



## Limmud Torah



### Aims:

1. To learn and teach about the Mitzvah of Limmud Torah.
2. To appreciate what we gain from Limmud Torah.
3. To view Limmud Torah as an essential tenet of a Religious Zionist life.





Shalom Roshim, Sganim v'Madrichim,

We bang on about it the whole time, we fill our day with it on Machane, we do it every week in Sviva... it's Limmud Torah (learning Torah).

Parashat Toldot is seriously action-packed, with history-changing events going down. In amongst all this, we are told that Yaakov Avinu still made time to learn Torah (though not in the way that we know it)... This week, let's take the opportunity to learn why it's important, and get excited about it!

Have a great week ☺

Bevirkat Chaverim l'Torah v'Avodah

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P.S. **WINTER MACHANE!!!** 22<sup>nd</sup>-29<sup>th</sup> December of chanichim, 17<sup>th</sup>-29<sup>th</sup> December for madrichim! ENCOURAGE YOUR PEEPS TO APPLY! [www.bauk.org](http://www.bauk.org) for the forms!



Also, remember London Limmud at the Bayit on Monday night!

# LONDON LIMMUD IS BACK!

**Fantastic speakers**

Every Monday night  
7:30 - 8:30 - Chavruta  
8:30 - 9:15 - Guest speaker  
Followed by Ma'ariv

**PLUS special  
SHEVET EITAN  
chabura with Rav Ari!**

**Meet friends**

תנועת בני עקיבא  
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White House Express in  
Golders Green!!**



## BRICKS

### Aim 1: To learn and teach about the Mitzvah of Limmud Torah

This week's sedra reads like the script of a soap opera... full of dispute, emotion and betrayal. Probably the most famous story told this week is the one in which Yaakov (the youngest son of Yitzchak) takes the birthright and firstborn's blessing from his older twin, Eisav. He then has to skip town to avoid the wrath of his big bro, and heads towards Charan to stay with his uncle, Lavan.



Firstly, we are told in this week's sedra that before this episode, Yaakov would spend all his time in his tent learning Torah. Then, at the beginning of next week's sedra, we are told something even more astonishing...

And Jacob left Beer Sheba, and he went to Haran. And he arrived at the place and lodged there because the sun had set, and he took some of the stones of the place and placed [them] at his head, and he lay down in that place. (Bereshit 28:10-11)

**RASHI: and he lay down in that place:** [The word **הוּא**] is a restrictive expression, meaning that [only] in that place did he lie down, but during the fourteen years that he served in the house of Eber, **he did not lie down at night, because he was engaged in Torah study.** [From Gen. Rabbah 68:11] (Rashi on Bereshit 28:11)

So Rashi is telling us that as Yaakov runs for his life, he makes a 14 year stop-over to learn Torah in the Yeshiva of Shem v'Ever! This is one of many times we see our Avot learning Torah.



The Rambam seems to concern himself with “teaching” Torah as a crucial part of the mitzvah of “learning” Torah. One reason for this is that according to the Rambam, until you have taught over to other people the Torah you have learnt, you haven't fully done the Mitzvah of learning it yet. Another reason for this is because by engaging in Torah you are joining a 3000 year chain stretching all the way back via all our Avot. Indeed, by learning at our madrichim's meetings and then teaching in Sviva, we are joining this awesome chain!



## MORTAR

### Aim 1: To learn and teach about the Mitzvah of Limmud Torah

#### Activities

##### Older groups

- **Chinese actions:** like Chinese whispers, but actions. It can be a multi-stage action, meaning the chanichim have to teach the action to each other. This can lead to discussion about our chain of learning and teaching
- **Chain game:** get chanichim (boys v girls) to make a chain with their bodies stretching across the room. Which is stronger? Which is longer?

##### Younger groups

- **Treasure hunt:** make one that resembles Yaakov's journey (in his tent in Canaan → With Yitzchak in Canaan → Yeshivat Shem v'Ever → Charan with Lavan)

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## MORTAR

### Aim 2: To appreciate what we gain from Limmud Torah



- Sometimes, with great sadness, we hear of instances in which learned and respected Jews behave in a way that is not fitting with their Torah learning and position (e.g. a recent case in Washington DC).
- Does Torah learning invariably produce a refined and upstanding individual? What other variables impact this? How must a person learn in order for it to make them a good person?

#### Activities

##### Older Groups

- **Dragons' Den:** Get chanichim to make adverts for different aspects of Jewish life e.g. kashrut, chesed, yishuv Eretz Yisrael and LIMMUD TORAH. Will the investors choose to invest in Limmud Torah? Is there something in it for them/the Jewish people?

##### Younger Groups

- **Do it, Divine it:** Like "pea soup and poison" – chanichim have to get on their chairs when you say "Divine it" and jump off them when you say "do it" (vary your voice to make it fun) – this hammers home the distinction between learning Torah in order to do stuff v learning for its own sake.





## BRICKS

### Aim 2: To appreciate what we gain from Limmud Torah

The **Rambam** states that there are **three crowns**, that of **kingship**, that of **priesthood** and that of **Torah**. The crown of Torah is greatest of all as it can be gained by anyone.

The mitzvah of Talmud Torah can be split into 2 different sections:

1. LEARNING HOW TO DO MITZVOT – e.g. learning how to keep the laws of Shabbat. In this way, Torah is a **means to an end**... learning Torah in order to do something practical.

So, by learning Torah, we learn the nuts and bolts of practical Judaism, allowing us to live as Jews.

2. INTELLECTUAL PURSUIT OF TORAH – e.g. learning about the ideas and arguments about Shabbat, enhancing your understanding and experience of it. In this way, Talmud Torah is **an end in itself**.

Studying Torah instils **Yirat Shamayim** (Fear and Reverence for Hashem) in a person. This happens because the time spent delving into it helps one become closer to Hashem. The reward you receive for learning Torah is based on the effort you put in. Learning Torah is not just about “finishing”, **it’s about continuing, progressing, constantly striving and improving**.



## BRICKS

### Aim 3: To view Limmud Torah as an essential tenet of a Religious Zionist life

Well, Judaism is about constantly growing and climbing the ladder in self-improvement and closeness to Hashem... we are always seeking to improve, learn more, know more, do more – so it’s not good enough to ‘just’ keep Shabbat and eat Kosher, we should be constantly improving.

עץ-חיים היא, למחזיקים בה ותומכיה מאשר

It is a tree of life for those who grasp it, and it’s supporters are praiseworthy  
(Mishlei 3:18)

Today, Hashem does not reveal Himself to humans through prophecy. Therefore, our way of coming closer to Hashem is through Limmud Torah – it is a modern-day alternative to prophecy.

The mahussively high spiritual level of nevuah [prophecy] can only be reached when in the mahussively high spiritual environment of Eretz Yisrael – Therefore it makes perfect sense to say that so too, Limmud Torah as a pathway to a closer connection and keshar with HaShem can only be fully, truly and properly realised in Eretz Yisrael [Midrash].



## MORTAR

**Aim 3: To view Limmud Torah as an essential tenet of a Religious Zionist life**



- It's undeniable that as well as coming closer to Hashem and being better Jews, there is a social advantage to learning Torah, Batei Midrash and Jewish schools/groups become social networks.
- Is social involvement a valid reason for learning Torah? Is it OK to be driven to learn Torah by such “mundane” concerns?

### Activities

- **Plug Limmud:** LONDON: Limmud Monday nights at the Bayit (see poster on page 3). MANCHESTER: Monday night chill and learning at the Bayit. Make a funny skit or anything you want. Go wild.
- **Pictures of Israel and Pictures of England:** lead to discussion of how living a “Torah life” in these two places means very different things.

## Peulah Planning Sheet

Peulah Title:

Trigger:

**Aim 1:**

Related Activities and how they relate:

**Aim 2:**

Related Activities and how they relate:

**Aim 3:**

Related Activities and how they relate:

What we still need to do (tziud + other preparations):

Conclusion: