



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 II, 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 was a Madricha on Haroeh Machane 5775

Mystery Melacha

Jemma Silvert

Jemma Silvert is in shevet Eitan and was a Madricha on Aleph Winter Machane 5775, 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.

Connect with Bnei Akiva, and download our app, at www.bauk.org

Bnei Akiva is proud to be supported by UJIA

facebook.com/bneiakivauk

twitter.com/bneiakivauk

youtube.com/bneiakivauk

Volume 21 - No 12
19th Tevet 5775
10th January 2015



תנועת בני אקיבה
BNEI AKIVA UK

Shabbat Lashem 'ושבתה הארץ' שבת לה שמות - Shemot

Stand Up for What's Right

Sam Seitler

Moshe is seen as the greatest ever leader of the Jewish people. His leadership ability would have made him a great madrich, and in this weeks' Sedra we see some of those qualities emerge.

One particular episode that highlights Moshe's uniqueness occurs early on. He is out walking one day and he sees an Egyptian man beating a Jewish slave. Incensed by this injustice he checks that there's no one around and swiftly disposes of the Egyptian, through the use of Hashem's ineffable name (according to Rashi). The next day he sees two Jews fighting and when he attempts to break them apart, one of them sarcastically retorts

וַיֹּאמֶר מִי שִׁמְךָ לְאִישׁ שֶׁרֹשׁ וְשֵׁ פֶטֶל, עַל-יְדֵי--הַלְהַרְגֵנִי אֶתָּה אִמְרָ, כַּאֲשֶׁר הִרְגֵת אֶת-הַמִּצְרִי

"Who made you a judge over us, are you going to kill me as you killed the Egyptian"(Shemot 2:14)

This worries Moshe greatly and as a result he flees to Midian.

The perplexing thing about this is how the Jewish men on the second day knew about Moshe's actions the previous day when the Torah explicitly says that there was no one around. To understand this we must take a closer look at the wording used.

וַיִּפֹּן כִּי זָכָה, וַיִּרְא כִּי אֵין אִישׁ

'And he looked this way and that way, and when he saw that there was no man' (Shemot 2:12)

Obviously there were other people around, this was downtown Cairo during the day. What the passuk means was that Moshe looked left and right and saw that there was no man. He saw that there were people but there was no one who was willing to stand up against this injustice and do something about it. That was why only he reacted and struck the Egyptian. His quality as a leader to see something wrong and actively look to change it was what sets him out as one of our greatest leaders ever. We should all strive to stand up for what is right.

Sam Seitler is in Shevet Dvir and was Sgan of H Course Machane 5775

Shabbat Lashem is sponsored anonymously, wishing Bnei Akiva Hatzlacha Raba for the coming term!

Editor's Corner

Shalom!

We are back from the Winter break and kick-starting the new term this Shabbat with the first week of Suiva. Our great Madrichim are excited to provide a brilliant time to many chanichim this afternoon!

Shevet Ne'eman carried on their momentum from H Course machane with Open Beit Midrash at the London Bayit on Monday night. It was great to see the room buzzing with enthusiastic Torah learning, and we hope to see you all again next week!

Shabbat Shalom!

THIS WEEK'S SHABBAT TIMES

	🕒	🌙
London	15:57	17:06
Manchester	15:55	17:09
Birmingham	15:56	17:14
Cambridge	15:50	17:08
Leeds	15:46	17:04
Liverpool	15:56	17:16
Jerusalem	16:12	17:32

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

Playing our Part

Of all biblical heroes, the most memorable is certainly Moshe. From our *parasha* through the remaining four books of the Torah, we follow his trials and tribulations as he guides Am Yisrael from Mitzrayim to the entrance of Israel. Until today we refer to Moshe as “Rabbeinu” – our teacher – and refer to the Torah as “Torat Moshe” – the Torah of Moshe.

What is most remarkable about this giant character is that he was the most unlikely leader for Am Yisrael. While we are familiar with Moshe for his exceptional character traits and unparalleled degree of prophecy, his personal identity prior to undertaking the nation’s redemption is hardly one which pointed him in the direction of the spiritual leadership of a people.

Moshe grew-up in Paroh’s palace. The imagery of this is chilling; envision the children of the Royal Family or the family of the President of the United States. Similar to these prestigious families, Moshe was photographed in all official family portraits together with Paroh, and was present in all appearances in the kingdom. The very same morning that Moshe ended up killing the Egyptian (Shemot 2:12), he must have produced the same aura of threat and trepidation amongst the Israelite slaves as Paroh himself.

This key character of the Torah didn’t come from an illustrious upbringing. He barely had any connection to the Jewish people and their traditions. Indeed, even after he fled Egypt as a fugitive, Moshe identified himself as an “Egyptian man” (v. 19), and even named his son after the pain he felt over the alienation he felt from the Egypt (v. 22).

When Moshe stands at the burning bush and grapples with the question of whether or not to inspire the nation to redemption, his final reservation is exactly this point (4:1):

“But, behold, they will not believe me, nor hearken to my voice; for they will say: Hashem has not appeared to you.”

The Netziv of Volozhin comments that Moshe’s argument was not that the people would not believe in the possibility of revelation or redemption:

“... Rather, they would not believe that Hashem revealed Himself to Moshe specifically. For Moshe was not known as an expert in the tradition passed-down from the patriarchs, or as a pious man. Rather, as a child he grew-up in the king’s palace ... and he escaped from the source of the sanctity of Israel.”

Moshe felt, perhaps with justification, that he was not suitable to lead the Israelites to redemption. Indeed, the winds of change were coming; it was time for redemption, but Am Yisrael had so many greats, so many prophets, who was Moshe to initiate the revolution?

Hashem’s response to this was so potent, and remains relevant today: Moshe is told to throw his staff to the ground, then when he grabs its tail, it transforms back into the staff (v. 2-5). Sometimes the upright fall; we all have moments of weakness and can fall from greatness, but from that lowly point we can rise to become leaders.

Looking at the Jewish world today, we can plainly see how desperately we are in need of redemption. While there are countless stories of inspiration and growth, we are in need of upgraded Jewish leadership and an injection of inspiration on nearly every front – in formal education, youth movements, campus, synagogues and advanced Jewish learning institutions.

Hashem’s call to Moshe is a charge to disregard our inclination to look at our credentials before becoming active in the renaissance of Jewish life. That calling empowers us to ride the winds of change, to believe in the imminence of redemption and the crucial role we each play in it.

It wasn’t the elders of the people, or the prophets who lead the redemption from Egypt. It was the man who believed in himself and rose to the calling of the time. The tail of the snake can become the top of Moshe’s staff, and if we believe it we can all rise to become heroes and take part in initiating the redemption.

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

THE CHIEF RABBI COMES TO BNEI AKIVA LIMMUD!

We are proud to host Chief Rabbi Ephraim Mirvis at the first Bnei Akiva London Limmud of the new term, to address the Chaverim of Bnei Akiva. The whole community is invited for this fantastic event...
Make sure not to miss out!

Monday 12th January
7:30pm - Chief Rabbi speaks
Followed by Ma’ariv & Chavrutot
London Bayit



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.

- Shabbatot Halrgun are around the corner, starting with Edgware on 23rd January. To find out when yours is, speak to your local Rosh or contact Adam at svivot@bauk.org
- Israel Machane applications are open to Shevet Avichai. Apply now to avoid disappointment!
- 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