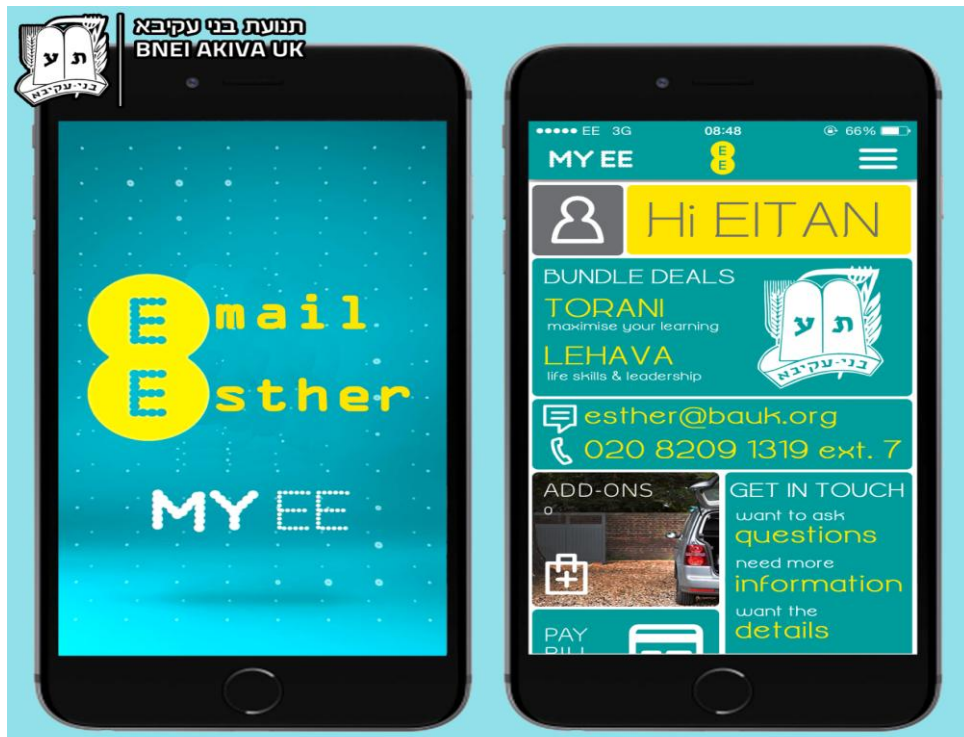


## Coming Up...

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.

- Apply for Winter Machane now, to avoid disappointment! For full information, contact Yehuda at [camps@bauk.org](mailto:camps@bauk.org)
- 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](mailto:svivot@bauk.org)
- Shevet Eitan... Hachshara applications are now open! Contact Esther for any information at [israel@bauk.org](mailto:israel@bauk.org)
- Applications and Brochures are out for Israel Machane (13<sup>th</sup> July-6<sup>th</sup> August 2015). For full information, contact Esther at [israel@bauk.org](mailto:israel@bauk.org)
- Come along to the Bogrim's shiur with Rav Ari on Thursday evenings! Email [rav@bauk.org](mailto:rav@bauk.org) for more information.
- Come along to Limmud on Monday nights in London, Manchester and Birmingham. Learn Torah, and meet friends!



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תנועת בני עקיבא  
BNEI AKIVA UK

# Shabbat Lashem 'שבת לה'

Toldot - תולדות

## Departure from Innocence

Josh Gertner

The book of Genesis brings the Jewish people to the cusp of nationhood. Our forefathers may represent key stages of this development. Where Abraham found G-d and Jacob produced the tribes who would one day receive the Torah as a complete people, we are taught that Isaac fulfilled a more passive role. Isaac re-digs the wells of his father, acting as steward of his father's faith. He is the perennial enforcer, but little more than a guardian and certainly not a groundbreaker. However perhaps this parasha teaches us what it truly takes to become a nation. Perhaps what Isaac provided was a necessary departure from innocence.

**וַיֹּאמֶר אֱלֹהֵי ה' יְיָ אִמְרָה אֵל תְּרַד מִצְרַיִם שָׁכֵן בְּאֶרֶץ אֲשֶׁר אֵי מֵרְאִיךָ:**

**And the Lord appeared to him, and said, "Do not go down to Egypt; dwell in the land that I will tell you". (Bereshit 25:19)**

Towards the beginning of Toldot, Isaac is prohibited by G-d from leaving Canaan to escape famine, as his father did a generation before. Why, on this occasion is Isaac not to follow in Abraham's footsteps? Rashi teaches us that uniquely, Isaac is an *oleh t'mima*, a pure sacrifice, harking back to his role in the Akeida. Such is his innocence that he must not impurify himself by even departing from the land. We see this same motif in reference to Jacob. He is born also an *ish tam*, an innocent man.

Jacob however does not end this chapter innocent, and nor does his father. With the help of his mother Rebecca, he dons the skin of a goat and delivers roasted game, tricking his way to receiving the coveted firstborn blessing. He adopts the quintessential impurity of his brother Esav, who is described as a 'man of the field', 'ruddy' with 'a coat of hair'.

This was not a victimless crime though, and Esav was not the only loser. Having begun his life as the symbol of passive subservience, a G-dly sacrifice, Isaac dies having suffered the ultimate deception. At this turning point though, he describes two vital leadership qualities in his ruthless son, "the voice of Jacob and the hands of Esav". Jacob would soon need both these physical and spiritual attributes to take his place as the Father of *Am Yisrael*. By next week's Parshah, he is preparing military tactics and engaging in a wrestling match with his brother's metaphysical self.

Perhaps Isaac recognised the limits of his own innocence and in his last act as reigning patriarch, he banishes Jacob from the land which he himself was prohibited to leave; the ultimate departure from innocence.

Josh Gertner is in Shevet Dvir and was on Hachsharat Lehava

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

## Editor's Corner

Shabbat Shalom to our Israel Machane groups having their reunions! Thank you to the communities hosting us.

We are proud to have participated in Mitzvah day last Sunday, volunteering at Kentish Town farm and making cards for the Israeli charity 'Save a Child's Heart' in London, and collecting food for people in need with GIFT in Salford.

This week, Salford Bnei Akiva was privileged to host Rabbi Dr Nathan Lopes Cardozo, dean of the David Cardozo Academy for Jewish Studies and Human Dignity.

Kol Hakavod to Cheadle and Bushey svivot on their highly successful movie nights last weekend!

Shabbat Shalom!

## THIS WEEK'S SHABBAT TIMES

London	15:49	16:54
Manchester	15:48	16:58
Birmingham	15:49	17:02
Cambridge	15:43	16:56
Leeds	15:39	16:53
Liverpool	15:49	17:05
Jerusalem	15:57	17:16

To receive Shabbat Lashem by email every Friday, or for sponsorship details, send an email to [shabbat@bauk.org](mailto:shabbat@bauk.org)



## Insight and Inspiration on the Parasha

Rav Ari Faust, Rabbinical Shaliach

### Kol Isha

We hold our forefathers in great regard for their unprecedented righteousness, piety and superior morality. Despite this, we do not regard the Avot and Imahot – patriarchs and matriarchs – as superhuman; like all human beings, they were subject to failure.

There were several morally controversial decisions our forefathers made. These decisions ultimately changed the course of history. First, Adam ate the fruit from the forbidden tree. Next, Avraham banished Hagar and Ishmael from his home. Finally, in our *parasha*, Ya'acov blatantly lied to his father Yitzchak, and stole the blessing from Esav. In all these cases there was one catalyst to the crime: The influence of women.

In the first instance, Adam was encouraged to eat from the tree by Chava. In the second case, Avraham exiled Hagar and Ishmael at Sarah's command. Finally, Ya'acov performed his treacherous act against his own will, on his mother's order. It seems that Adam should have been justified in pointing an accusing finger at Chava, charging, **"it is the woman you gave with me"** (Bereishit 3:12).

Why are the *avot* so obedient to their wives command? In our *parasha*, why is Ya'acov so compliant in performing this terrible act of duplicity? Why is he so convinced his mother is correct?

Time again, there is a catch-phrase Rivka repeats that may be the key to Ya'acov's trust (27:8, 13):

**"Hearken to my voice."**

This phrase is notable, as it is used in the context of one of the earlier aforementioned cases, when Avraham banished Hagar and Ishmael. Avraham is deeply challenged by the notion that he should exile someone from his home: Avraham and Sarah are the epitome of lovingkindness, and their doors are open to anyone and everyone. How could Avraham suddenly shun his own child?! Hashem intervened to convince Avraham to perform the deed (21:12):

**"... In all that Sarah says to you, hearken to her voice..."**

This is not to say that Avraham is not to have an opinion, but it is indicative the seriousness and reverence he must ascribe to Sarah's words. As Rashi comments:

**"From here we learn the Avraham was secondary to Sarah in prophecy."**

Rashi in our case explains in similar vein: Generally, if a parent commands their child to sin, he must (respectfully) refuse. However, when a prophet commands to override a *mitzvah* as a one-off, it is an obligation to obey. Ya'acov heeded Rivka's words not because she was his mother, but rather because she had received prophecy on the matter. In this case, like Avraham and Sarah, Rivka's degree of prophecy superseded that of Ya'acov.

The lofty intuitive level of our matriarchs' prophecy is a gift given to us in order to guide humanity in making its most crucial decisions. Thus, Adam is criticized for placing the blame on Chava (Talmud Avodah Zarah 5b): Chava was meant to be an *ezer* – an assistant – to Adam, and he was ungrateful for this.

Adam was meant to cultivate the revelation of G-dliness in the world (to "work" and "safeguard" the garden of Eden). For Chava to be a "helper" to Adam, this means that Chava had an advantage over him in this field. From the onset, woman is created with an upper hand in manifesting G-dliness in the world; she is made with an innate and intuitive capability to achieve this. It is as such that the prophecy of the matriarchs was higher than that of the patriarchs.

Rabbi Avraham Yitzchak Kook (Olat Ra'aya page 71-72), commenting on the woman's morning *bracha* of "שְׂשׂוּי כִרְצוֹנוֹ" – "Blessed be You ... Who has made me as Your desire" – writes that man is by definition incomplete; man seeks to act, evolve, conquer and become. Woman, on the other hand, can declare that she is as G-d wants – perfect, complete.

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



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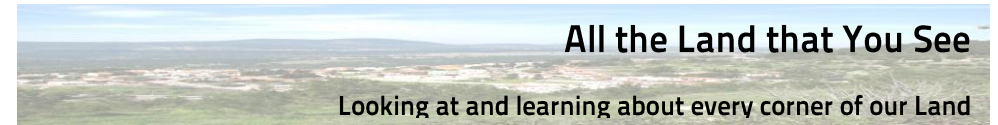
## December 22-29

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## All the Land that You See

Looking at and learning about every corner of our Land

### Ma'alot

Dena Schwartz

Most people are familiar with the name "Ma'alot" as one of the Bnei Akiva shvatim (year groups).

Ma'alot is also a beautiful city in North Israel. It was established in 1957 as a development town for Jewish immigrants from Romania, Iran, Morocco and Lebanon. In 1963 Ma'alot was merged with the Arab town of Tarshiha, and the place is now known as Ma'alot-Tarshiha.

Perhaps what Ma'alot is sadly most famous for is what is known as the Ma'alot Massacre. On 15th May 1974 a group of 100 high school students from Tzfat were staying at the school in Ma'alot. A group of terrorists came into the school and took the school children hostage. The army came to rescue the hostages but unfortunately the terrorists managed to kill 22 children. To prevent such things happening in the future a police unit was established to train people how to deal with hostage situations.

Additionally, Yeshivat Ma'alot – a Hesder Yeshiva (in which students combine Torah learning and military service) was established. This institution reflects an ideology in which citizens see it as their religious duty to fulfill the physical as well as spiritual needs of their communities.

Ma'alot-Tarshiha is the first city in the world to switch all their public lights to LED fixtures making the city more environmentally friendly something the city is very proud of. They hope to be the pioneers of many other green projects in the future.

Dena Schwartz is in Shevet Lehava and was a Madricha on Gimmel Summer Machane 5774