

Shabbat Times

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|------------|-------|-------|-----------|-------------|
| London | 15:37 | 16:46 | Cambridge | 15:29 16:48 |
| Manchester | 15:34 | 16:49 | Leeds | 15:27 16:43 |
| Birmingham | 15:36 | 16:50 | Liverpool | 15:35 16:56 |
| Oxford | 15:37 | 16:55 | Jerusalem | 15:59 17:15 |



Shabbat debate

Every week we will be writing weekly debates to discuss over Shabbat. The debates will then be continued on Facebook, on Sunday at 2pm.

What happened between Eisav and Yaakov that made them run up and hug each other? Yaakov was preparing for a war between the two brothers.



Hendon BA was joined by Maccabi Israel over Shabbat where they helped run sviva

Coming up....

We are very excited that winter machane is starting this week with chanichim from all over the country coming together in Denbigh and Stoke for an incredible week!!

SHABBAT



LASHEM שבת לה'

פרשת וישלח
PARASHAT VAYISHLACH
תנועת בני עקיבא
BNEI AKIVA UK

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

Cursed Teachers

Aaron Rudolph

After Dina is kidnapped and defiled, Shimon and Levi take revenge by killing all the men of Shechem 3 days after they were circumcised. Despite having good intentions and defending themselves stating that they shouldn't stand back and let their sister be treated like that, Yaakov is not impressed. Fast forward four parashot and we see Ya'akov cursing Shimon and Levi for letting their anger take the better of them, telling the 2 sons that they will be divided and scattered in Israel.

So it seems like Shimon and Levi weren't exactly destined for greatness. Except that Rashi throws a spanner in the works and comments that Shimon and Levi will be 'Sofrim and Melamdei Tinokot'. They would spread out and go from town and town, taking care of the holy items and teaching Torah. This doesn't seem like much of a curse-it seems like something we should all inspire to be.

Rav Yaakov Kamenetsky in 'Emet L'Yaakov' gives an interpretation on this. He says that while all the brothers saw what had happened to Dina, it was Shimon and Levi who really felt the pain, so much so that they had to take action. This pain is why Rashi said they would be our teachers; because they had shown a true care that teachers should show for their students. Therefore underneath Ya'akov's curse was a blessing that Shimon and Levi should spread all over Israel and be the teachers to all the other tribes.

In life and especially in Bnei Akiva we have plenty of opportunities to be teachers. Let us all learn from Shimon and Levi about really caring for those who we're educating to make us into greater teachers in the future.

Aaron Rudolph is in Shevet Naaleh and was a Madrich on Gimmel Summer Machane 5776



The Sand of the Sea

What does it mean to be Jewish? What is the defining characteristic of the Jewish People?

In our *parasha*, Ya'akov prepares for his return to Israel after a two-decade absence working for his father-in-law, Lavan. He is nervous of his intervention with his brother, Esav, who had sworn to kill him. He offers a Tefilla that Hashem protect him in this intervention (Bereishit 32:13):

“And You said: I will surely do you good, and make your seed as the sand of the sea...”

Ya'akov charges God, challenging Him to be protective and to remain faithful to His promise. There is, however, a glaring question with Ya'akov's assertion: Hashem never promised Ya'akov that his offspring would be like the sand! Indeed before escaping Israel some two-decades earlier, Ya'akov was promised that his offspring would be “like the dust of the earth” (28:14), but never was he promised that they would be like the sand.

Rashi notes that although Ya'akov was never directly promised that his children will be like the sand, his forefather Avraham was made this promise (22:17). Ya'akov was promised that Hashem would fulfil his promises to his forefathers (28:15), thus since Avraham had received the promise, Ya'akov by extension received this promise as well.

The challenge with this interpretation is that there is a discrepancy in the promise to Avraham and the description of that promise by Ya'akov: Avraham was promised that his offspring would be like “the sand on the sea shore”, whereas Ya'akov says that he was promised the offspring would be like “the sand of the sea”. How is this discrepancy to be reconciled? Also, what does it matter what the offspring is compared to; surely the message is that they will be abundant and the imagery to describe that is irrelevant?

Kli Yakar notes that the Jewish people are compared to three different substances: Stars, sand and dirt. He comments:

“In times of peace and prosperity they are compared to the stars which are lofty and exulted ... In times of persecution and depravity they are considered like dust which is trampled over ... And in intermediate times – when Israel's enemies haven't relinquished them, but they are not being overcome by them – they are compared to the sand ...”

The sand represents the transitional times, when we still face challenges and adversity yet refuse to be overcome by them. The water may wash over the sea bed, the waves may crash, but the grains of sand are not broken. Not only are they not broken, but the sand is transported by the waves; they are brought-up from the sea bed to the surface by the propulsion of the waves. That which seems to be crushing the sand, is in fact uplifting it.

In fact, the Hebrew word for wave is “gal” – which is connected to both the words *galut* and *geula*, exile and redemption. It is the wavelike process of facing crushing pressure and overcoming, which highlights the transition from exile to redemption. *Gal* also is connected to the word *gilui* – meaning revelation – because the only way to truly reveal our full potential and inner strength is to overcome challenge and adversity.

Avraham was promised that his offspring would be like the sand on the sea shore; they would overcome adversity and begin to strive to be more like the stars – exulted, lofty and immune to suffering. Ya'akov however, was in the midst of the torrential storm that was rocking the sea, as he was posed to meet with Esav who was sworn to killing his brother. Therefore he refers to the sand from Avraham's promise, but instead of the sand of the shore it is the sand of the sea – that is about to be overturned and uplifted by the waves.

It is normal for people to expect instant results and instant gratification. But this expectation can paradoxically infringe on our quality of life. We are sometimes all-too impatient to achieve the desired result.

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The Week that Was...

On Shabbat the amazing Israeli Madrichim from Maccabi Tzair ran Peulot for Hendon BA and joined them for Mikvad and Havdalah.

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We are sometimes all-too impatient to achieve the desired result. Life is a journey. Living is being in the process of achieving the destination, not arriving at it. The journey may be difficult, there may be challenges along the way, but the ultimate fulfilment comes from overcoming these challenges.

Am Yisrael is compared to the sand – the sand of the shore and the sand of the sea. Waves may crash over us, but we rise to the surface, revealing our full potential. It is with the crashing of the waves that we transition from *galut* to *geula*.

Shello Hachshara

Catching up with our hachshara programme in Israel

Shalom,

I am currently on hachsharat Torani whilst studying at Yeshivat Hakotel. As well as intense studying in the heart of the old city we have had many fascinating and exciting events with Torani.

I would like to tell you about one of the highlights of my year so far with Torani. After an inspiring yomim neraim in our respective institutions we went North to the Golan for three days. We hiked through the Zavitan trail with a stunning view of the valley below where we were joined by other members of our shevet who are in Israel this year.

The next morning we visited the DaKerina chocolate factory, where we got to taste and make our own chocolate. After saying goodbye to the rest of our shevet we went kayaking (or to be more accurate capsizing) on a section of the Jordan river. We spent Shabbat in a yeshiva called Nov where one of the highlights was davening maariv outside watching the sunset. We also had a tour of the local area where we met many Olim of BAUK.

Just like in svivot throughout England we had our own Succah crawl on Chol Hamoed Sukkot although ours was slightly different. We first went to the President's Residence where we got an exclusive opportunity to meet the President of the state of Israel (or at least have a group photo with him) and were shown around by an oleh from Sunderland Bnei Akiva who works in the President's office who himself was on Torani not so long ago! The next day we went to meet the British Ambassador to Israel, David Quarrey. We had two opportunity to ask questions. It was an enlightening morning, where we had discussions and debates with the ambassador about topics such as the peace process, UNESCO and how Brexit will affect the UK-Israel relationship.

We then went to visit Rav Sharon Shalom, the first Ethiopian rabbi to be ordained in the State of Israel and the current Rabbi of a shul in Kiryat Gat. He spoke about his personal journey to Israel as a child and the many miracles of the Ethiopian aliyah, but also about sadness at those who did not make it. He also explained how he believes Ethiopian Jews can keep their identity and traditions while assimilating with the broader Israeli society. Which gave us an interesting viewpoint on another section of Israeli society that we'd never seen before from within.

Gidon Schwartz is on Torani he is studying at Yeshivat Hakotal

