

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.

- Shabbat Halrgun season is here. Next week, Borehamwood & Elstree and Finchley will be having theirs! 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
- 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
- Limmud continues on Monday nights in London and Birmingham! Learn Torah, hear great speakers and see friends. For more information, or to arrange a chavruta, email Marina at chinuch@bauk.org

Mystery Melacha

Eliot Cohen
Eliot Cohen is in Shevet Lehava and was a Madrich on Haroeh Machane 5775

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!

**Animal skins, leather preservatives.
Jews on Shabbat have to be good conservatives.
Pickling vegetables, fish or meat,
Are prohibited because of this melacha treat.**



Salting foods is a tricky one - the Shulchan Aruch is sceptical, although pickled cucumbers on Shabbat are indeed delectable. The banned action is quite complex, and on Shabbat is unbecoming, But by doing this to animal hide the Mishkan did look stunning.

Finally for all you modern orthodox folk, who have willingly accepted the Halacha yoke, If you wear leather shoes, and your feet begin to ache, Don't soften the stiffness, or God's law you will break.



Can you by any chance guess the reason why? If you don't manage to get it, I will turn a blind eye.

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Shabbat Lashem 'ושבתה הארץ שבת לה

בא - Bo

A Call to Action

Mirele Fogelman

Immediately before leaving Egypt, on the night of the tenth plague, Bnei Yisrael ate the Korban Pesach. They had to eat it slowly, leaning and making sure they didn't break any of its bones (Shemot 12:46-47). They were specifically commanded to eat it like this because this is the way kings eat, whereas a poor person would eat all the meat, break bones and suck them, in order to extract as much nourishment as possible. Also, it had to be eaten before midnight.

The Torah gives many commandments which remind us of the Exodus from Egypt. The Sefer Ha'Chinuch says that someone might ask the question, 'why do we have so many commandments relating to the Exodus, wouldn't one be enough?' It answers that the Exodus was such an important event in Bnei Yisrael's history that Hashem didn't want us to ever forget it. Therefore it comes up again and again in order to implant it firmly in our minds. From this we can learn a very important principle: we can influence ourselves through our own actions. The more you do something, the more it will influence you.

Also, by doing something in a special way, we elevate it and make it more important. This principle can be seen in how the Korban Pesach was eaten; by eating it in the manner described above, it became special and distinguished.

When we celebrate Pesach, we do many things to make it more special, from cleaning for chametz to drinking four cups of wine. How much better is Pesach for having all these special characteristics? It is certainly more special than if we just did a single thing to commemorate it. This can also apply to Shabbat and all the other festivals.

This important principle that a person can influence himself through his own behaviours, applies to all of us. If we think good things and our actions are good we will become good people. If we devote ourselves to Limmud Torah and the performance of good deeds we will eventually become righteous people. If we find the idea of "being righteous" difficult, then by behaving the way we would like to be, we will eventually achieve it.

The lesson that can be taken from here is that our behaviour can strengthen us. If we concentrate on doing as many actions as possible to improve ourselves then this will soon become part of our way of thinking. Also, just like with the Korban Pesach, we can become better people by doing Mitzvot in a special way in order to elevate them. After acting positively for long enough we will automatically follow our actions and become positive people.

Mirele Fogelman is in Shevet Shvut and was Head Cook on Haroeh Machane 5775

Celebrating a simcha? A special birthday coming up? Include Bnei Akiva in your celebration by sponsoring Shabbat Lashem! For details email shabbat@bauk.org

Editor's Corner

Shalom!

We wish Shabbat shalom to over 150 of our chaverim in Edgware, having their Shabbat Halrgun this week! Kol Hakavod to the Roshim, Sganim and Madrichim for making a brilliant Shabbat!

We are very excited for our upcoming Shabbat Bogrim in Birmingham Central Synagogue. We are bringing our unique ruach to the Birmingham Jewish community, where Rav Ari will be serving as the scholar in residence! Contact him for further details.

Shabbat Shalom!

THIS WEEK'S SHABBAT TIMES

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|------------|-------|-------|
| London | 16:19 | 17:26 |
| Manchester | 16:18 | 17:30 |
| Birmingham | 16:18 | 17:34 |
| Cambridge | 16:13 | 17:28 |
| Leeds | 16:10 | 17:26 |
| Liverpool | 16:19 | 17:37 |
| Jerusalem | 16:25 | 17:44 |

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

The Light of Redemption

One fateful night, many years ago, families of slaves sat together in the land of their bondage. They remembered their beloved who were no longer with them, those who did not survive to appreciate the magnitude of the moment they were now experiencing. Can we imagine what it must have felt like? Outside – death. The screams coming from every home shake them to the core. Children hold their parents’ hands tight; they see the solemn look of satisfaction and joy mixed with pain in grandfather’s noble face, a youthful glow radiating from it. The newly liberated slaves cannot decide whether to feel joy or fear. With every heartbeat the anticipation grows greater in their hearts. “Abba, Ima” asks the youngest child, “why is tonight different than all other nights?”

Good story, right? We love reliving it every year at the Seder – the very night that our forefathers departed from Egypt. But did the Exodus from Egypt, which we read about in our parasha, actually occur at nighttime?

The Torah seems to indicate that it was at night that we left Egypt (Devarim 16:1):

“Observe the month of the springtime, and keep the Pesach unto HaShem your G-d; for in the month of the springtime Hashem your G-d brought you forth out of Egypt by night.”

Elsewhere, however, the Torah testifies that our departure from Egypt was actually in the day time (Bamidbar 33:3, see also Shemot 12:41-42):

“And they journeyed from Rameses ... on the fifteenth day of the first month; on the morrow after the Pesach the Children of Israel went out with a high hand in the sight of all the Egyptians.”

So which was it – night or day – that we left Egypt?! This question does not only have historical ramifications, but also affects the nature of the celebration on Seder night, and the nature of the essence of the redemption.

The daytime represents the times in life when we experience clarity, and we are connected with our purpose in life. Night is the time of uncertainty; it is when there is disconnect between what we are doing and what we would want to be doing, and our outer selves are out of tune with our inner essential self. The pasuk says (Tehillim 92:3):

“To declare Your lovingkindness in the morning, and Your faithfulness in the night.”

The time when the greatness of Hashem can be declared is when we are in tune with our inner self, whereas at times when we lack this self-awareness and clarity we must hold steadfast to our faith that we may return one day to this clarity.

The novelty of the Exodus is not that we left Egypt, but rather it is that there are redemptive properties even during times of extreme disconnect and darkness. The celebration of the Seder night is the transformation of night time into day. Seder night is the only night in the year when we sing Hallel, a practice otherwise reserved for the daytime. It is the only night of the year when the eating of sacrifices is performed exclusively at night, when normally the main time of eating is during the day. The prophet says (Zechariya 14:7):

“And there shall be one day which shall be known as Hashem’s: not day, and not night; but it shall come to pass, that at evening time there shall be light.”

There shall be a day when we transcend the darkness of night, and peel away the pain of the exile; the time of pain, uncertainty and disconnect will bring the clarity of redemption – and the night time will shine bright like the day.

“Abba, Ima” asks the youngest child, “why is tonight different than all other nights?” “Tonight,” the parents answer, holding back tears, “is different because ... it is no longer night time.” It is on this night that a people was born that transcends the boundaries of night and day. It is tonight that we learn that night time can be transformed into day.

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



All the Land that You See

Looking at and learning about every corner of our Land

Tirtzah

Jess Freiberger

Tirtzah, meaning ‘favourable’ or ‘my delight’, was one of the daughters of Zelophehad (Vayikra 26:33), who entreated Moshe for rights to inherit their fathers’ portion of Eretz Yisrael following his death (Vayikra 27:1-11). Tirtzah was later the name of the Capital city and town of residence of the kings of the Northern Kingdom of Israel during the reigns of Baasha, Elah, Zimria and Omri.

Nowadays, Tirtzah is identified as Tel el-Farah (North), located northeast of Nabulus. Excavations were undertaken at Tell el-Farah between 1946 and 1960 under the direction of Roland de Vaux. De Vaux and his team discovered the earliest pottery oven of its kind; it had two chambers that allowed separation between the vessels being fired and the open flame. In the Middle Bronze Age there was a small settlement on the site that used the remnants of the older town walls for protection. In the 1700s the population expanded and a new wall was built, but it enclosed a smaller area than the older city.

Tel el-Farah was an important town in the early Iron Age as it was the centre of a network of villages, one of five such networks that make up the Israelite settlement, starting around 1200 BCE, in the highlands between Jerusalem and the Jezreel Valley. Excavations from the Iron Age levels have uncovered numerous artefacts, including various figurines, arrowheads, spindle whorls, a model sanctuary, and four-room houses.

Jess Freiberger is in Shevet Lehava and was a Madricha on Haroeh Machane 5775