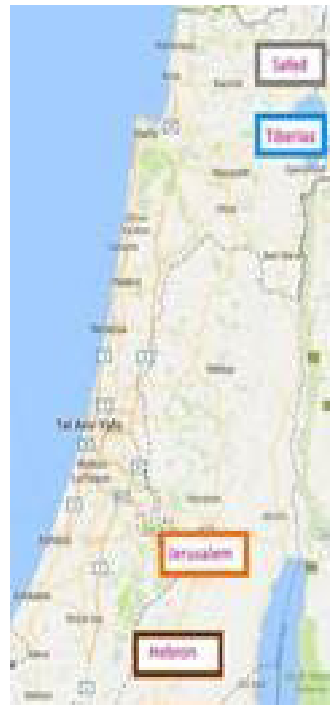
LANI ESHEL IS THE BA NORTHERN SHALICHA. LANI STUDIED OCCUPATIONAL THERAPY AT HEBREW UNIVERSITY IN JERUSALEM, AND IS A REGISTERED KALLAH TEACHER AND BAALANIT.

SNAPSHOT OF THE CHOVERET

The Choveret is the educational handbook that Bnei Akiva UK madrichim use to create their activities and discussions in Sviva each week. This week, it looks at the four holy cities of Israel.

Some background on what the 4 holy cities are might be useful first. It is customary to add the appellation, "the holy city," to the name of each of these four cities, although you've probably heard it most by Yerushalayim. Despite what you may have heard, the label, "4 holy cities," wasn't just invented to attract tourists! Each one of the cities is considered holy for different reasons, as we will learn each week.

But the reason they are grouped together is because in the 16th century these cities banded together under the leadership of Rav Moshe Alshich, Rav Yosef Cairo, Rabbi Isaac Luria (the Ari) and Rabbi David ibn Zimra (Radbaz). All revolutionarily famous Rabbis – give them a google search. The purpose of the 'banding together' was to unite communities throughout the diaspora to raise money to support their brothers and sisters in Israel – messengers from the four cities would collect the money and split it proportionally between the cities.



[Left] A fantastic Shabbat UK young families Challah Bake was enjoyed by all at the Manchester Bayit.

[Centre] Bogrot on the Lilmod Ul'amed programme enjoyed learning from Rabbanit Shani Taragin and Dr Tova Ganzel at Mizrahi UK's Weekend of Inspiration.

[Right] Bogrim at Va'ad learnt about Yechezkel and his links to Aliyah during Rav Joel's Torat Eretz Yisrael shiur.

WHAT'S GOING ON?

- Lishmah is open to **all Bogrot and Sixth-Formers!** Don't miss this amazing **Torah learning opportunity!** Sign up: tinyurl.com/Lishmah-BA
- Calling all male Bogrim! Join **Rav Joel** for a **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 or Birmingham SBM email chinuch@bauk.org
- 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.
- Bet Chalutzim and Gimmel are now sold out, with limited spaces left on all other Machanot! **Sign up today at www.bauk.org/camps**
- Keep an eye out for activities at your local Sviva! Email svivot@bauk.org for more details.
- Visit **bauk.org/feedback** for contact details for all Mazkirut members and to leave any general feedback!



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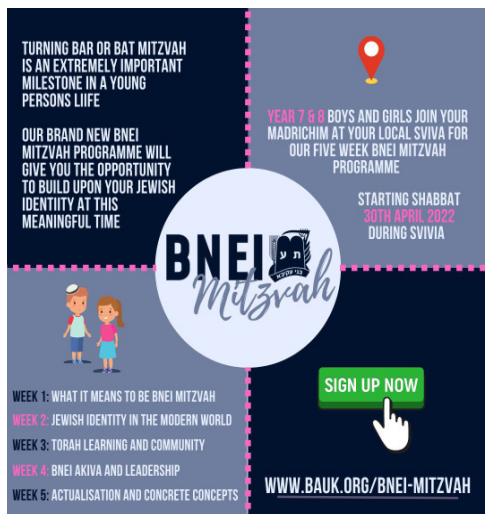
MENTAL HEALTH & HALAKHA

W. RABBI YONI ROSENSWEG

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WEEK 3: TORAH LEARNING AND COMMUNITY
WEEK 4: BNEI AKIVA AND LEADERSHIP
WEEK 5: ACTUALISATION AND CONCRETE CONCEPTS

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