

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 the Israel Machane brochures which have been posted to Shevet Avichai!
- Shevet Eitan... Hachshara applications are now open!
- If you would like any information about Israel Machane (13th July-16th August) or Hachshara, please contact Esther at israel@bauk.org
- Join Bnei Akiva on March of the Living in Poland, 12th-17th April 2015. Highly subsidised places are available to Bogrim. For more information, email Ben Dov at mazkir@bauk.org
- We are proud to be holding an Aliyah Pilot Trip on 14th-21st June 2015 for Bogrim. For full information, contact Rav Ari at rav@bauk.org
- There will be no Shabbat Lashem next week, following Machane. See you on Parashat Shemot.



Mystery Melacha

Jemma Silvert

Jemma Silvert is in shevet Eitan and is currently a Madricha on Aleph Winter Machane, and is Rosh of Leeds Sviva

There are 39 activities that we are not allowed to do on Shabbat. These are called "Melachot" or "Acts of work". Can you guess which Melacha this riddle is about? Log onto the Bnei Akiva Youtube channel after Shabbat to see if you're right!

To commit this Melacha is a little-known crime. Of course, it originates from Mishkan times.

Boards had to be assembled in the proper order. So symbols were written to avoid disorder.

However, sometimes they would make a mistake. How did they undo this, for goodness' sake?!

Though considered destructive, this act betters – referring to the removal of two or more letters.

So, on Shabbat we don't use rubbers or tip-ex. And care must be taken. But what comes next?

When opening packages or cutting through food, we can't rip through the writing, we must conclude.

So, what is the answer? I hope you have guessed. Did you get it right? Now that's the true test.

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Volume 21 - No 12
5th Tevet 5775
27th December 2014



Shabbat Lashem 'ושבתה הארץ שבת לה' ויגש - Vayigash

Maintaining our Light

Brett Bernstein

“And Hashem spoke to Yisrael in visions of the night, and said “Ya’akov, Ya’akov”, and [Ya’akov] said ‘I’m here’.” (Bereishit 46:2)

The Meshech Chochma is troubled as to why neither Avraham nor Yitzchak ever received nocturnal Divine visions, yet Ya’akov was privy to such dreams twice: both here and in Parashat Vayeitzei. He notes how it is surely not coincidental how on both of these occasions, Ya’akov was venturing out of Eretz Yisrael; previously he was on his way to Lavan, and now he is going down to Mitzrayim. Hence, Hashem appeared to him by night to reassure him that even in the midst of the darkest exile (symbolised by night); His Shechina (presence) would still be with Ya’akov. This is clearly echoed by the statement in Masechet Megilla: “When the Jews were exiled to Bavel, the Shechina was exiled with them”.

However, as the Meshech Chochma stresses, a message still more profound can be extracted. In Masechet Berachot, the Gemara explains that Ma’ariv corresponds to the part of the Temple Ritual involving the burning of various parts of the “Tamid Shel Bain Ha’arbayim” (afternoon sacrifice). These limbs and fats of the animal (“Eivarim Uf’darim”) could be burnt on the altar either by day or by night.

Just as the ritual burning of these fats and limbs could continue on into the night as long as the primary Korban, sacrifice, was offered during the day, so too Hashem will only appear to someone in Galut (night) if He has appeared to them in Eretz Yisrael (day). The Gemara in Moed Katan derives this principle from the case of Yechezkel. Although according to an initial reading of the Sefer, he only prophesied outside of Eretz Yisrael, many authorities, including Rashi, maintain he had initially prophesied within its borders (Maharsha notes that this interpretation is derived from the words “Hayoh Hayah” in 1:3).

And what lesson is there to be derived from this? Rabbi Isaac Bernstein zt”l explains that when a Jew living in Galut remains loyal to his tradition, he is, effectively, the same Jew as he was or indeed, could be, in Eretz Yisrael, and accordingly, the Shechina will still be with him. Once a Jew living in Galut has, however, cast off the yoke of tradition, there is a distinct severance of ties to his ancestors, and darkness envelopes him, with the Shechina being conspicuously absent. May we all maintain a constant connection with Eretz Yisrael and our ancestors.

Brett Bernstein is in Shevet Shvut and is currently Rosh of Aleph Machane

Shabbat Lashem is sponsored anonymously, wishing Bnei Akiva Hatzlacha Raba on Winter Machane 5775!

Editor's Corner

Shalom!

Winter Machane is in full swing, with 320 people having incredible experiences in North Wales and Staffordshire.

Our chanichim are having an amazing time doing activities such as Colour War, Olympics and Messy activities. At the same time they are learning about Israel and Judaism in unique Bnei Akiva style. We don't want it to end... We'll see you again on Summer Machane!

Shabbat Shalom!

THIS WEEK'S SHABBAT TIMES

	🕒	🕒
London	15:41	16:52
Manchester	15:39	16:54
Birmingham	15:40	16:59
Cambridge	15:35	16:53
Leeds	15:30	16:49
Liverpool	15:40	17:01
Denbigh	15:42	17:04
Stoke on Trent	15:38	16:59
Uttoxeter	15:38	16:59
Jerusalem	16:02	17:22

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



Insight and Inspiration on the Parasha

Rav Ari Faust, Rabbinical Shaliach

Partners in a Process

We are all familiar with heartwarming stories of family re-unification. My own grandfather (*ad me'a v'esrim*) was separated from his siblings in Germany in 1938, only to merit being re-united and to live nearby them until an old age. After the Holocaust, some families only became re-united decades later, making for miraculous and memorable stories. Just a few years ago, the entire Jewish world watched through teary eyes as Gilad Shalit was released from captivity and re-united with his family.

In our *parasha*, we read of a similar meeting between Ya'akov and his beloved son, Yosef, whom he believed to be dead. For over two decades Ya'akov mourned the passing of his son, and refused to be comforted over this. When finally the news was delivered to him that Yosef was still alive and was in fact viceroy of Egypt, Ya'akov reacted in utter disbelief. This is understandable, as he had surely spent days and nights over the span of many years struggling between the hope that these tidings would arrive, and the reality that they probably never would. For years his mind would tell him "let go" while his heart said "no", and in one fleeting moment he needed to reconcile his mind with a whole new reality. What is strange, however, is the circumstance which ultimately brought Ya'akov to believe that Yosef was still alive, and allowed him to embrace this new reality (Bereishit 45:26-27):

"And his heart fainted, for he believed them not ... And when he saw the wagons which Yosef had sent to carry him, the spirit of Ya'acov their father revived."

Why did the wagons sent by Yosef cause Ya'akov to believe he was still alive? I would like to share two short interpretations which bear very relevant life lessons, especially for us on Machane:

Rashi suggests that the wagons triggered an association and represented the final *halachic* discussion which was held between the father and son: When Yosef departed from his father, they had been learning the laws of *eglah arufa* – the decapitated calf – which is offered by the elders of the city when a traveler is found dead on the road nearby. The ceremony involves the elders declaring, "Our hands have not spilled this blood", and thereby absolving themselves of the responsibility. It is clear that Yosef was hinting that he doesn't hold his father responsible for all that befell him. It is always easy to point an accusing finger at others, trying to escape responsibility; it is human nature to try and pass-on responsibility to someone else. Yosef could have easily accused Ya'akov of being responsible for all the pain he had endured over the many years he was gone; it was because of his father that Yosef journeyed to visit his brothers in the first place. But Yosef did not take the easy way out. It is frustrating when we cannot place the blame on others; but there are circumstances that are unfortunate due to no one's fault. It is at times like this that we must believe that all that happened is for the best, and to be forgiving and understanding.

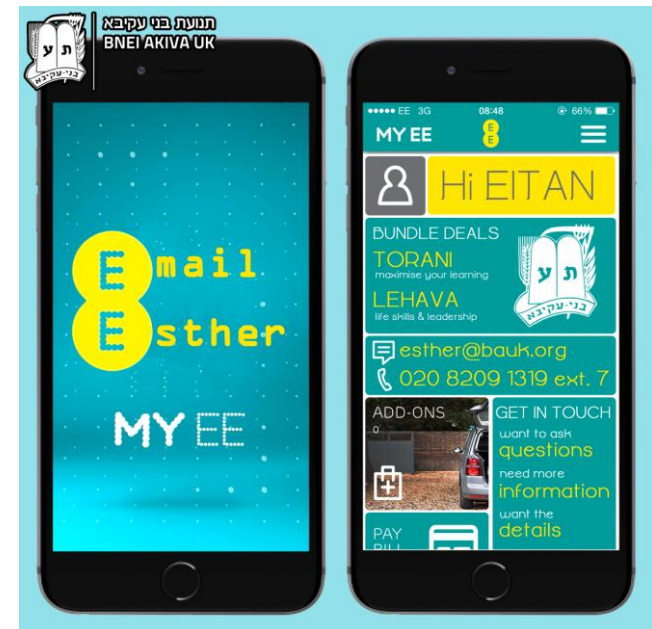
Second, the Midrash asserts a different association to the wagons:

"This refers to that which we say, 'Now, and in due time.'"

The Midrash teaches that the wagons – *agala* in Hebrew – allude to the words we say in the Kaddish prayer, "*Hashta ba'agala*", meaning "now, and in due time". This is a contradiction: Is it now, or is it in due time? The deep explanation is that we are praying to see "now" as part of a process of arriving to the "due time". There are ideals in life which we crave so much – peace, health, redemption. It is childish to assume these things will appear magically and in a moment. Judaism sees life as an ongoing process which we are partners in. The redemption comes when we realize that we are within a process – that "now" is leading to the "due time". Thus we can see the significance in the moment and choose to uplift it and bring it closer to that ideal.

We mustn't become disheartened in waiting for the most important values in life to come about. On the contrary, being in a long process empowers us to take responsibility and to advance this process on our own, making the world a better place through our own actions and decisions.

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



Har Gilboa Ayelet Persey

Despite its name, Har Gilboa is not one mountain. It is a mountain ridge, stretching over the Jezreel valley in the north of Israel. The name Gilboa comes from the word for 'bubbling spring', in reference to the springs in the area.

In the book of Shmuel 1 in the Tanach, it describes how the Pelishtim fought Bnei Yisrael, and killed the three sons of Shaul, Israel's first king. Shaul then asked his armour-bearer to kill him, and when he was refused, took his sword and killed himself. Shaul would rather have killed himself than allowed the Pelishtim who killed his sons to kill him as well. King David, in Shmuel 2, curses Har Gilboa, saying that it would have no dew, rain or produce. Some say that this came true, as Har Gilboa, compared to other mountains and areas in the region, is relatively bare.

However, in the last few years the JNF has planted many trees, covering the bald mountain in green, and every year irises grow to cover the fields in purple. Maale Gilboa, a religious kibbutz that was founded in 1962, is located on the summit and is home to 80 families and a yeshiva.

Ayelet Persey is in Shevet Lehava and is currently a Madricha on Haroeh Machane