

## Coming Up...

Full details of all our events are available on our Facebook page, or call the Bayit on 0208 209 1319 to speak to one of the team.

- Watch out for Winter Machane applications, which are coming out after Yom Tov!
- Come along to the Bogrim's shiur with Rav Ari on Thursday evenings! Email rav@bauk.org for more information
- Shabbat Bogrim in conjunction with Shabbat UK 24<sup>th</sup>-25<sup>th</sup> October – bringing our unique ruach to Western Marble Arch shul and staying in the Hilton Metropole Hotel! For details, email Ben Dov at mazkir@bauk.org
- If you're in Shevet Eitan and unsure of what you're doing next year, come to Shabbat Hachshara on 31<sup>st</sup> October-1<sup>st</sup> November! Have a great time learning about your gap year options with Bnei Akiva. For full information contact Esther at israel@bauk.org
- Calling Shevet Ne'eman... Israel Machane reunion Shabbatonim are on 21<sup>st</sup>-22<sup>nd</sup> November! Spend one more amazing Shabbat with your group! Contact Esther at israel@bauk.org for details.

## CHILDREN'S CORNER

Joe Boxer and Adam Shasha

Rosh hashana is the head of the year  
And on Yom Kippur we must shed a  
tear.

Whether we're lawful  
Or whether we're hateful  
On Yom Kippur, from G-d shall we  
fear  
in the Sukkah tesheiv  
For that freezing wet rave  
We have a shake, as grandma bakes.  
And party on Simchat Torah.



Joe Boxer is in Shevet Hagevurah and is Rosh Nivchar of the Hanhalla  
Adam Shasha is in Shevet Shvut and is Svirot Fieldworker

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תנועת בני אקבה  
BNEI AKIVA UK

# ושבתה הארץ Shabbat Lashem 'שבת לה

Shemini Atzeret – Simchat Torah – Shabbat Bereshit

## Making the World a Better Place

Deborah Lubinsky

If one looks carefully at the days of creation, they can be broken up into groups: the first three days and the next three days, followed by Shabbat. One could simply say that on the first three days the realms or different areas were created and that on the last three days, the things that fill or dwell in the realms were created. It seems that the purpose of the creation of the realms was to simply provide living space for the creations of the "last days" (the dwellers), but I'd like to suggest that the "dwellers" were created to give the realms purpose.

What does that mean? A concept found in the Gemara (Masechet Ta'anit) can help to explain this idea:

אין המקום מתכבד את האדם אלא האדם מתכבד את המקום

"It isn't the place that brings respect to man, rather it is the man that brings respect to the place."

One may think that when he is in a holy place, he becomes holy as well, but he fails to understand what originally made the place holy. If a man builds a kingdom that is great, kind or prosperous, the location of the kingdom will consequently be known as a good and special place. The same applies to a cruel, evil or desolate kingdom. The place in which such a kingdom is built will be known as an evil one as well as a result. G-d created the world for us. The Gemara says that the reason for the creation of the world was for man. If so, we must have a purpose to give to the world. Before humans existed, the world was a neutral place. Once we were put into it, everything changed. We all have opportunities in every moment of our lives to make the world a wonderful place, but it is up to us to use those opportunities to the fullest potential.

That being said, remember that we can also make the world a dangerous place if not careful. When Cain killed Abel, G-d said:  
"When you work the ground, it shall no longer yield it's strength to you..." (Bereshit 3:11).

It is because Cain corrupted the world with murder that the world became a worse place. It is not for any other reason. May we all live to our full potential and seize every opportunity we have, using them only for good. We hope that this will help in bringing about the coming of Mashiach Tzidkeinu B'karov Mamash.

Deborah Lubinsky is in Shevet Hagevurah and is a Nivcheret Hanhalla.

Shabbat Lashem is sponsored by Simon and Gabz Stern with gratitude on the birth of Netanel (Netanel Yitzchak Eliezer). Mazal Tov!

## Editor's Corner

Shalom!

We are proud to have started Sviva with a bang, with many successful Sukkah crawls across the country. Thank you to all madrichim, sganim and roshim!

Birmingham Limmud also kicked off this week, with 40 bogrim getting together to learn Torah!

We also had a Simchat Beit Hashoeva and Tikun Leil Hoshana Raba in memory of Yoni Jesner z'l at the London Bayit for the whole community. We enjoyed great food, music and stimulating shiurim from former Boger Adam Boxer and Rabbi Harvey Belovski of Golders Green.

Chag Sameach and Shabbat Shalom!

### THIS WEEK'S YOM TOV AND SHABBAT TIMES

	🕒	🕒
London	17:53	18:48
Manchester	17:58	18:56
Birmingham	17:55	18:57
Cambridge	17:48	18:51
Leeds	8:44	8:53
Liverpool	17:58	19:02
Jerusalem	17:27	18:40

To receive Shabbat Lashem by email every Friday, or for sponsorship details, send an email to shabbat@bauk.org



Binyan Ariel

## Insight and Inspiration on the Parasha

Rav Ari Faust, Rabbinical Shaliach

### The Reality That We Create

The book of Bereishit – and *parashat* Bereishit particularly – is the book of creation, but it is also the book of destruction. From the utopian state our world was in upon its creation, it so rapidly plummets into the abyss of failure. Both the sin of Adam and Chava, as well as Kayin's murder of his brother Hevel, were terrible low points in the short history of mankind. How did man, who had literally tasted the perfection of Eden, fall to such lows? And what can be learned from this today?

While both of these sins are different in essence, there is one underlying theme encompassing them both. Namely, both sins were brought about by failings in speech.

There is a strange phenomenon in the sin of Adam and Chava (Bereishit 3:6):

**“And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.”**

Shockingly absent in this account is the record of any conversation between Chava and Adam; the Torah only says she “gave him” to eat. Surely they had spoken and Chava persuaded Adam in some way, but we are left without knowing the exchange between them. In case there is doubt to the significance of this, Hashem makes clear that Adam's punishment is due to him listening to Chava, and not just the technical act of eating the fruit (v. 17).

Once again, in the murder story of Kayin and Hevel, the catalyst of the deed is Kayin's speech (4:8):

**“And Cain spoke unto Kayin his brother. And it came to pass, when they were in the field, that Cain rose up against Hevel his brother, and slew him.”**

Here, too, the actual speech is not recorded. Rashi suggests that Kayin began instigating the quarrel against his brother.

What is the significance in these terrible failures both being initiated by speech? Why, in both cases, are the actual contents of the speech hidden?

The uniqueness of man is our ability to appreciate the world we are in. We can conceptualise, formulate ideas and be motivated by ideals. We do not act merely by impulse or emotion, but we can weigh-out the value and implications of our actions and behave accordingly. In this sense, we are not merely part of nature, but we actually define it.

The unique character trait humans possess over all other creations is our ability to speak. Thus, the Targum Unkelus (2:7) explains that the defining characteristic of man was that G-d gave him a “living spirit” – a spirit which speaks.

The challenge placed before mankind upon entering Gan Eden was: in what vein will we define reality? What ideals will we conceptualise that will motivate our actions? Shall we see harmony and co-existence in reality, or shall we see strife and conflict? Shall we see beauty or shall we see horror? Shall we choose to see life or death? This is taught so starkly by King Solomon who said (Mishlei 18:21):

**“Death and life are in the power of the tongue.”**

Ultimately, we are meant to see G-d in reality; we are meant to see harmony, beauty and life. When we choose to abuse our great power, and use our speech to incite hatred, terror, and negativity we thus revoke our unique place in the hierarchy of existence – we render ourselves irrelevant and in fact detrimental to reality. The downfall of man is the failure of the tongue. It is through our inciting words that we bring the world towards its destruction. However, it is through our inspirational words that we advance the goodness in the world; by using our ability to idealize we can be optimistic and encouraging, and define the brighter future we seek for ourselves.

The Torah opens with a lesson about speech. It teaches that if we so choose, it will lead to our downfall. But if we commit ourselves to it, our speech can be the catalyst which initiates the change for good in the world, and one encouraging word can inspire a renaissance. To conclude with the words of the prophet (Hoshea 14:3):

**“Take with you words, and return to the Hashem.”**

Rav Ari Faust is in Shevet Yechiam, and is Shaliach for Bnei Akiva and the Jewish Agency for Israel

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### Sitting in the Sukkah on Shemini Atzeret

Leah Fisher

The Torah expressly requires us to live in a Sukkah for seven days, so that future generations will know that Hashem caused Bnei Yisrael to dwell in booths when He took them out of Egypt. The command clearly excludes Shemini Atzeret, which falls on the day following the seven-day festival of Sukkot. However, it is a minhag (although not universally followed) for those living outside Israel to eat their Yom-tov meals in the Sukkah on Shemini Atzeret without making a bracha of "leishev ba Sukkah".

The Gemara (Sukkah 47a) records a dispute in relation to eating in the Sukkah on Shemini Atzeret and concludes in accordance with our minhag. Why then, since we do sit in the Sukkah, is there a prohibition against making the bracha? Various answers are given by the Rishonim and other commentators.

Rambam, in Sefer Hamitzvot (Halacha 13), states that a person cannot make a bracha on a mitzvah that is performed based on a safek (doubt). In our case, we are unsure whether the day celebrated as Shemini Atzeret outside Israel should be treated as an additional day of Sukkot and therefore we sit in the Sukkah but do not make a bracha.

The Rif rules that making a bracha would be a contradictory act because if it is a day of sitting in the Sukkah, then it is not Shemini Atzeret but if it is Shemini Atzeret, then it is not a day of sitting in the Sukkah.

Tosafot (Sukkah 47a) take a different approach and suggest that making a bracha would be equivalent to treating Shemini Atzeret like a work day, since we make a bracha in the Sukkah on Chol Hamoed.

Since we are in doubt, we observe the customs of Sukkot that do not interfere with the independent nature of Shemini Atzeret by eating in the Sukkah but without making a bracha. It is also for this reason that we do not shake the lulav on Shemini Atzeret.

Chag Sameach!

Leah Fisher is in Shevet Lehava and is the Rosh of Chigwell Bnei Akiva.