

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 Winter Machane applications, which are out now! For full information, contact Yehuda at camps@bauk.org
- Calling Shevet Ne'eman... Israel Machane reunion Shabbatonim are on 21st-22nd November! Spend one more amazing Shabbat with your group! Contact Esther at israel@bauk.org for details.
- Bleed Bnei Akiva Dry is happening this coming week in Birmingham, Cambridge, London and Manchester this week! Please join us in donating blood at this important event. Contact Yehuda at camps@bauk.org for full details.
- Family Friday Nights are coming up in Svivot across the country! To find out about one in your area, contact your local Rosh, or Adam at svivot@bauk.org
- Come along to the Bogrim's shiur with Rav Ari on Thursday evenings! Email rav@bauk.org for more information.

Volume 21 - No 5
22nd Cheshvan 5775
15th November 2014



תנועת בני אקיבא
BNEI AKIVA UK

Shabbat Lashem 'שבת לה' חיי שרה - Chayei Sarah

A Higher Purpose

Hannah Denby

This week's parasha begins by recounting the death of Sarah, at the age of 127. Avraham buys the cave of Machpelah and the surrounding land from Ephron so that he can bury Sarah there:

וַיָּקָם שָׂדֵה עֶפְרוֹן אֲשֶׁר בְּמַכְפֵּלָה אֲשֶׁר לִפְנֵי מַמְרָה הַשְּׂדֵה וְהַמְעָרָה אֲשֶׁר בּוֹ וְכָל הָעֵץ אֲשֶׁר בַּשְּׂדֵה אֲשֶׁר בְּכָל גְּבוּלוֹ סָבִיב
"And so the field of Ephron which was in Machpelah, facing Mamre, was established (as Abraham's possession) [This included] the field and the cave that was in it, and all the trees that were in the field, which were within its entire border around." (Bereshit 23:17)

Rashi comments, saying that וַיָּקָם means "it arose". This means that the field had been spiritually elevated because it left the possession of a simple person and went into the possession of a king.

We can see from Avraham spending his money on the land to bury Sarah that every material object we acquire brings with it the opportunity to elevate it by using it for a good purpose. It is up to us whether we take that opportunity, or instead use it for the bad. For example, one may use money for gambling and bribery, or for charity.

Following Sarah's death, Avraham decided to find a wife for Yitzhak. He appointed Eliezer his servant in order to accomplish this. Here follows the famous episode of Rivka and the camels at the well.

Chizkuni says that Eliezer waited at a well in order to see how Rivka would behave away from home, so that he would gain a more accurate view of her character. At the well, in the absence of her family, Rivka would be natural and act in accordance with her own character. So too we can see this in our everyday lives; when we are not in a Jewish environment, we must think about our actions, and how they appear to others, especially considering the current situation in Israel. We must remember that we are always representing Judaism and endeavour to create a Kiddush Hashem with every material object and situation we encounter.

Hannah Denby is in Shevet Lehava and was Head Cook on Bet Chalutzim Machane 5774.

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

Editor's Corner

Shalom!

We are excited to be participating in Mitzvah Day tomorrow, volunteering at Kentish Town Farm and making cards for patients involved in the 'Save A Child's Heart' charity in Israel, at the Bayit. We hope to see you then!

We are also looking forward to the movie night being hosted by Bushey Sviva this evening. Kol hakavod to the Bushey tzetev on making this event!

The Mazkirut enjoyed visiting our bogrim in Birmingham on Wednesday, with Rav Ari giving an interesting shiur about kashrut in a student kitchen.

Shabbat Shalom!

THIS WEEK'S SHABBAT TIMES

	🕒	🕒
London	15:58	17:02
Manchester	15:58	17:06
Birmingham	15:58	17:10
Cambridge	15:52	17:04
Leeds	15:49	17:01
Liverpool	15:59	17:12
Jerusalem	16:00	17:18

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

CHILDREN'S CORNER

Mystery Melacha

Jordan Bernstein

Jordan Bernstein is in Shevet Ne'eman and is a Madrich at Borehamwood and Elstree 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!

Cutting hair and biting nails; the melacha's; the same

The real question is, can you guess its name?

What we do to sheep to get at their coat

This one of 39 is worthy of note.

Whether you've got scissors, or perhaps a knife

Here at BA we would encourage a life,

Where on Shabbos we don't do an action like this

Because it would interrupt the day's heavenly bliss.

So what's the melacha, can you guess?

If you get the right answer, it'll certainly impress!

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

Bnei Akiva is proud to be supported by UJIA

facebook.com/bneiaktivauk

twitter.com/bneiaktivauk

youtube.com/bneiaktivauk



Binyan Ariel

Insight and Inspiration on the Parasha

Rav Ari Faust, Rabbinical Shaliach

Doesn't Anyone Want to Make Aliya?!

Since the establishment of the State of Israel in 1948, approximately 3-3.5 thousand people per year have made Aliya from Western, English speaking countries around the world. This equals less than 0.1% of the Jewish populations therein. The comparison of this to the Aliyot from Arab, African and Eastern European countries which total around 3.5 million (over 60,000 per year on average) is staggering.

These statistics point to the fact that since the founding of Zionism, the principal catalyst to Aliya has been anti-Semitism and other persecutions. It has not been great religious or nationalistic aspirations that have brought the Jews home, rather it has been our enemies.

Thus, the big question is, what is the motivation to make Aliya from a country in which the Jews enjoy equal rights, tolerance, and are not threatened by anti-Semitism? Why should someone risk lowering their standard of living and sacrifice a generally comfortable life by making Aliya?

Shall we conclude, perhaps, that Aliya is irrelevant, and it is a nice thing to do for certain individuals but does not represent the ideal for most Jews? Or do we need to ask what lies at the root of Aliya that is a relevant for every single Jew?

It is interesting to note that a similar phenomenon occurred in the years preceding the completion of the second Beit Hamikdash: The doors to the Land of Israel were opened by King Cyrus, and the prophets called out across the diaspora for Jews to make Aliya. Despite this, only a fraction of Jews answered the call, most of them were from the lowest rungs of the social-economic hierarchy (Ezra ch. 1-2). Those who didn't return were sidelined from the continuation of the Jewish story, forgotten from the pages of Jewish History (Esther 10:2).

So, why make Aliya? What opportunity does life in Israel present, which is not available for a Jew anywhere else?

In our *parasha* we read a story that perhaps changes the focus of the concept Aliya, and provides profound insight to its benefit:

Our matriarch, Sarah, passed-away and Avraham desired a suitable plot to serve as a burial site. He purchased *Me'arat HaMachpelah* – the Cave of Machpela – and the field that surrounds it. The Torah states (Bereishit 23:17):

“VaYakam – So the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the border thereof round about, were uplifted unto Avraham ”

What is the meaning of the strange wording, “*vayakam*” – “were uplifted” – regarding the field and the cave, could it not have simply stated that they were “acquired” by Avraham? Also, why is it necessary to stipulate who the buyer and seller were? These details are already known from the story. Moreover, why stress that Avraham acquired the field and the tress, did he not only need the cave to serve as a burial plot?

With the transfer of the land into Avraham's possession, its function became transformed. No longer was it merely a corner of land belonging to a simple person, it now became part of the story of Jewish History and an integral component in the unique message that story tells to mankind. While physically it remained just as it was before – dirt, trees and stone – spiritually the land was transformed. With Avraham's acquisition, the story of the field of Machpelah became intertwined with that of Avraham and his descendants; it became Eretz Yisrael, the home of Am Yisrael. Thus, the *land* made Aliya.

In the twentieth century, the focal-point of Jewish history shifted. No longer was it focused around an exiled people attempting to preserve its identity, rather it became focused on a nation rebuilding its historic homeland in order to offer its ultimate message to the world. We are born into this epoch, this time of rebuilding and “uplifting” the land. This process did not terminate in 1948 when our independence was sealed; the resurrection of our nation and land continues today, and each new *oleh* – immigrant – is another brick in this incredible edifice. Am Yisrael has an incredible message to deliver to the world, it tells of the divinity of every individual and all of creation – every tree and every rock. This is the story of the Aliya – uplifting – of the world, and is told by each person who chooses to take part in it.

The decision to make Aliya is to choose to not remain on the sidelines of Jewish history. It is the choice to embrace the opportunity to be an active participant in this resurrection, a key player in the greatest story the world has ever known.

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



תנועת בני עקיבא
BNEI AKIVA UK

Share your Winter with...



December 22-29

Brochure and Forms are online at

www.bauk.org

For more info email Yehuda at:

yehuda@bauk.org

All the Land that You See

Looking at and learning about every corner of our Land

Petach Tikva

Geulah Fink

Nicknamed the ‘mother of the Moshavot’, Petach Tikva was the first modern Jewish agricultural settlement what was part of Ottoman-controlled southern Syria. Its founders were a group of orthodox individuals including Rabbi Yoel-Moshe Salomon, Rabbi David Gutmann and Yehoshua Stampfer, who tried to settle the land in 1878. Though their plan was filled with passion, they initially struggled, and Baron Edmund de Rothschild's support of the settlement from 1888 was a major part in its eventual success. Petach Tikva became the place to go to receive training in ‘how to build a successful settlement’ and many of its members went on to develop other settlements. In fact Petach Tikva still retains its training status the many agricultural schools it contains today.

The founders of Petach Tikva, chose this name from a Pasuk in Hosea (2:17):

**ונתתי לה את כרמייה משם ואת עמקה עכור לפתח תקוה וענתה שמה כימי געוניה וכיום עלותה מארץ מצרים
“And I will give her her vineyards from there, and the depth of trouble for a door to hope, and she shall dwell there as in the days of her youth, and as the day of her ascent from the land of Egypt.”**

This is because the original plan was to build in the Achor Valley. This plan never came to fruition due to Abdul Hamid II, Sultan of the Ottoman Empire, prohibiting their settlement in that area. Petach Tikva was established by overcoming this adversity.

In its rural days, Petach Tikva had around 1000 inhabitants. This has increased to over 200,000 in the present day. Industrialisation of the area began in the 1920s and gradually the area became urbanised, with the merging of surrounding areas during the establishment of the State in 1948. Petach Tikva is the second-largest industrial area in Israel after the northern city of Haifa and boasts the third largest population in Gush Dan. Well-known companies such as Osem, Strauss, GlaxoSmithKlein, TripleC and Teva are based in Petach Tikva making it central to the Israeli economy. You might even recognise the likes of Dudu Fisher, Avram Grant, Leah Rabin, Yehuda Amichai (amongst others) wandering the streets of Petach Tikva or having a drink in Tarlach, a bar named after its city's founding year.

Geulah Fink is in Shevet Hagevurah and was the Rosh of Hendon Sviva in 5774