

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

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT BEHAR-BECHUKOTAI

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RISING UP SAUL BISHOP SHEVET MORASHA

This week's double parasha, Behar-Bechukotai, begins with the seemingly illogical laws of Shemitta and Yovel, where farmers are to leave their lands unworked for a year, and any land you bought in the past 49 years, you had to return to its original owner. What is going on?! Moreover, the Law of Shemitta is singled out as being given on Har Sinai; surely every mitzva was given on Har Sinai!

Rashi answers our second question by explaining that Shemitta was the paradigm for all the other mitzvot- Just as all the general rules and details of Shemitta were given at Har Sinai, so too all the details and rules of the other mitzvot were likewise given.

The Sfat Emet takes this idea to the next level by giving us a deeper understanding of what the function of this counterintuitive mitzva of Shemittah really was all about. It's function was to teach us the value of not becoming confused by the natural world and thinking that we live by the laws of nature, thus Shemitta's function was to annulify nature by demonstrating that we will still be able to sustain ourselves even though we don't work for a year (sounds familiar). It teaches us not to become confused by the natural world, rather it empowers us to have the strength to break through the confines of nature, which we aren't bound by.

This idea of not getting caught up in the fast moving world around us is precisely the same as the law to return land to its ancestral owners. Hashem is reminding us that we don't really own anything in this world, rather it is temporary and merely a 'prozdor' - a reception before the do, the gefilte fish before the cholent. Accordingly, Shemitta was precisely the mitzva we were given at Har Sinai, that moment of inspiration and awe where Hashem acted with us above the plain of nature, to remind us as natural as our lives seem, we have the ability and duty to transcend that which surrounds us.

The pattern of seven repeats itself in many places: Shabbat is the seventh day, Shemitta is the seventh year, Yovel is the seventh Shemitta cycle, seven weeks of the Omer, seven days of creation. Seven represents the natural world which can be practically seen as primeval man was commanded with the seven Noachide Laws, whose purpose was to create the framework to protect the natural order. The Mitzvot of Shemitta and Yovel show us how even fields can be elevated to a holy status. Whilst the world all looks natural, it's our job to elevate the natural to a state of holiness.

The Zohar tells us that Hashem relates to us in the same manner that we relate to him; therefore, in our times now, if we can even just try to rise above nature, and not allow our surroundings and negativity around to pull us down, then PG Hashem will treat us above the Laws of nature, where we won't be subject to the barbarity of the world around us.

SAUL IS A PARTICIPANT ON TORANI 5780 AND STUDIES AT YESHIVAT HAKOTEL.

London	In: 20:31 Out: 21:53	Oxford	In: 20:34 Out: 21:59	Leeds	In: 20:44 Out: 22:16
Manchester	In: 20:45 Out: 22:16	Bristol	In: 20:38 Out: 22:02	Liverpool	In: 20:48 Out: 22:19
Cambridge	In: 20:30 Out: 21:57	Birmingham	In: 20:39 Out: 22:07	Jerusalem	In: 18:54 Out: 20:11

BEHAR-BECHUKOTAI 5780: DEVIL IN THE DETAIL

RAV ARI FAUST



Our double parasha introduces a series of mitzvot that were taught “on Mount Sinai” (Vayikra 25:1, 27:34). Indeed, the words with which our parasha ends, which also are the conclusion of Sefer Vayikra are:

“These are the commandments that Hashem commanded Moshe to [tell] the children of Israel on Mount Sinai.”

The question this beckons, as expressed by Rashi is: *weren't all the mitzvot taught at Sinai?* I would further point out that these words, which as mentioned conclude Sefer Vayikra, stand in complete contrast to the very words with which it opens (Vayikra 1:1):

“And He called to Moshe, and Hashem spoke to him from Ohel Mo'ed (the Tent of Meeting)...”

Indeed, it could be argued that a distinction could be made between certain mitzvot taught at Sinai, and others taught in Ohel Mo'ed. This, however, would not be accurate, as there are some mitzvot regarding which the Torah states were taught at both locations. Moreover, the accepted tradition is that *all* the Mitzvot were taught at Sinai (for example Talmud Bavli Makkot 23b, Avot 1:1). So which is it – did Hashem teach the Mitzvot at Mount Sinai, or in Ohel Mo'ed?! Furthermore, what is the *significance* of each of these locations? The Gemara (Zevachim 115b) relates to these questions:

“It was taught: R' Yishmael said: The general laws were stated at Sinai, while the details were stated at the Tent of Meeting. R' Akiva said: The general laws and the details were stated at Sinai, repeated in the Tent of Meeting, and a third time in the plains of Moab.”

Without delving into the nuances of the argument, it would seem that there is agreement between the two sages regarding the different nature of Sinai versus Ohel Mo'ed:

Mount Sinai is the place of the paradigmatic revelation. It represents the great inspiration of beginning something new. It was there that Am Yisrael received the Torah and was initiated into a life of mitzvot.

However, it is not enough to remain at the level of the Sinai revelation. Perfection cannot be achieved through moments of initial inspiration. In contrast to Sinai, Ohel Mo'ed is the place where the specifics were ironed out. It is here that we translate the lofty inspiration into a detailed lifestyle. In Ohel Mo'ed the word of God wasn't just *heard*, it was *learned*.

The Torah describes that when the Torah was given, Am Yisrael “perceived the sounds” (Shemot 20:14). Normally sound is heard and sight is perceived; what does it mean to “perceive sound”?

Sound requires precision and specification in order to be deciphered. Sound requires close attention; it is about the details. On the other

hand, sight opens our eyes to the collective. It is the sense that perceives the context of the details, and how those details fit-in to

**IT IS NOT ENOUGH TO REMAIN
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REVELATION**

the bigger picture. When looking at a painting from up close, all you see are incoherent lines. But when you take a step back, you can see how those multi-coloured lines mesh together to make a beautiful picture. Sight is about the collective. When we received the Torah, we “perceived the sounds”: the details were experienced as part of the collective – an all-encompassing, holistic lifestyle predicated on principals and over-arching values.

Of all the books of the Torah, Sefer Vayikra contains the most mitzvot. It is a book that is full of details. Each detail is eternally important, but the goal is not to get caught-up in the details, but to experience them as expressions of the values they express. Sefer Vayikra opens with Hashem calling from Ohel Mo'ed, and concludes by stating that the Mitzvot were given at Mount Sinai. Sefer Vayikra brings us on a walk amongst the trees, then shows us the forest; it teaches us to “see the sounds”.

RAV ARI IS THE DIRECTOR OF KIVUN.



ASHIRA LASHEM

NATHAN DANIELS | SHEVET NE'EMAN

אנחנו בדרך של תורה ועבודה בארץ ישראל,
תורה ועבודה, קדימה בני עקיבא, הללויה-
ונאמר לפניו שירה חדשה.

**We are on a journey of Torah and Avodah in Eretz Yisrael,
Torah and Avodah, onwards Bnei Akiva, Halleluya.
And we shall say a new song before Him.**

Anachnu Baderech; we are on a journey.

What could be a possible connection between the ideological mantra of our tnuva and a line from the Haggada about singing?

If we look at the rest of the paragraph where the line is taken from, it suggests singing as a method of praising God and celebrating all the wonders He has done for us as a people. It phrases each of these wonders as a journey, from a starting point to an end point with God directing us along the way each time:

“God took us out of slavery and brought us to freedom
From despair God brought us to joy
From mourning God took us to celebration
From darkness God brought us to light
From enslavement God brought us to redemption”

Every journey, regardless of the location, distance or travellers needs something or someone to guide it, to point the way. This is what Torah and Avodah are for us as chaverim of Bnei Akiva. As members of a youth movement, we are just starting out on our path through life. It seems as though we have choices to make every single day. Choices that could be as mundane as ‘should I get my haircut today?’ (assuming it isn’t the Omer) or as important as ‘what and where should I study for university?’

But, as with every journey, we have our own map to help guide us in the right direction each time we reach a fork in the metaphorical road. Our map ensures that we have something to live our lives by, something that is so important to us it helps frame the rest of our decisions.

The word ‘Torah’ can be literally translated as ‘instruction’. It is our own personal instruction manual on how to live our lives. Of all the different things we could consider most relevant in our lives, whether that be education, relationships or careers, the Torah can offer us guidance on the best way we could go about things.

If the Torah lacks relevance to us, and we don’t associate it with our everyday lives, we are not fully utilising the Torah as intended. It isn’t meant to just be a story book for academic study, it’s meant to be relevant to each and every one of us at all times. If we recognise the substance the Torah can add, we are far better prepared for the rest of our life’s journey.

NATHAN IS THE MAZKIR ELECT 5781.



“Two Journeys” - Rachel Clearfield

WHAT'S GOING ON?

- See poster below for information about our **Tikkun Leil** taking place over Zoom on **Tuesday 26th May!**

- **Sichot B'Ivrit**, our new Ivrit class taught by the Bnot Sherut continues on **Sunday at 4.30pm**. To sign up head to bit.ly/ba-ivrit. For more information contact Eli at israel@bauk.org.

- Help us reach 100 **Acts of Kindness!** By (anonymously) sharing your deeds you will inspire others to give their time, and let them know where and how they can! Fill in the form at tinyurl.com/BA-100AOK.

- Missing sviva? **Virtual Sviva** takes place at **3pm every Sunday** over Zoom. ID: 208-209-1319, Password: YadAchim. Email Zoe at svivot@bauk.org for more details!

- **Student Bet Midrash** continues this Thursday 7th May! We encourage everyone to continue with their regular chavrutot/chaburot over video chat, and invite you to join us at **7.50pm** for a thought from one of our Lilmod Ul'amed participants followed by a shiur. Email Chana at chinuch@bauk.org for more details or if you have any questions.

Zoom links will be posted on the Student Bet Midrash Facebook page.

- Be sure to like our **Facebook page (Bnei Akiva UK)** and follow our **Instagram (bneiaktivauk)** to stay informed of our online content!

- To receive weekly copies of **Shabbat Lashem** and our **Choveret Chinuchit** activity pack, sign up for our mailing list at bauk.org/contact.

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

- A huge **Mazal tov** to **Rebecca Posner** (Shevet Na'aleh), our new **Israel Worker Elect** on the Mazkirut 5781!

FOOD FOR THOUGHT

1. What is the difference between *chukim* and *mishpatim*? (See Ramban on 25:18)

2. Why does the *tochacha* warn that sin will cause Jews living in foreign lands to disappear? (See Rav Hirsch on 26:39)

SHABBAT SHALOM!!!

בית מדרש
STUDY WITH MIDRASH

SAVE THE DATE

STUDENT BET MIDRASH PRESENTS.....

SHAVUOT TIKKUN LEIL

IN THESE UNPRECEDENTED TIMES UNFORTUNATELY WE WILL NOT BE ABLE TO BE TOGETHER FOR TIKKUN LEIL ON SHAVUOT.

THIS YEAR WE HAVE COME TOGETHER TO HOST A PRE SHAVUOT TIKKUN LEIL.

THE PROGRAMME WILL INCLUDE SHIURIM, CHABUROT, SINGING AND WILL END OFF WITH A BEAUTIFUL TERILLA.

WATCH THIS SPACE FOR THE FULL PROGRAMME OVER THE NEXT WEEK!

תורה צוה לנו משה מורשה קהלת יעקב

TUESDAY 26th MAY • 10PM - SHACHARIT • LIVE ON ZOOM



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