

Shabbat Times

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London	15:45	16:51	Cambridge	15:37 16:52
Manchester	15:52	17:01	Leeds	15:36 16:49
Birmingham	15:45	17:10	Liverpool	15:44 17:01
Oxford	15:44	16:59	Jerusalem	15:59 17:14

MEET THE BIG IDEAS
THAT WILL BLOW YOUR MIND.



Shabbat debate

Every week we will be writing weekly debates to discuss over Shabbat. The debates will then be continued on facebook, after Shabbat.

Eliezer, waited for a sign from Hashem to help him find a wife for Yitzchak. Should we always be waiting for signs, or should we think for ourselves?

Coming up....

- Israel Machane reunion is on the 2nd - 3rd December, for more details contact Ollie on Ollie@bauk.org
- Limmud continues at the London Bayit Monday night at 7:30
- Israel Machane forms are now out, for more information contact Ollie on ollie@bauk.org



SHABBAT



LASHEM שבת לה

פרשת חיי שרה
PARASHAT CHAYEI SARA

תנועת בני אקיוב
BNEI AKIVA UK

The most widely distributed weekly Torah periodical written by our youth in the United Kingdom.

Digging Deeper

Zechariah Creeger

As we go through the book of Bereishit, we go through the stories that we all know too well. But how well do we actually know these stories? We learn them in primary school or in cheder and enjoy these Disney-fied tales as individual stand-alone episodes. We may even know what to expect when the time comes along for each sedra. However, it's important that we grow alongside these stories and take a more mature and developed outlook each year and gain an extra layer of the plot each time we read it.

We all know the classic Shwekey song quoting the line of Pirkei Avot about Ben Bag Bag who said *הפוך בה והפוך בה דכולה בה* - reflect and reflect because everything is contained within the Torah. But how many of us read the same thing year upon year and don't let our overall understanding grow? Once we have a grasp over the individual stories, we can and should be trying to get a look at the bigger picture and trying to use the larger store of information we have to see the wider themes in the Torah.

A great example of this comes along in this week's parasha and in Parashat Shemot. In this week's Parasha, we hear about Rivka's kindness in the episode with Eliezer at the well. Eliezer's condition for the sign of a good shidduch is that they offer to give him water and also his camels. We see that Rivka does exactly that. We see Moshe do the exact same thing, in Parshat Shemot, for the daughters of Yitro. Upon hearing this, he, tells them to bring Moshe in and he gives his daughter Tziporah to Moshe as a wife. When we look at what it is that Moshe does to suddenly grow into his role as the man responsible for the continuation of the Jewish people, it seems awfully sudden. But if we are able to pick up on actions like this that show who he is in the context of Jewish history thus far, it starts to make a lot of sense. It is only once we've seen the episode through the eyes of parshat Chayei Sarah that we are able to see one of the greatest leaders of our history step into his role, as he follows in the footsteps of his predecessor. However, this is only the tip of the iceberg. Next time you sit in shul during leining, I invite you to try and pick up on these moments that were overlooked last year but in reality unlock a new depth to the Torah that was not experienced before. Shabbat Shalom!

Zechariah Creeger is in Shevet Hagevurah and is Svivot Fieldworker 5777



The Secret to Happiness

How do we achieve happiness? We sometimes think that it is the things we lack that are the cause of our unhappiness.

Our *parasha* opens with the death of the matriarch, Sarah (Bereishit 23:1):

“And the life of Sarah was a hundred and seven and twenty years; these were the years of the life of Sarah.”

The expression “the years of the life” is not an unusual one. It is used to describe the lives of Avraham (25:7), Yishmael (25:17) and Ya’acov (47:8-9). Here is the only time, however, that it is stated as a thematic overview of someone’s life and not an age statement. Why does the Torah add the words “the years of the life”; the whole end of the *pasuk* seems redundant?

Rashi comments that these additional words teach that the years “were all equal in goodness”. This echoes the words of the Midrash that Sarah’s years were spent “in joy and happiness”.

How is this message derived from the redundancy of these words? Why does the emphasis of the “years of the life” teach that Sarah lived in joy and happiness?

Happiness is not something you get; it is not acquired with other possessions. Happiness is a virtue; it is a worldview you need to work hard in order to achieve. Life is not about your achievements or possessions; it is about your attitude towards them. Happiness is achieved by looking at life this way.

Rabbi Hirsch comments:

“These years collectively formed her life. For the one-hundred and twenty-seven years of her life she lived life, a life of vitality and happiness, goodness and meaning. There was not a single moment during her life that she felt it was not worth living. Despite this fulfilment, this was not the measurement of her life. These were only the ‘years of her life’, not ‘her life’ itself. They were years in a life, a period of time. For life isn’t measured by time...”

Life is not a quantitative process, it is a qualitative one. It is not to be measured by what we have accomplished but how we have accomplished it. It’s not about how long our time is, but rather how we *fill* that time that counts.

People often say, “if only I had this or that, I would be happy”; “If I would be healthy, life would be more joyful”. No particular “thing” can bring happiness. It is not the feats we achieve that make us happy, but it’s the approach and attitude we have on the journey towards those feats that is the source of happiness. We can take possession of our attitude; we can be responsible to make ourselves happy.

Happiness is a choice that everyone in every situation can make; it is not dependant on any external factors, it is solely dependent on yourself. It is the resolve – like Sarah’s – that our years are the part of our lives we can fill with positivity, and the belief that there is not a single moment not worth living.

The Week that Was...

On Motzei Shabbat we had a Melave Malka with Rav Neuwirth he spoke about modern orthodoxy, religious Zionism, feminism and post modernism: transformation on orthodox society today. The Mazkirut Roadshow continued with Mazkirut going up to Manchester Leeds and Cambridge this week.



Sviva Spotlight

Dvar Torah and Update from one of our Svivot

Hendon BA

Hendon Bnei Akiva runs peulah every week at Hendon United Synagogue at Raleigh Close. Lead by Rosh Eli Maman and Sganim: Ilana Schajer, David Benaim, Ariella Herman, and Jeremy Schiff. Hendon BA is consistently involved in the synagogue with many madrichim being involved in the local Shabbat UK activities which is reflected by the consistently good numbers at peulah every week with our excellent madrichim. For further information about Hendon BA, send an email at hendonbauk@gmail.com

Actions Speak Louder Than Words

Natalie Hart

This week's parsha, Chayei Sarah, sees the end Sarah's life after 127 years. Immediately following these pesukim, Avraham went to find a burial place for Sara. He converses with Ephron the Hittite to buy Me'arat Hamachpelah to bury Sara, and is at first said *השדה נתתי לך* ie have it for free. Despite this, the end result was Avraham paying 400 silver shekels for it, each of which Rashi tells us were equivalent to 2,500 ordinary shekels (giving a total of 1 million shekels). This incident is often quoted of an example of saying a lot but doing a little, the opposite of what our sages tell us (Pirkei Avos 1:15 ...”say a little, do a lot”). In fact, Avraham showed us (and is often quoted as an example of) saying a little but doing a lot. Last parsha (Vayaira), when he offered his guests a morsel of bread, and gave them a fine bread, meat, and cream.

Actions speak louder than words. An employer is hardly likely to thank and pay his workers for saying they would complete their tasks. On the other hand, when they do the work the business profits and brings in rewards. In the best case scenario, of saying a lot, ie, that you keep and speedily carry out your promises, it can still cause upset. While it is kind and noble to go out of your way to give a big help to your friend, telling them all the effort and actions you went through for them will make them feel awkward. Delivering, on the other hand, makes them feel appreciative. From this we should learn to carry out deeds rather than talking about, and appreciate how great the difference between what we say and what we actually do is. Similarly, we should also appreciate how when promising a little we can deliver a lot.

Natalie Hart is in Shevet Morasha and is a madricha at Hendon BA