

# 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).

- **Israel Machane** applications ARE OPEN NOW - head to [bauk.org/israel](http://bauk.org/israel) for details of how to apply.

- **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 week 5th December we will hear from Rav Doron Podlashuk. Email Chana at [chinuch@bauk.org](mailto:chinuch@bauk.org) for more details or if you have any questions.

- **Bogrim** are invited to a **Melave Malka** with Rav Joel Kenigsberg, Sarah Kenigsberg and Rav Yogev Cohen TONIGHT 30th November at the home of the Kenigsbergs. For more information contact Chana at [chinuch@bauk.org](mailto:chinuch@bauk.org).

- 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 [chinuch@bauk.org](mailto:chinuch@bauk.org).

- **Applications for Hachshara** are open for ONE MORE DAY!!! 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).

- To get involved with your local sviva please contact Zoe at [svivot@bauk.org](mailto:svivot@bauk.org). If your child attends sviva please ensure that you have filled out the **medical form** at <http://bauk.org/bnei-akiva-svivot-medical-form-5780>.

- **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.

- 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. What was different about Rivka conceiving miraculously from when Sara conceived? (See **Chochmat Anakh on 25:21**)

2. Why is Esav associated with the colour red? (See **Rabbeinu Bahya on 25:30**)

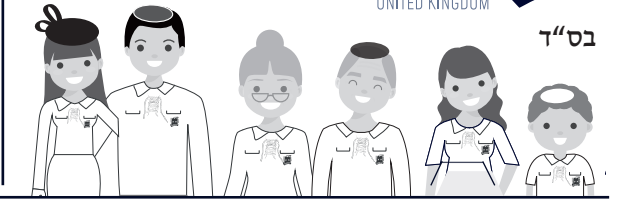
**SHABBAT SHALOM!!!**

זכור את יום השבת לקדשו.  
ששת ימים תעבד ועשית כל מלאכתך,  
ויום השביעי שבת לה'

# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

**PARASHAT TOLDOT**  
2<sup>ND</sup> KISLEV 5780  
29<sup>TH</sup> & 30<sup>TH</sup> NOVEMBER 2019  
VOLUME 30 ISSUE 11



## A MITZVAH AT THE EXPENSE OF TORAH

GIDEON RUDOLPH SHEVET NE'EMAN

This week's parasha begins with the birth of one of the main protagonists and antagonists in this Sefer Bereishit: Esav and Yaakov. From the very first pasuk after their birth it becomes clear the staunch difference between the twins, with Esav being described as a man of the field and Yaakov as a simple man who dwelt in tents. It is hard to understand how Yitzchak Avinu, someone who was raised in the house of Avraham, could raise a child to be like Esav, and even more confusing how he could love that child more than his innocent and learned son Yaakov. Many commentators point out that Esav was not without merit, and in fact excelled at the mitzvah of Kibud Av, honouring his father, with Rabbi Shimon ben Gamliel stating "No-one honoured a father more than me, yet I have found that the honour Esav showed for his father was even greater" (Devarim Rabba 1:15).

Many examples appear in this week's parasha demonstrating Esav's practice of Kibud Av. Following Yaakov's trick to get the birthright, Esav says:

יִקְרְבוּ יְמֵי אֲבִי אֶבְרָהָהּ אֶת יַעֲקֹב אָחִי  
"Let the days of mourning for my father draw near, I will then kill my brother Jacob" (Bereishit 27:41)

Esav is indicating that he would wait for his father to die before killing Yaakov, because he

had too much respect for Yitzchak to cause him the pain of losing a son. Later on Esav decides to marry one of the daughters of Yishmael, because of the pain his marriages to Hittite women caused his father. In chapter 27 we see another example of this mitzvah, when the Torah recounts:

וְרֵבֵקָה שָׁמְעַת בְּדַבַּר יִצְחָק אֶל-עֵשָׂו בְּנוֹ וַיִּלֶּךְ עֵשָׂו הַשָּׂדָה לְצֹד צִיד לְהַבְיֵא:  
"But Rebecca overheard when Isaac spoke to Esau his son, and Esau went to the field to hunt game, to bring" (Bereishit 27:5)

Rashi Comments in Bereishit Rabba that the use of the word להביא - 'to bring', informs us that should Esav fail to find animals for his father to eat he would resort to theft to ensure Yitzchak ate. He was willing to break all other commandments and all moral norms to fulfil his goal of Kibud Av. This seems to imply that perhaps Esav took this commandment too seriously, and would hold it higher than all else.

This depiction of Esav's ultimate goal of Kibud Av serves as a warning to us not to overemphasise one aspect of Halacha to the point that it becomes the central aspect of our Torah values. We need to ensure that we focus our devotion on all aspects of Torah and not to an individual commandment. Despite the fact that Esav was incredible when it came to observing the vitally important mitzvah of Kibud Av, he is still widely viewed as the antagonist of the parasha. He failed to understand the importance of a well-rounded practice of Torah, and allowed one mitzvah to take priority over others.

**GIDEON WAS SGAN ON BET CHALUTZI MACHANE**

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| Manchester | In: 15:37 Out: 16:56 | Bristol    | In: 15:48 Out: 17:03 | Liverpool | In: 15:41 Out: 16:59 |
| Cambridge  | In: 15:34 Out: 16:50 | Birmingham | In: 15:41 Out: 16:57 | Jerusalem | In: 16:00 Out: 17:15 |

# TOLDOT 5780: THINGS ARE GOING WELL

RABBANIT SARAH KENIGSBERG | RABBANIT SHLICHA



Water, as we all know, is one of the key elements without which life cannot exist. By extension, lack of water has been one of the greatest causes of conflict throughout human history. Perhaps nowhere

has this been more pronounced than in Israel and the Middle East where battles, ancient and modern, have included threats (and actions) of diverting the region's scarce water supplies. In this week's parasha we read about one of the earliest quarrels to take place over water.

All of the wells which Avraham had dug in his lifetime had been blocked up by the local inhabitants:

וַיִּסְתְּמוּם פְּלִשְׁתִּים אֲחֵרֵי מוֹת אַבְרָהָם

"The Philistines had blocked them up after Avraham's death" (Bereishit 26:18).

- and thus Yitzchak was required to re-dig those wells which his father had dug before him.

On the surface it seems puzzling. Why block up the wells? Why would the Plishtim have willingly harmed their own crops and cattle by removing these readily available water sources? It seems that their ulterior motives lay in the fact that these wells represented something far more than the literal water which they contained.

Nechama Leibowitz, quoting HaKetav veHaKabbalah in his commentary to the Chumash, explains that more than just a source of water, these wells were a tool used by Avraham to publicise the existence of Hashem, "He [Avraham] called the well by a name that would drive home the lesson of the true existence of one God... The wells were a public necessity and in this manner the people were initiated into a knowledge of the true God." More than just

supplying the people with their physical needs, the wells were to engage with a spiritual thirst. It is for this reason that the Torah emphasises that after re-digging Avraham's wells, Yitzchak gave them the same names that his father had done previously. He wanted to drive home those same lessons. Just as the water quenched physical thirst, the names contained messages that removed people from their spiritual desert. It was this spiritual message, about the existence of Hashem, that the Plishtim tried to eradicate when they blocked up the wells. Yitzchak's physical act of digging the wells was a way of perpetuating Avraham's message of monotheism.

What we can learn from this story is that the physical and spiritual need not be the disparate realms they might sometimes seem. The Avot are praised for the way they combined their spiritual mission with that of physical development of the land:

גְּדוּלוֹן הַצְדִּיקִים שֶׁהֵם עוֹסְקִים בִּישׁוּב הָעוֹלָם

"Great are the righteous, since they occupy themselves with the habitation of the world"

(Midrash Hefetz).

It's all too easy to compartmentalise, to view the physical and the spiritual as two disconnected, and sometimes even contradictory areas. However, the Avot were able to fuse the two. The physical became the medium by which to convey their spiritual message to the world.

The world has moved on since the days of wells. Most resources in Israel are no longer directed towards agriculture, but rather towards hi-tech, innovation, business and education. Yet the challenge remains the same - to imbue all areas of our life with the message of Torah.

Shabbat Shalom!

**JUST AS THE WATER  
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# MEET THE NIVCHARIM

DANIA MANN-WINEBERG | SHEVET AVICHAJ



Hi I'm Dania, I'm currently studying Medicine at the University of Manchester, in Shevet Avichai and I'm a Nivcheret Hanhalla. As I've gotten older Bnei Akiva has become an increasingly prominent part of my life. Particularly since I returned from my year in Midrasha, BA has provided a context for my modern Orthodoxy and Religious Zionism, a strong religious and social support system and an outlet for many of the contributions that I would like to make to British Jewry.

I care deeply about making sure that all chaverim feel like they are valued by the movement and that their opinions matter. Being Modern Orthodox in the UK makes one part of a minority within a minority and I want to contribute to the strengthening of BAUK as a support network for Modern Orthodox youth across the country. I think an important part of this is increasing

the connection that bogrim have to Bnei Akiva throughout the year, regardless of where they may be located.

I also want to help to show everyone that there is a place for them within Judaism, whatever their background, gap-year choice, gender, or anything else. The Torah was given to all of Am Yisrael and it's important that this message is portrayed in our tnuva.

I think it's really important that the ideology of Bnei Akiva feels present in every sviva and every BA event across the country. I would like all chaverim to feel like they're part of something amazing and that, whatever stage in their Bnei Akiva journey they're up to, they have the power to accomplish incredible things!

One of my greatest aims for this year is to respond to the needs of the chaverim of the Tnuva so please don't hesitate to get in touch with me, or any of the other Nivcharim if you have any comments, questions or suggestions - this is how we can make great things happen!

# A TASTE FROM THE ARCHIVES: TOLDOT 5758

SHULI GRODZINSKI | SHEVET AMISHAV

This week's haftarah connects the two individuals, Yaakov and Esav to their eternal characteristics as representatives of nations Edom and Yisrael. Hashem relates through Malachi (the last of the Trei Asar) that he loves Yaakov and not Esav, to which Bnei Yisrael ask: "How have you loved us? Was not Esav a brother of Yaakov - the words of Hashem - Yet I loved Yaakov." (Malachi 1:2)

This unconditional love that Hashem expresses towards Bnei Yisrael must be reciprocated and is too often taken for granted. Yaakov has been chosen by God but his descendents have to merit this unique position by living up to their chosenness. God complains to Malachi that there is a national disrespect:

"A son will honour his father and a slave his master, if I am a father where is my honour and if I am a master, where is my reverence?" (ibid. 1:6)

"The uniqueness of the Jewish people is not a fact, it is an endeavour. The uniqueness of the Jewish people is a direction and a target." (Yishayahu Leibowitz) The chosenness of a Jew is worth nothing as it remains only in potential, one must do actions to reveal it.

Through Malachi God explains that one way to respect His name and to potentialise this uniqueness is by educating the next generation. Hashem appeals to the Kohanim: "For the lips of a Kohen should safeguard knowledge and they should seek teaching from his mouth, for he is the agent of Hashem, Master of Legions."

The Kohen here symbolises the leader of any generation. In each generation it is within the power and position of the leaders to teach by example. Hashem appeals to the Kohanim, the leaders, not to be apathetic and passive.

Our Geula can only be achieved if we actively, as a unit, guided by our leaders, work constantly towards it.

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