

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

# SHABBAT LASHEM

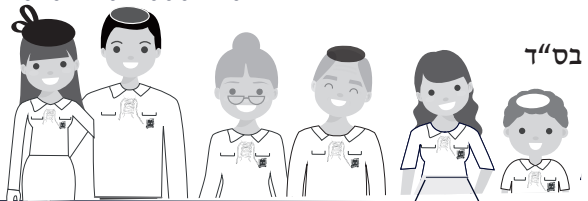
THE VOICE OF BNEI AKIVA UK

PARASHAT BEHAR-BECHUKOTAI

16<sup>TH</sup> IYAR 5781

7<sup>TH</sup> & 8<sup>TH</sup> MAY 2021

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## AN ETERNAL RELATIONSHIP

CHAIM STANTON  
SHEVET OROT

In the first of this week's two parshiot, Parashat Behar, we are told *"You shall not make idols for yourselves, and you shall not erect for yourselves a statue or a pillar and in your land you shall not emplace a flooring stone upon which to prostrate oneself for I am Hashem your G-d"* (Vayikra 26:1).

But why are we told this here? We are already told in Yitro *"you shall not make yourself a carved image nor any likeness of that which is in the heavens above or on the earth below or in the water beneath the earth. You shall not prostrate yourself to them nor worship them, for I am Hashem your G-d."* (Shemot 20:2)

So why does the Torah repeat the prohibition of idolatry?

Well, this verse is talking about a slave who was sold into slavery to a non-Jew, or rather specifically the idol of a non-Jewish resident [ger toshav], Rashi commenting on Vayikra 25:47 writes *"AN ALIEN'S FAMILY - This is an idolator, when it says [לע"ר] "to an idol"*, this is one who is sold to the idol itself to be a servant for it but not for deification rather to chop wood."

The Gemara in Kiddushin 20b when discussing this, brings an opinion of Beit Rabbi Yishmael: *"Since this (Jew) went (and sold himself) to become an attendant of idols, let us push a boulder after the one who has fallen."* Beit Rabbi Yishmael has a bit of a harsh opinion that we shouldn't re-

deem the slave who sold himself into slavery. After all why should we redeem a slave who for his own misdeeds and wrongful acts they may have committed sold themselves into slavery? In response the Gemara brings a passuk *"After he has been sold he shall have redemption,"* a direct commandment from the Torah. The reason Rashi adds on to this that we should not delay is that we do not want him to become assimilated into the ways of the idolator.

The answer to our original question of why we are told again not to be idolators is even though we have already been told is found in Vayikra 26:44 *"... I will not have been abhorred by them nor will I have rejected them to obliterate them, to annul my covenant with them for I am Hashem their G-d"*. So even though a Jew may have been degraded as much as to serve an idol we still provide him with moral worth and redeem him. However, as we have seen in this case the redemption relies on someone else in Am Yisrael to redeem the slave who is serving an idol.

Furthermore the Sforno mentions that Nebuchadnezzar is called *"my servant"* (Yirmiyahu 43:10) indicating that although Nebuchadnezzar may have ownership over them, the people of Israel always remain G-d's people which is why we see (in Vayikra 26:44) *"but despite all this, while they will be in the land of their enemies, I will not have been revolted by them nor will I have rejected them to obliterate them to annul my covenant with them - for I am Hashem their G-d."*

Despite any challenges and ups and downs, Hashem and Am Yisrael have got your back.

**CHAIM WAS A MADRICH ON ALEPH WINTER  
MACHANE 5780.**

London In: 20:18 Out: 21:37  
Manchester In: 20:34 Out: 21:58  
Cambridge In: 20:17 Out: 21:40

Oxford In: 20:21 Out: 21:43  
Bristol In: 20:25 Out: 21:46  
Birmingham In: 20:26 Out: 21:50

Leeds In: 20:30 Out: 21:57  
Liverpool In: 20:34 Out: 22:00  
Jerusalem In: 18:48 Out: 20:04

# FULLY SERVING G-D

RAV JOEL KENIGSBERG | RAV SHALIACH



The story is told of a wealthy businessman who was passing through the town of Radin and took advantage of the opportunity to visit the Chofetz Chaim. He

was astounded to find that the Chofetz Chaim owned very few possessions and his home was almost completely empty. In reply to the businessman's question as to where all the furniture was, the Chofetz Chaim responded by asking the wealthy man where his furniture was. Somewhat confused, the wealthy man replied that he was only passing through and therefore had nothing with him. The Chofetz Chaim smiled and replied "So too, in this world I am only passing through."

The concept of Olam Haba is one of the most fundamental axioms in Judaism, yet nowhere is it explicitly mentioned in the Torah. Remarkably, Parashat Bechukotai, which begins with a list of blessings and curses which the Jewish people will merit based on our observance of the Torah, focuses almost exclusively on physical blessings. Rain, wealth and physical prosperity are mentioned, whilst the spiritual consequences of our actions seem to be neglected.

The Rambam explains that reward and punishment is not really the topic under discussion in this parasha. The physical blessings which are promised in return for keeping the mitzvot are not rewards but rather opportunities. One who follows the Torah will be blessed in such a way that worldly distractions will be reduced to a minimum and he will be afforded the opportunity to concentrate exclusively on

fulfilling the Torah's mitzvot in peace. This is the meaning of the statement of Chazal that "שכר מצווה מצווה" the reward of a mitzvah is [the opportunity to do another] mitzvah.

An alternative explanation is offered by the Lubavitcher Rebbe, who points out that the name of the parasha "בְּחֻקוֹתַי" is similar to the word "חֻקִּיקָה" meaning to engrave. When one writes on a piece of paper, the ink which makes up the words, whilst appearing on the paper, remains a separate entity. When words are engraved in stone however, the words themselves and the stone become fused together into one entity.

**THE ACTIONS WE  
DO INSIDE THE BEIT  
MIDRASH ARE AS  
CONNECTED TO TORAH  
AND THOSE WE DO  
AT HOME OR IN THE  
WORKPLACE.**

This should be our attitude towards Torah and mitzvot. The action of learning the Torah needs to be one of "חֻקִּיקָה", it needs to be engraved into our mind, heart and soul, until we become one with it. When a person reaches this level, everything he does including his physical pursuits like eating and sleeping, become directed towards a higher purpose of serving Hashem.

In order to emphasise this message, the Torah specifies physical rewards for the mitzvot. One might have thought that our physical and spiritual endeavours exist in two separate realms; that the actions we do inside the beit midrash are as connected to Torah and those we do at home or in the workplace are not. The promise of physical rewards shows that this sphere of life is also an important part of our spiritual wellbeing.

**FOLLOW RAV JOEL ON FACEBOOK (RAV SHALIACH PAGE) AND ON TWITTER (@JOEL KENIGSBERG)**

# SHEVET ACHIM GAM YACHAD

NINI MILNER | NORTHERN SHLICHAH



This week in Israel was packed with significant events. Some of them are historical in the history of the State of Israel.

The first - last weekend, on the eve of Lag B'Omer, a tragedy occurred - 45 people were killed in the traditional celebrations on Mount Meron, the place where Rabbi Shimon Bar Yochai is buried. This is the biggest civil disaster in the history of the State of Israel.

The second - in a terror attack at Tapuach Junction, two young men were injured and another has since passed away.

And the third - as of this writing, there is still no government in Israel. Benjamin Netanyahu was unable to form a government and the mandate to form a government passed to Yair Lapid. For two years now, Israel's leaders have been unable to unite and lead the people.

This week's Parasha provides us with an important lesson that illuminates these events in a different light.

Parashat Behar-Bechukotai describes many commandments - among them the commandments of Shemita, Yovel, slave law, business-related law and more.

These are commandments that provide Am Israel with useful tools for life in Eretz Israel. Whilst they are in the desert they are living an experimental life, but when they enter the land they will start to face the needs of livelihood, with economic disparities and with a lot of other very mundane things. Some of the rules given by G-d require resetting every few years. These include Shemita (every seven years the farmers must take a year off from field work and let the land rest) and Yovel - in the fiftieth year (after a round of seven shemitahs) virtually all debts are repealed - lands are returned to their original

owners, slaves are released and more. These two mitzvot teach us that there are ways to get out of a difficult circle, there is a break from the race, and every few years we must stop, recalculate our steps, give hope to those who need it, and provide rest for the weary.

In addition, G-d teaches us two more lessons - in the commandment of Shemita He reminds us who the Lord of the land really is, as well as in other verses that teach us to walk in his ways so that our land may be blessed.

The second and perhaps most important lesson can be seen from many commandments, especially economic ones, where G-d repeatedly refers to the relationship between the Jewish people:

"And your brother will live with you", "and that your brother will live".

With all due respect to money, duties and rights, we must remember first and foremost that we are brothers. The Torah

shows us again and again how relevant it is every day, in every situation.

With all the politics, with the complex year, Corona, the lockdowns, the challenges, the government that refuses to stand up, these two tragedies came - the attack at the Tapuach junction and the disaster in Meron and brought us back to base, reminded us how united this nation is, Jews all over the world pray for the wounded and for the upliftment of the souls of the dead.

May we be able to continue this unity, and remember that we are family, to continue hand in hand towards the next week - the time of receiving the Torah where we stood together "like one person with one heart."

In prayer for the upliftment of the souls of the dead and healing for the wounded soon.

Shabbat Shalom!

**WE MUST REMEMBER  
FIRST AND FOREMOST  
THAT WE ARE  
BROTHERS.**

# WHAT'S GOING ON?

- Applications are open for **Summer Machane 5781!** With the Government's roadmap in place we are looking forward to a fantastic Summer Machane, with some epic residential Machanot and day camps for children in Years 3-10. Spaces are filling up fast, so if you haven't yet signed up make sure you do so as soon as possible and join us for a summer experience not to be missed! Join us from **2nd-15th August** and enjoy a fantastic Bnei Akiva experience full of fun, friends and Ruach! Sign up today at [bauk.org/camps](http://bauk.org/camps) or email [camps@bauk.org](mailto:camps@bauk.org) for more information.

- Calling **Shevet Hineini** (Year 13!) Join us on **The Bet Midrash L'Manhigut Programme!** A unique leadership (Manhigut) experience to develop your learning through Shiurim and Chavrutot and leading others through Tochniot and Chaburot! **Apply now - [www.bauk.org/bmp-tafkid/](http://www.bauk.org/bmp-tafkid/)** For more information about the programme or other options this summer please email - [Chinuch@bauk.org](mailto:Chinuch@bauk.org) or [Camps@bauk.org](mailto:Camps@bauk.org)

- Join us on **Monday morning** as we celebrate **Yom Yerushalayim** with **Tefilla Chagigit** in the **London Bayit**

**Garden** followed by some food Sign up now at [www.tinyurl.com/TCYY81!](http://www.tinyurl.com/TCYY81)

- After the success of last year's virtual global competition, **Jewrovision 2021 is here!** Want to have your say on who wins? You can **vote for the best song** at [worldbneiakiva.org/jewrovision2021-register](http://worldbneiakiva.org/jewrovision2021-register)

- **SBM is back!** Join us at the **Bayit on Thursdays** from 19:00-19:45 for Chaburot followed by davening and a **guest speaker!**

- **Mazal Tov** to **Aron Lipczer** (Shevet Avichai) and **Amira Fesenthal** on their **wedding!**

- Keep an eye out for **exciting Bnei Akiva events** for all ages! **Stay Safe > Stay Inspired > Stay BA**

- 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 Tnua.

- Visit [bauk.org/feedback](http://bauk.org/feedback) for contact details for all Mazkirut members and to leave any general feedback!

## SHABBAT SHALOM!!!



The poster features a dark blue background with a glowing geometric pattern. At the top left is the World Bnei Akiva logo. To its right is the 'masa' logo with the text 'מסע מסע ISRAEL JOURNEY'. Below these is the 'Jewrovision' logo and the text 'WORLD BNEI AKIVA'S INTERNATIONAL SONG COMPETITION'. The date '9 MAY - כ"ז באייר' is prominently displayed in yellow, with '5pm Israel time' underneath. A call to action reads 'HELP DECIDE WHO WINS! Register NOW for access to VOTE!'. At the bottom, the slogan 'StrONGer Together' is written in yellow.



The image shows a group of young women, likely members of the London Bayit, standing outdoors and smiling. They are wearing white shirts and some have blue sashes. In the background, Israeli flags are visible. A blue banner at the top of the image contains the text 'Yom Yerushalayim Tefilla Chagigit'. Below the photo, a blue box contains the event details: '9am Monday 10th May Garden of the London Bayit Sign up @ [www.tinyurl.com/TCYY81](http://www.tinyurl.com/TCYY81)'.

**TO SPONSOR AN EDITION OF SHABBAT LASHEM OR FOR ANY QUERIES PLEASE CONTACT DANIEL AT [CHINUCH@BAUK.ORG](mailto:CHINUCH@BAUK.ORG)**