

WHAT'S GOING ON?

- Applications for **tafkidim on Summer Machane** are OPEN! Apply now at bauk.org to make a difference this summer!!

- **Summer Machane** applications are open! To apply, please go to bauk.org/camps. For more information, please email camps@bauk.org.

- **Student Bet Midrash** continues every **Thursday night at Kinloss!** Come along at the **NEW START TIME of 7.00pm** for a great opportunity to hear amazing speakers, eat great food and learn with friends or madrichim! This week 13th February we will hear from **Rav Shalom Hammer**. Email Chana at chinuch@bauk.org for more details or if you have any questions.

- **Shabbat Hairgun** season is continuing! To sign up head to bauk.org/shabbat-hairgun. To get involved with your local sviva please contact Zoe at svivot@bauk.org.

- Good luck to **South Hampstead sviva**, who have their **Shabbat Hairgun** this weekend!

- **Bogrim** are invited to join us for a Tu B'Shvat **Fruit Carving Workshop** with a professional fruit carver on Sunday 16th February! Sign up at bauk.org/events.

- COMING SOON: **Rav Joel** will begin his **Campus**

Roadshow on 20th February, when he'll be visiting Bristol University. Look out for him on your campus in the coming months! Contact rav@bauk.org if you have any questions!

- We're looking for Chaverim of all ages to help improve **Bnei Akiva's sustainability**. If you'd like to get involved with implementing changes or have any suggestions on what we can do, please contact Chana at chinuch@bauk.org.

- Wishing a huge **Mazal tov** to **Yael Holder** (Shevet Eitan, Gimmel Summer Sganit 5778) and **Jacob Hirschowitz** (Shevet Ne'eman, Israel Machane Madrich 5779) on the occasion of their wedding!

- **Mazal tov** to **Natalie Maurer** (Shevet Tzion) on her Aliyah this week!

- Sign up now for **Mas Chaver** for 5780! To apply head to bauk.org/mas-chaver.

- Be sure to like our **Facebook page (Bnei Akiva UK)** and follow our **Instagram (bneiakivauk)** to get regular updates with what is going on in the Tnuva.

- Visit bauk.org/feedback for contact details for all Mazkirut members and to leave any general feedback!

SHABBAT SHALOM!!!

LIGHTS OF RELIGIOUS ZIONISM

Introducing a series of Monday Night Shiurim with Rav Joel
7.30 @ London Bayit
Nosh provided

February 10th & 24th
March 16th & 30th

BNEI AKIVA UNITED KINGDOM

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SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT BESHALACH
13TH SHVAT 5780
7TH & 8TH FEBRUARY 2020
VOLUME 30 ISSUE 19



WHAT JOURNEY WILL WE TAKE?
GABRIELLA KAY
SHEVET TZION

We start this week's parasha reading about the route Hashem took the Jewish people on after they left slavery in Egypt. We read that Hashem did not take them via אֶרֶץ פְּלִשְׁתִּים, the land of the Philistines, although it was shorter. The reason given for this is as follows:

וַיְהִי בְשִׁלַּח פָּרְעֹה אֶת־הָעַם וְלֹא־יָנַחם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פְּרִינָחם הָעַם בְּרֹאֲתָם מִלַּחְמָה וְשָׁבוּ מִצְרָיִמָה

"Now when Pharaoh let the people go, God did not lead them by way of the land of the Phillistines, although it was nearer; for God said, 'The people may have a change of heart when they see war, and return to Egypt.'" (Shemot 13:17)

Rashi and Rambam expand on this. The most direct route from Egypt to Israel would have been to take the people along the Mediterranean Sea, the route that goes through אֶרֶץ פְּלִשְׁתִּים. Even though this was the shortest way to leave Egypt it would have also been the easiest route to return to Egypt. The Philistines would wage war against the people who would then lose hope in getting to Israel and would

want to return to the life they knew in Egypt. To prevent this, Hashem took the people on an alternative route through the Sinai desert. This way the people would be far from Egypt when they would be faced with war (Amalek) and returning to Egypt would be much harder.

From Hashems actions with the people I believe there is a message we can take and apply for ourselves now. We set goals for what we want to achieve and who we want to be. After setting ourselves these goals, we have challenges and setbacks along the way. Sometimes we just want to be in our comfort zone, but that's not the way of the Torah. Hashem wants us to continue pushing ourselves to achieve greater things.

Hashem didn't walk the people along the path which was the most direct, but rather a route that was best for them to arrive at their final destination, with the appropriate challenges overcome along their journey. Therefore, when we set ourselves goals, we will know that like the Jews travelling in the desert we will encounter "war" and challenges along the way, but because we know that Hashem is guiding us, any challenges or setbacks are there in order to help us reach our final destination.

GABRIELLA WAS A MADRICHA ON MA'APILIM MACHANE 5780

FOOD FOR THOUGHT

1. Why did Bnei Yisrael retrace their steps after leaving Egypt? (See **Rashi on 14:2**)

2. Why did God tell Bnei Yisrael not to pray? (See **Or HaChaim on 14:15**)

3. Why couldn't Bnei Yisrael find water for three days? (See **Kli Yakar on 15:22**)

London In: 16:44 Out: 17:54
Manchester In: 16:44 Out: 18:00
Cambridge In: 16:38 Out: 17:52

Oxford In: 16:45 Out: 17:58
Bristol In: 16:51 Out: 18:04
Birmingham In: 16:46 Out: 18:00

Leeds In: 16:40 Out: 17:56
Liverpool In: 16:47 Out: 18:03
Jerusalem In: 16:49 Out: 18:03

BESHALACH 5780: MANNA FROM HEAVEN

RAV JOEL KENIGSBERG | RAV SHALIACH



There could hardly be a greater miracle than food falling from the sky every day for 40 years. As Bnei Yisrael travelled through the desert, the place usually associated with starvation and thirst, they were miraculously

sustained by the manna which fell from Heaven. Yet surprisingly, the way the Torah describes the manna is not just as a miraculous comfort, but also as an excruciating ordeal.

הנני ממטיר לכם לחם מן השמים ויצא העם ולקטו דבר יום ביומו למען אנסנו הילך בתורתי אם לא
"I will rain down bread for you from the sky, and the people shall go out and gather each day that day's portion—that I may test them, to see whether they will follow My instructions or not." (Shemot 16:4)

Later on, in Parshat Ekev, this description goes even further when we are told that the purpose of the manna was:

למען ענותך ולמען נסותך
"In order to afflict you and in order to test you" (Devarim 8:16)

It seems difficult to understand how the luxury of food from Heaven could be viewed as a source of affliction, or at the very least as a test of faith. The mefarshim offer various explanations. According to Rashi, the ordeal was not in the fact of the manna itself, but in the mitzvot associated with it. The test was whether the people would keep the extra commands they had been given – not to be greedy and collect too much, and not to go out on Shabbat to collect. For some this might prove too difficult.

Other commentators say that the test was in the very fact that their food fell from the sky. Ironically, it was the ordeal of wealth. When Bnei Yisrael received their sustenance without having to lift a finger for it, would they use their

free time the right way? Being free from having to earn a livelihood, would they invest their energies correctly, or would they see themselves as free from Torah as well?

The Ramban suggests a third approach. Although of course the manna was a luxury, its ordeal lay in the fact that Bnei Yisrael were dependent on it falling every day anew! What if one day they woke up and the manna didn't fall? They were stuck in the desert and would be left with nothing. Yes, it had always fallen before, but nothing could be kept from the previous day "just in case". There must always have been the thought in the back of their minds that maybe today, or maybe tomorrow, for once the manna wouldn't fall. To live with that degree of dependence on Hashem for 40 years was a true test of faith.

So was the manna a test of poverty or of wealth? Was it a luxury or an affliction? The answer is that it depends on perspective. For one imbued with faith there could be nothing greater than receiving their sustenance directly from Hashem. For one who lacked faith there could be no greater ordeal.

Amazingly, the same test of perspective repeats itself later in the parasha – at the splitting of the sea. The midrash describes based on the pasuk: וימרו על ים בים סוף – they rebelled at the sea (Tehillim 106:7) - that even during that miracle, two Jews would turn to each other and complain – we are surrounded by mud just as we were in Egypt. There we had to make bricks from the mud, here we have to walk through it, but essentially, it's all the same. Even the splitting of the sea can be a curse when we have the wrong perspective. To quote a sentence attributed to Abraham Lincoln: "We can complain because rose bushes have thorns or rejoice because thorn bushes have roses."

The ordeal of the manna was not limited to the generation that left Egypt. It's an ordeal that permeates our lives every day. The rose bushes are all around us. They can brighten up our lives, or they can leave us stuck on the thorns. It is up to us.

WHEN BNEI YISRAEL RECEIVED THEIR SUSTENANCE WITHOUT HAVING TO LIFT A FINGER FOR IT, WOULD THEY USE THEIR FREE TIME THE RIGHT WAY?



ASHIRA L'HASHEM

GIDON SCHWARTZ | SHEVET NE'EMAN

The great Mohammed Ali famously said, "float like a butterfly sting like a bee", but the Mishna in Pirkei Avot teaches that the real thing to learn from animals is:

יהודה בן תימא אומר, הוי עז כנמר, וקל כנשר, ורץ כצב, וגבור כארי, לעשות רצון אביך שבשמים
"Yehuda ben Teima said: Be strong as a leopard, and swift as an eagle, and fleet as a gazelle, and brave as a lion, to do the will of your Father who is in Heaven." (Pirkei Avot 5:20)

And amazingly this is learnt from a song we have sung many times on machane (who knew the things we shout about when standing on chairs actually have meaning?!)

וקוּי ה' יחליפו כח יעלו אבר כנשרים ירוצו ולא ייגעו ילכו ולא ייעפו:

"But they who trust in Hashem shall have renewed strength, they will grow wings like eagles. They will run and not grow weary, they walk and not grow tired." (Isaiah 40:31) (OOO'O ALEPH, OOO'O ALEPH OOOOOOOOOO)

This pasuk is coming after Yishayahu is explaining the might of Hashem and saying that just as Hashem can uproot mountains those who trust him are never going to be worn out.

But what is so significant about the wings of eagles? They are the metaphor Hashem uses Himself to describe when He took the Jews out of Egypt as they are the only bird that carries its young on its back and not at its feet. Rashi says this is because the eagle is the only bird which does not fear any other bird, and only fears man, which is quantifiably a greater species with a neshama. This is the outlook we should be having: we should not be fearing any other creation only be fearing the creator itself, and then how could we not be doing all we can לעשות רצון אביך שבשמים – "to do the will of your Father who is in Heaven"?!. The eagle's wings are also used in Midrash as the way that Hashem will bring us to Israel for the final redemption.

This pasuk is also used to show the great reward you get for learning in your younger years but the Gemara continues to say there is still reward from a different source for learning in your older years.

This is what Bnei Akiva is all about; we are constantly striving to use all of our energy and be as swift as an eagle to do what is right whilst looking towards Hashem to give us the strength to do that, and acknowledging we are none of us are the finished product and still need to learn more to truly soar like eagles to the final redemption of Am Yisrael b'Eretz Yisrael al pi Torat Yisrael!

