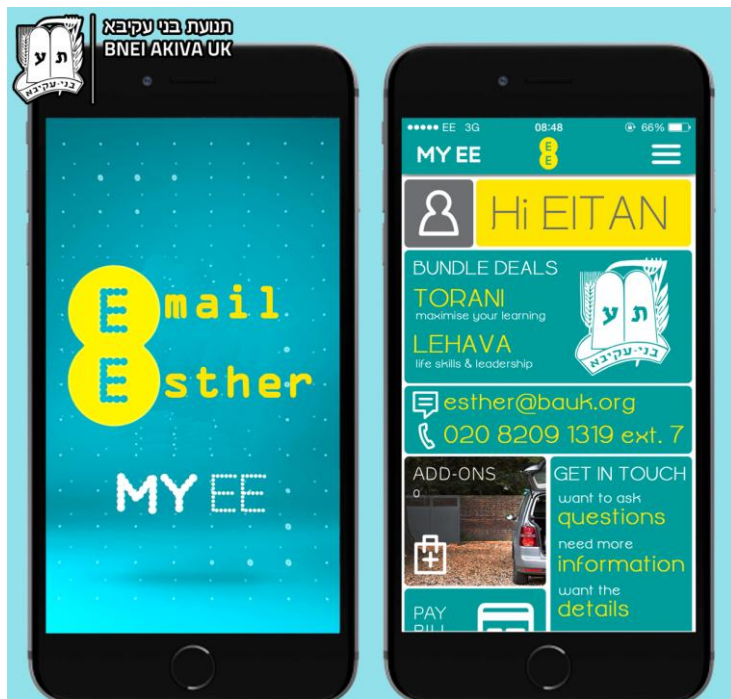


Coming Up...

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.

- Winter Machane is on 22nd – 29th December. Don't miss your last chance to sign up! For full information, contact Yehuda at camps@bauk.org
- Watch out for the Israel Machane brochures which have been posted to Shevet Avichai this week!
- 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
- Come along to the Bogrim's shiur with Rav Ari on Thursday evenings! For full information, email rav@bauk.org
- Limmud continues on Monday nights in London, Manchester and Birmingham! Learn Torah and meet friends. For more information, or to arrange a chavruta, email Marina at chinuch@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



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

Bnei Akiva is proud to be supported by UJIA

[facebook.com/bneiakovuk](https://www.facebook.com/bneiakovuk)

twitter.com/bneiakovuk

[youtube.com/bneiakovuk](https://www.youtube.com/bneiakovuk)

Volume 21 - No 8
14th Kislev 5775
6th December 2014



ושבתה הארץ Shabbat Lashem 'שבת לה וישלח - Vayishlach

Yisrael – Truth and Teshuva

Joshua Rabinowitz

In Parashat Toldot, the Torah describes Ya'akov as an "Ish Tam", translated as a truthful man or a man of principle. Yet, judging by his actions in last week's sedra, this description seems to be far from the truth. Ya'akov first takes advantage of his brother to secure the bechirah (birthright), before tricking his father into giving him the brachot. Instead of standing up to the consequences of his actions, he flees from his family in Be'er Sheva to his uncle in Padan Aram.

Thereafter, the tables turn on Ya'akov, who becomes the victim. He is misled by Lavan into working seven years for Leah, a woman he does not want to marry, is tricked again into working for Rachel and is then further cheated out of his wages. Although Ya'akov eventually leaves Lavan with a large family and significant wealth, he is constantly deceived along the way.

The turning point comes in this week's sedra when Ya'akov is left alone by the Yabok river and fights with an "Ish". Classically, this Ish is interpreted to mean Eisav's angel but the Midrash says that this is a homiletical reference to Ya'akov's yetzer hara. Once Ya'akov won the fight, the Ish blesses Ya'akov, changing his name to Yisrael. In what way is the changing of his name a blessing?

Back in last week's sedra, Eisav uses Ya'akov's name in confronting him about the stolen bechira:

'Is it because your name is Ya'akov that you have tricked me these two times?'
(Bereshit 27:36)

In overcoming his Yetzer Hara, Ya'akov had finally rid himself of his deceptive streak and becomes Yisrael. One of the meanings of the root ישר is "straight" or "upright". Ya'akov's blessing was that he had become a changed man for good.

His teshuva becomes clear following the abduction of Dinah when Ya'akov chastises his sons. In Parashat Vayechi, Ya'akov specifies that he **"will not enter their covenant of conspiracy"** (Bereshit 49:6). This unusual turn of phrase alludes to the fact that Shimon and Levi overcame Shechem through trickery-convincing the city to circumcise themselves and then killing them when they were weak.

Perhaps this is why we are named after Ya'akov. As the Bnei Yisrael, not only are we identifying ourselves with Ya'akov's new, more truthful name, but we are also constantly inspired by the full teshuva of our forefather, who reversed his very nature to become a man of truth.

Joshua Rabinowitz is in Shevet Shvut and was Sgan of Gimmel Summer 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 wish Shabbat Shalom to our over 150 chaverim and their families who are enjoying Salford Family Friday Night!

Borehamwood & Elstree and Finchley Family Friday Nights were highly successful, with over 250 people attending. Woodside Park Sviva also held an enjoyable movie night on Motzei Shabbat.

On Thursday our Bogrim in London were privileged to hear a shiur from Rav Shaul Feldman - the Director of Bnei Akiva in the USA and Canada.

We are gearing up for Winter Machane, which is only two weeks away!

Shabbat Shalom!

THIS WEEK'S SHABBAT TIMES

	🕒	🕒
London	15:38	16:46
Manchester	15:36	16:49
Birmingham	15:37	16:54
Cambridge	15:32	16:48
Leeds	15:29	16:18
Liverpool	15:37	16:56
Jerusalem	16:00	17:18

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

How to Have Everything

“But that’s not fair!” I am sure that any parent is accustomed to hearing that phrase recited automatically by children who do not receive what they want. Despite our talents in responding to our childrens’ cries, how much can we honestly say we do not think the exact same thing that they do?! How often do we feel that what we have is what we are supposed to have?

In our parasha, Ya’akov returns to Israel from his exile to be reunited with his brother, Esav. Leading-up to this meeting, Ya’akov sends his brother a generous gift of animals from his herd, perhaps as an appeasement offering, or to show him how powerful he had grown. The two brothers meet and embrace, and the conversation which ensues turns to the wealth that Ya’akov had amassed. Esav refuses to accept his brother’s gift, but Ya’akov persists (33:8-11):

“And Esav said: ‘I have so much (rov), my brother; let that which you have be yours.’ And Ya’acov said: ‘No, I beg you ... take my gift that is brought to you; because God has dealt graciously with me, and because I have all (kol).’”

This meeting is not only one with personal significance and their exchange is not just about giving gifts. In this meeting is a clash of two ideologies, a confrontation between two very distinct *weltanschauungen*. Why does Esav refuse to accept Ya’akov’s gifts? Why does Ya’akov insist?

Esav explains to his brother that he has “so much”; he appreciates Ya’akov’s gesture, but has such a large amount of cattle already. Ya’akov persists and says that he has “all” that he needs. There is a deep psychological difference between having “so much” and having “all”:

Rov – so much – is a subjective amount. It expresses that the possessor is only content with his lot because it has filled some arbitrary quota. Perhaps in expressing he had *rov*, Esav intended that had more than other people, or that he had no more room to keep the additional cattle; but he certainly was not content with what he had, and if not for the external circumstances he would have been happy to have more and more. The worldview that says “I have *rov* – so much” makes one constantly look at how green the grass is on the other side.

Kol – all – is a revolutionary way of looking at our physical (and spiritual) possessions: A person can never have all in the sense of having the sum-total of all things, thus to have *kol* is to assert an essential, qualitative value onto our possessions. When Ya’akov says he has *kol*, he means that every single thing he has is more than he should have received. The Hebrew word *kol* shares the root of the word *kloom*, meaning nothing; this implies that to have *kol* is to recognize that nothing I have is mine of my own accord. With this mindset, it is simple for Ya’akov to surrender his possessions to others, for when one recognizes that everything he or she has was given to them it is easier to give to others in return. The worldview that says “I have *kol* – all” makes one realize how everything we have is a gift, and allows us to live in contentment and appreciation. When you have *kol* you no longer need to receive what you want, rather you want what you have received.

This mindset is our inheritance since the beginning of time: from the earliest inception of our faith, Hashem instilled this quality in Avraham (Bereishit 24:1):

“And Avraham was old, well stricken in age; and Hashem had blessed Abraham with kol.”

Of all his fortune, this was the most significant inheritance Avraham passed-on to Yitzchak (25:5-6):

“And Avraham gave all that he had (kol) to Yitzchak. And to the sons of the concubines, Avraham gave gifts.”

It could be asked, how did Avraham have possessions to give gifts to the sons of the concubines after he had given “all” he had to Yitzchak? The answer is that Avraham had passed-on the quality of *kol* to his son. This worldview was adopted by Ya’akov, and he expressed this when he met with Esav.

Ya’akov escaped from his home poor and desolate, without even enough to afford the dowry for Rachel. He returned home just twenty years later with countless possessions, slaves and an extended family. Ya’akov didn’t let this success go to his head; despite all his accomplishments, he recognized that *kloom* – nothing – was of his own accord, he recognized that *kol* – all – that he had was from Hashem.

With the “*kol*” mindset which is our inheritance from our forefathers, we can genuinely be happy with what we have and who we are.



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



Olim Profile – Catching up with our Bogrim who have made Aliyah

Sefton Bergson



WHAT WAS YOUR INVOLVEMENT IN BNEI AKIVA UK?

After being a member of Bnei Akiva during my teenage years, I decided to join the movements’ Hachshara programme. After returning to the UK, before my Aliyah, I did two years of voluntary movement work as Mazkir (National Director) of Bnei Akiva.

WHAT ARE YOU DOING IN ISRAEL NOWADAYS?

Upon making Aliyah, I joined a Garin which established Kibbutz Beit Rimmon. In 1992 I left Beit Rimmon and went to be one of the first families to establish the new Galil community of Givat Avni. Today I live in Givat Avni, which is directly opposite Kibbutz Lavi. I am married with 4 children and 4 grandchildren. In 1991 I started working for the UJIA’s Israel office where I have worked since in various capacities and today I am the UJIA Galil representative.

WHAT INSPIRED YOU TO MAKE ALIYAH?

It was at Kibbutz Lavi, during my gap year, that I first connected with Israel in a way that influenced my identity and direction for the rest of my life. Additionally, I was on Hachshara in 1973, during the Yom Kippur War. This had a great influence on my perspective of Israel, her constant struggle for survival and my personal decisions in regard to Hagshama.

WHAT IS THE MOST MEMORABLE PART OF YOUR LIFE IN ISRAEL SO FAR?

One of the most amazing aspects of Aliyah is to watch your children grow up as Israelis. In fact one of the most formative experiences is when your children reach the age of conscription and you are the parent of an Israeli soldier or a child leaving home for Sherut Leumi (national service). I will always remember escorting my youngest son to the recruiting station on his first day of the Army - he was going to join the Paratroopers. It was at this moment that I felt the full impact of my decision so many years before to make Aliyah, and to be part of the rebirth of the Jewish people.

WHAT ADVICE WOULD YOU GIVE TO THOSE CONSIDERING ALIYAH?

My advice is to plan well and have the self-determination to go through with it.

Sefton Bergson grew up in Leeds Bnei Akiva and was Mazkir in 5736-7