

יבור אתיום השבת לקדשו.
ששת ימים תעבד ועשית כלמלאכתך,
יום השביעי שבת לה'

SHABBAT LASHEM

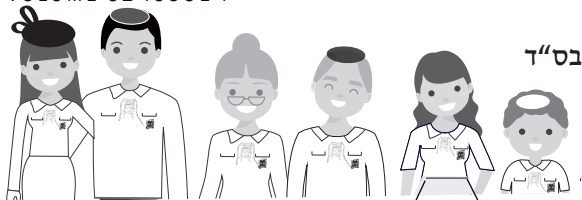
THE VOICE OF BNEI AKIVA UK

PARASHAT BEREISHIT

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A MORAL PARTNERSHIP

GIDON SCHWARTZ
SHEVET NE'EMAN

At the end of creating the whole world, Hashem "takes a moment and reflects" on the creation:

וַיַּרְא אֱלֹקִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-

טוֹב מְאֹד וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשֵּׁשִׁי:

And Hashem saw all that He had made and behold it was very good. And there was evening, and there was morning, the sixth day.

However, if you look at the continuation of the parasha and even some details of the creation story itself, it didn't go so well. Immediately after creation, the first two people disobey one of the only commandments and sin, then we have the first case of fratricide just one generation later. The sun and moon were originally equally sized but then that had to be changed. Even trees were meant to taste nice as well as the fruits but if any of you tried eating your lulav last week I wouldn't exactly describe it as delicious.

Then we get to the sin of Adam and Chava and I have always had a question on the fact that Chava is told (by the snake) that if she eats the fruit from the עץ הדעת that they will

וְהָיִיתֶם כְּאֱלֹקִים יֹדְעֵי טוֹב וָרָע:

Be like Elokim knowing good and bad.

How can just eating from a tree have magical power to suddenly know what is good? Is the litmus test for being G-dly really knowledge of good?

The final dramatic episode of the parasha is the killing of Hevel by his brother. When you factor in the fact that the world was only in its first generations the question, 'what was wrong with murder?' could be asked. It is a ludicrous question at first glance (don't worry I'm not planning to kill anyone) but if you read through the whole

parasha (and therefore Torah and recount of the world existence until this point) no one, human or G-d, has ever said murder is wrong so should we really be so harsh on Kayin?

To answer these questions, we need to look at what Hashem does at the opening of the parasha. As well as creating He declares things as "good" or "not good". Therefore, when Adam and Chava decide on their own that they are going to disobey G-d, they are deciding for themselves what is good (immediately after the snake says she can be G-dly she sees it is טוב and therefore eats it. Hashem started the world as the sole arbitrator of morality but then through the incident in Gan Eden we became partners with Him in determining morality.

Hence, Kayin should have seen what was good and not because he was living in the world, and killing your brother because he has a better sacrifice is not an acceptable thing to do.

Yet not withstanding all this to come, Hashem still described His creation as 'very good'. Rabbi Yisrael Riesman explains that this is teaching a vital lesson. In life things don't go to plan. Humans were supposed to live in Gan Eden, then the whole world was supposed to have a great connection with Hashem, but when that didn't work He didn't give up. Instead, it was time for a big flood and finding a singular man to take the covenant. Hashem here showed us the value of a Plan B.

The parts of the Torah that describe Hashem doing things are often very difficult to grasp but all we can do is try to emulate Hashem and "walk in His ways" (see sotah 14a). What Hashem is showing us is we have the power, in partnership with Hashem (He is still G-d), to determine what is moral and correct, but what truly determines success is how we operate on those judgements and, with those values, adapt when things do not go as planned.

**GIDON WAS ROSH OF BET CHALUTZI MACHANE
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Q&A WITH RAV JOEL: IS THERE A MITZVA TO READ THE PARASHA EVERY WEEK?



Answer: The Gemara in Brachot (Daf 8a) states:

אָמַר רַב הוֹנָא בַר יְהוּדָה,
אָמַר רַבִּי אֲמִי: לְעוֹלָם,
לְשָׁלִים אָדָם פְּרָשִׁינָתוֹ עִם
הַצְבוּר. שְׁנַיִם קוֹרֵא וְאֶחָד
תַּרְגוּם.

Rav Huna bar Yehuda said

in the name of Rabbi Ami said: A person should always complete his Torah portions with the congregation – Reading the text of the weekly portion twice and the translation once.

Although there is an opinion amongst the Rishonim that this requirement to review the weekly Parsha applies only to an individual who was unable to hear the Torah being read publicly, the vast majority of authorities hold that it applies in addition to having the Torah portion being read in shul. Thus writes the Rambam, and later the Shulchan Aruch that even though one hears the entire Torah being read each week in shul, one would still be required to read Shnayim Mikra each week.

The Gemara lists no reason for this requirement. The Terumat HaDeshen suggests two possibilities. It may be that Chazal required each individual to read the entire Torah on a yearly basis in the same way that the community is required to do so. Alternatively, it may be that the requirement of Shnayim Mikra is in order to help the individual prepare for the weekly reading to be done in shul. One possible difference between these two reasons might be whether one would be required to read Shnayim Mikra in advance of Yom Tov – where the portion read is not part of the weekly cycle. In this case the first reason would not apply, whereas the second would.

There is much debate as to what constitutes a valid Targum in our days. The Targum (translation) referred to by the Gemara and Shulchan Aruch is Targum Onkelos – the

translation (and commentary) of the Torah into Aramaic. In days gone by the benefit of reading such a translation was obvious – it could be readily understood by most people, and thus the aim fulfilled by performing Shnayim Mikra was that one could read the Torah portion in its original text twice, together with an understandable translation. In our days when most people no longer understand Aramaic would such a requirement still exist? Or could one suffice with a different translation, perhaps in English?

Several of the Rishonim (Rosh, Smag amongst others) raise the possibility that where the Targum would not be understood then one should rather use a commentary which one

can understand which would help clarify the meaning of the text. Other authorities, such as the Arizal, reject this notion and hold that for Kabbalistic reasons it would be preferable to read the Targum even if one does not understand it, since it is a direct continuation of the Torah sheba'al Peh received at Sinai. The Aruch Hashulchan writes that

this is the accepted practice that should not be altered and Rav Ovadya Yosef rules that one should be careful to read Shnayim Mikra together with the Targum, even where one does not understand Aramaic.

Nonetheless, many contemporary authorities are of the opinion that the primary function of the Targum was in order to understand the Torah text and therefore nowadays one may substitute it for the commentary of Rashi (the Shulchan Aruch considers it praiseworthy to read the Parsha together with both Rashi's commentary and Targum Onkelos), or even an alternative translation in the language that one understands.

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DO YOU HAVE A QUESTION FOR RAV JOEL? SEND IT IN TO RAV@BAUK.ORG. YOU CAN ALSO FOLLOW RAV JOEL ON FACEBOOK (RAV SHALIACH PAGE) AND ON TWITTER (@JOEL KENIGSBURG).

MEET THE MAZKIRUT

DANIA MANN-WINEBERG | CHINUCH WORKER



Hi, I'm Dania and I am part of this year's Chinuch team! I grew up in Manchester where I went to Yavneh, after which I spent a year in Israel learning at Michlelet Mevasseret Yerushalayim. I am a medical student at the University of Manchester and am spending this year doing an intercalated MSc in Global Health and Mental Health at St George's, when I'm not working part-time for BA!

I've been part of Bnei Akiva since the age of 6 when I was a Chanicha at Salford Sviva, and later a Madricha. I've also been a Madricha a fair few times on Machane and most recently, Rosh. In my spare time I enjoy playing the violin, eating poke bowls and

hanging out with my 18 friends.

My tafkid as Chinuch worker involves producing educational content for Machane, running some exciting projects and learning programs, and editing Shabbat Lashem! I am looking forward to improving the access to Torah education for Chaveirim from a variety of backgrounds and giving people the tools they need to make informed decisions in their lives.

CONTACT DANIA AT CHINUCH@BAUK.ORG

MY ISRAEL EXPERIENCE

Bnei Akiva UK runs two different gap year programs (known collectively as Hachshara); Kivun and Torani. Our Shabbat Lashem correspondent caught up with Torani participant, Lawrence Shenkin (Shevet Hineini), to hear his thoughts on his Hachshara year so far.

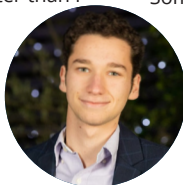
What are you doing this year?

Since August, I've been in Yeshivat Hakotel, learning in Israel for the year.

What does a typical day at Hakotel look like?

The day starts with Shachrit at 7:15, when Shacharit ends, we learn some Halacha before heading to breakfast. The breakfasts are actually much better than I expected. Sometimes there are eggs or pancakes which is always popular, although the Americans don't have tea in the morning, which is a bit of a cultural divide. Afterwards, we have a Gemara shiur until 13:00. It might seem quite difficult to spend the entire morning just on Gemara, but the Rabbis at Hakotel are engaging and genuinely good teachers, so it never feels dragged out.

Afterwards, I learn the Chafetz Chaim, but others might learn other Sefarim at this time; then we have Mincha. Hakotel gives us a decent amount of time for lunch, to make sure we can eat and get all errands done, and we have an even longer lunch on Tuesdays. In the afternoon we have a range of Shiurim to choose from, from Nach to Musar, to Halacha to history; I like to go for a range, picking different types on different days. In the nights we learn with an older chavruta, which I enjoy because they get to learn to teach and we get to learn to learn. Most guys have a strong connection with their older chavruta.



What's been a highlight so far?

We've gone to places people don't typically go to when in Israel, like Chevron, Kever Rachel and Wadi Kelt, which I've really enjoyed. It's been great to see the true breadth of Israeli society.

Have there been any challenges?

Sometimes I miss my family and I very often miss K kosher Kingdom, but the general experience here has really been incredible.

What has Torani added to your gap year?

Torani gives us shiurim we don't get in HaKotel from engaging speakers as well as places to be on Shabbat when we might not have. It gives us all a little community to rely on and it's a sweet little group we have.

What would you say to sixth formers who are currently thinking about taking a gap year in Israel?

Do it. It's the best decision

TO FIND OUT MORE ABOUT BA'S GAP YEAR PROGRAMS IN ISRAEL, CONTACT SHIRA AT ISRAEL@BAUK.ORG

WHAT'S GOING ON?

- Chaveirim from years 10, 11 and 12 enjoyed their **shevet chills** at the London Bayit. Activities included **movie night**, **smores** and **Challah making!**



-**Calling year 13s!** The **Shevet Dorot Shabbaton** will take place at the London Bayit on the **22nd-23rd October!** Sign up now at www.bauk.org/shevet-shabbaton

-Sviva on Shabbat afternoon is back! To find out where your nearest **Sviva** is, contact Adi at svivot@bauk.org

-BA is looking for some **charismatic Bogrim in both London and Manchester** to go into schools to run **lunch and learns**, as well as take part in other exciting opportunities! To get involved, contact Josh and Dania at Chinuch@bauk.org

-**Mazal tov** to **Jonny** (Mazkir 5773, Shevet Lavi) and **Nurit Sherman** on the birth their son, Tal Shmuel!

- 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 Tnua.

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

SHABBAT SHALOM!!!



Winter Macheane 5782

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