

## WHAT'S GOING ON?

- Winter Machane applications are open! To apply, please go to [bauk.org/camps](http://bauk.org/camps). For more information, please email [camps@bauk.org](mailto:camps@bauk.org).

- Winter Machane **Tafkid applications** are now open! To apply head to [bauk.org/camps](http://bauk.org/camps).

- **Israel Machane madrichim applications** are open! Apply at <https://form.jotformeu.com/92955366587375>.

- **Student Bet Midrash** continues every **Thursday night at Kinloss!** Come along at 7.45pm for a great opportunity to hear amazing speakers, eat great food and learn with friends or madrichim! This Thursday 14th November we will hear from Rabbi Jeremy Lawrence. Email Chana at [chinuch@bauk.org](mailto:chinuch@bauk.org) for more details or if you have any questions.

- **Student Bet Midrash** is thrilled to launch our brand new **Women's Jewish Educator Programme - ללמוד וללמד**. We are looking for highly-skilled female leaders aged 18-21 to be trained as educators within the Jewish community. For more information please contact [hreuben@theus.org.uk](mailto:hreuben@theus.org.uk).

- Sign up for our **Mega Siyum in memory of Marc Weinberg** now! Part 1 of the Siyum aims to complete Tanach by Winter Machane. All welcome to join at [bitly.com/megasiyum](http://bitly.com/megasiyum). For more information contact Chana at [chinuch@bauk.org](mailto:chinuch@bauk.org).

- **Applications for Hachshara** are now open! Apply at [worldbneiakiva.org/application](http://worldbneiakiva.org/application) before 1st December 2019.

- Bnei Akiva are proud to send a delegation of Bogrim on **March of the Living UK's** 10th

anniversary trip including a trip to Bergen-Belsen. Sign up at [marchoftheliving.org.uk](http://marchoftheliving.org.uk). For further information email [mazkir@bauk.org](mailto:mazkir@bauk.org).

- 17th November is **Mitzvah Day!** In London we're joining Camp Simcha UK and The Joely Bear Appeal for a **blood drive**, as well as supporting GIFT **food donations** outside Brent Cross Tesco. For more information or to sign up, please contact Zoe at [svivot@bauk.org](mailto:svivot@bauk.org).

- To get involved with your local sviva please contact Zoe at [svivot@bauk.org](mailto:svivot@bauk.org).

- **2019 marks the 80th birthday of BAUK!!** Keep an eye out for events in your local community! For information on our **'80for80'** campaign and to set up a standing order head to [bauk.org/bachad](http://bauk.org/bachad).

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

- The Hanhalla report of **Veida 5779** is now available to view along with the current constitution at [bauk.org/veida](http://bauk.org/veida).

- Visit [bauk.org/feedback](http://bauk.org/feedback) for contact details for all Mazkirut members and to leave any general feedback!

## FOOD FOR THOUGHT

1. Why were Avraham's travels significant? (See **Rabbeinu Bahya on 12:9**)

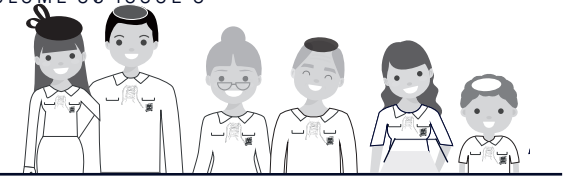
2. What was so problematic about the argument between Avraham and Lot's shepherds? (See **Sforno on 13:7**)

זכור אתיום השבת לקדשו.  
ששת ימים תעבד ועשית כלמלאכתך,  
ויום השביעי שבת לה'

# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

**PARASHAT LECH LECHA:  
ISRAEL SPECIAL**  
11<sup>TH</sup> CHESHVAN 5780  
8<sup>TH</sup> & 9<sup>TH</sup> NOVEMBER 2019  
VOLUME 30 ISSUE 8



**LISTEN  
EMMA CREEK  
SHEVET AVICHAI**

The opening of Parashat Lech Lecha is both dramatic and well known.

ויאמר ה' אל-אברם לך-לך מארצך וממולדתך ומבית אביך אל-הארץ אשר אראך:

"Hashem said to Avram, "Go forth from your native land and from your father's house to the land that I will show you." (Bereishit 12:1)

Avraham (at this point Avram) is called on by Hashem to leave his familiar surroundings, his homeland and his family. Even though Avraham was mentioned briefly at the end of last week's Torah reading, it is the opening of this weeks parsha where we are properly introduced to him.

Hashem tells Avraham He will make him into a great nation, bless him, make his name great and that Avraham will be a blessing too. Even though the destination of his journey may not yet be known to us, the purpose is clear: for Avraham and his descendants to blossom and grow into a great nation.

Whatever detail the Torah goes into in these early pesukim, we are never told anything about Avraham's life before his selection and we are thus never told what Avraham did to merit this. The reality of this could be that this choice wasn't simply Hashem choosing Avraham over another individual, but rather, a radical change in God's relationship with mankind. Previously, the focus has been on Hashem's relationship with all of humanity; Adam and Chava or the following effort during the generation of Noach. The underlying consecutive factor was always

what Hashem expected from the entire world. This time, Hashem is choosing a particular person to carry out His vision. So considering this huge change in history, you would have expected the Torah to tell us why Avraham merited being the one charged with carrying out this new mission.

There are of course Midrashic descriptions; such as in Bereishis Rabbah and Rambam's Mishneh Torah, depicting Avraham to be a spiritual giant who discovered God and confronted his father's idolatrous way of life. But why aren't we told of all of his accomplishments and formative experiences in the Torah itself?

The Sefat Emet cites a tradition from the Zohar that "Lech Lecha" wasn't as we read it; a private call solely to Avraham, but was in fact a universal call for all to hear. According to this insight, in essence, Hashem was holding an open casting call and the offer of "I will make you into a great nation" was made to anyone who was willing to listen. From this we can see that the Torah does tell us the source of Avraham's selection. "And Avraham went as God had spoken to him" (12:4) – he was the one who listened to what Hashem told him and acted accordingly. In other words, Avraham was not chosen as we may have presumed before but attuned to hear and heed God's call. This idea not only transforms our understanding of this pivotal event in Biblical history but also can serve as the basis for valuable self-reflection. Do we hear the call of Hashem in our own lives? It may not be as clear as when Hashem spoke to the Nevi'im but nonetheless He still speaks to us in various forms of communication. Every day. The only question is: are we listening? The greatness of Avraham is that he heard the call. Do we?

**EMMA WAS A MADRICHAN ON GIMMEL SUMMER MACHANE**

London	In: 16:07	Out: 17:14	Oxford	In: 16:07	Out: 17:18	Leeds	In: 16:02	Out: 17:15
Manchester	In: 16:05	Out: 17:19	Bristol	In: 16:14	Out: 17:24	Liverpool	In: 16:09	Out: 17:22
Cambridge	In: 16:00	Out: 17:12	Birmingham	In: 16:08	Out: 17:19	Jerusalem	In: 16:09	Out: 17:22



#LIGHTUPYOURWINTER

## WINTER MACHANE 5780

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# SHEMITTAH: A RECIPROCAL RELATIONSHIP

DANI JACOBSON | SHEVET NA'ALEH



When I was in Midreshet Harova five years ago, my teacher Rav Shvat would continually mention to us that the next decade would herald a remarkable event in Jewish history. For the first time since the Roman conquest, we were

and are once again on the cusp of the majority of the global Jewish population living within the borders of Eretz Yisrael. This fact, among many others imparted to me on my gap year, made me determined to play my own part in the future of the Jewish people and to stop watching from the sidelines. After graduating university this summer, I put my money where my mouth is and officially became a citizen of the Jewish state, upping the count by one.

There are some mitzvot – specifically those tied to the land itself – that will change status from a Rabbinic instruction to a Torah-level instruction when the majority of the world's Jews live in Israel, and so be binding on us with greater force. One such example is that of Shemittah, the Sabbatical year. My time in sem also coincided with the last Shemittah year, and suddenly something I had never given much thought defined what food I could eat and which bins I could use. Shemittah is first mentioned in Parashat Mishpatim, but the real details come later in Parshat Behar: "For six years you may sow your field and for six years you may prune your vineyard, and you may gather in its crop. But the seventh year shall be a complete rest for the land, a Shabbat for Hashem ..." (Vayikra 25:3-4). Even though leaving the land unworked seems risky, God promises to reward our loyalty and ensure that we are never short of food.

The next parasha, Bechukotai, famously opens by proclaiming that if we walk in the ways of God's decrees and perform His mitzvot, we will have peace, prosperity, and ultimately a perfect relationship with Him. However, God underlines that this ideal version of events is but one of two potential outcomes: "And if you will not listen to me and will not perform all of

these commandments [...] then I will do the same to you" (26:14-16). This ominous promise is reflected in the potential punishments detailed by God, in which we see an exact reversal of the blessings God guaranteed at first (look out for all the language parallels in the two different sections, too long to include here but fascinating). Parashat Bechukotai hence comes to show us that we will get out of our covenant with HaShem exactly what we put in. The mitzvah of Shemittah itself comes as an example of God reacting to our apathy: "And you, I will scatter among the nations, I will unsheathe the sword after you; your land will be desolate and your cities will be a ruin [...] All the years of its desolation it will rest, whatever it did not rest during your shemittah years when you dwelled upon her" (26:34-36). Since we didn't observe the commandment of the shemittah years properly while we lived in the

**OUR RELATIONSHIP WITH GOD IS EXACTLY WHAT WE MAKE OF IT**

land, we'll be exiled so the land can catch up on exactly the same number of years of rest we've denied it.

Conquering and settling the land of

Israel was the ultimate fulfilment of the Divine promise hung onto by Bnei Yisrael for so long. However, these two parshiot, so often read together, reflect two truths: first, that our relationship with God is exactly what we make of it, and second, that the land is the arena where all of this plays out. Eretz Yisrael was – and still is – specifically a place that causes its people to turn their eyes heavenward. If its shortage of water and difficult climate weren't enough, we are instructed to leave the fields unworked for one year out of every seven and expect to never go hungry. However, God reassures us that, if we're in, He's in, and, granted we stay true to the path He sets out, the land can be exactly what we need it to be: the perfect backdrop for the just and loving society He asks us to build.

**DANI WAS A PARTICIPANT ON HACHSHARAT TORANI 5775 AND MADE ALIYAH THIS SUMMER.**

# BIKKURIM AND GRATITUDE

EYTAN KLEINBERG | SHEVET TZION



"An Aramean [sought to] destroy my forefather, and he went down to Egypt... the Egyptians treated us cruelly and afflicted us... so we cried out to the Lord, God of our fathers, and the Lord

heard our voice and saw our affliction, our toil and our oppression. The Lord brought us out from Egypt... And He brought us to this place, and He gave us this land, a land flowing with milk and honey. So now, behold, I have brought the first of the fruit of the ground which You, O Lord, have given to me." (Devarim 26:5-10)

My favourite Mitzvah HaTeluyah BaAretz is definitely Bikkurim. Its purpose is twofold – not only are we saying thank you to Hashem for saving us from all the oppression we have faced throughout our long history as a people, but we are thanking Him for bringing us to the promised land of Eretz Yisrael and it's eternal capital, Yerushalayim. This Mitzvah

was of course extremely powerful when it was originally established, but I believe it is even more powerful in today's day and age. After the Holocaust, one of the most horrific and cruel periods in our people's history, the Jewish people seemed to be doomed. But just 3 years later, miraculously, Jews were finally given the opportunity, after 2,000 years, to come home. And just 22 years after the Holocaust, we were able to visit (and live!) in Yerushalayim, the holiest city on the planet, and our eternal capital.

The Bikkurim represent this precise turn of events. We bring them to Yerushalayim to not only thank Hashem for saving us, but to show our gratitude for bringing us home. May we merit to see the Bikkurim being brought to the third Beit Hamikdash, in Ir HaKodesh, Yerushalayim, Bimheyra B'yameinu!

**EYTAN WAS A PARTICIPANT ON HACHSHARAT TORANI 5779 AND MADE ALIYAH THIS SUMMER.**

# VOICES FROM ISRAEL

REUT ENGLE | SHEVET TZION



While I've only been in Midreshet Amit for about a month, I already feel like part of a family. The support you get from the Em Bayit, madrichot and staff is second to none, the rooms with tons of

space and kitchens make you feel like you're at home, making the transition to sem life easier. Being the only Brit was definitely hard at first but countries and backgrounds were all forgotten the first Friday night when we sang Kabbalat Shabbat under the setting sun and had a tisch under the stars. The year was no longer about where you came from but about where you were going. A big reason I came to midrasha was for the experience, I wanted to be able to join in in tisches and the physical expression of the love of Judaism which in England is unfortunately not as common for

girls. This dream was quickly realized when just before we broke up for the Yamim Tovim we had a night with our rabbis of singing and rejoicing in the spirituality and just being there in the moment, in Israel.

What sets Amit apart from other places is the chesed work; we live and learn in a shared space with a children's home and work with them for a couple of hours a week. From this you get more from your year, the knowledge you helped and it also shows you the privilege you have of being there which can give you a whole new outlook on your life.

**REUT IS A PARTICIPANT ON HACHSHARAT TORANI 5780. TO LEARN MORE ABOUT OUR GAP YEAR PROGRAMMES CONTACT ELI MAMAN AT ISRAEL@BAUK.ORG. TO APPLY HEAD TO WORLDDBNEIAKIVA.ORG/APPLICATION.**