

WHAT'S GOING ON?

- **Summer Machane** applications open THIS MONDAY 9TH DECEMBER!!! To apply, please go to bauk.org/camps. For more information, please email camps@bauk.org.

- **Israel Machane** applications are OPEN NOW! Head to 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! Email Chana at chinuch@bauk.org for more details or if you have any questions.

- 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. For more information contact chinuch@bauk.org.

- 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. For further information email mazkir@bauk.org.

- To get involved with your local sviva please contact Zoe at svivot@bauk.org. If you have a

child attending sviva, please ensure that you have completed the **medical form** at bauk.org/bnei-akiva-svivot-medical-form-5780.

- **Mazal Tov** to Adam Herszft (Shevet Eitan) on his marriage to Racheli Landsberg!!!

- **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.

- 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!

FOOD FOR THOUGHT

1. Where was the place that Yaakov stopped for the night? (See Sforno on 28:11)

2. Why was a large stone placed on the well? (See Radak 29:2)

SHABBAT SHALOM!!!



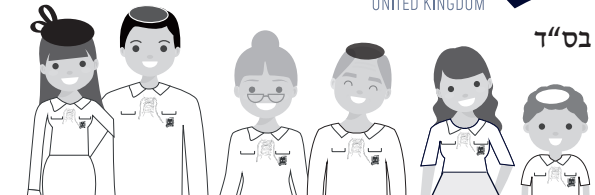
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ששת ימים תעבד ועשית כלמלאכתך,
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SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT VAYETZEH
9TH KISLEV 5780
6TH & 7TH DECEMBER 2019
VOLUME 30 ISSUE 12



THE POWER OF DUST
SHIRA NEVILLE
SHEVET OROT

In Parashat VayetzeH, Hashem appears to

Yaakov and says:

וְהָיָה זְרַעְךָ כְּעֹפֶר הָאָרֶץ וּפְרָצְתָ יָמָה וּקְדָמָה וּצְפֹנָה וְיַגְבֵּה

"Your descendants will be like the dust of the earth and they will be scattered to the west and to the east, to the north and to the south." (Bereishit 28:14)

The simple explanation for being told that his descendants will be like the dust of the earth is that, just as it is impossible to count the amount of dust in the world, the Jewish people will increase so much that it will be impossible to count them. But we see nowadays that this isn't the case! The core Jewish population is just 0.0019% of the world's people! How can we see this prophecy being fulfilled in our days?

One answer given explains that the total number of Jews who have lived over all generations is an incredible amount. Unlike other nations, the Jewish people have and will continue to live throughout all generations, and thus our number will always continue to grow.

But why didn't Hashem use the metaphor he used in a previous blessing, that we will be like the stars in the sky? Rabbeinu Bachya explains

that when Bnei Yisrael is virtuous, Hashem will lift them up and they will be like the stars in the sky, but when they sin, Hashem casts them down and they are trodden on, like the dust of the earth.

This metaphor of being like dust is not only a negative one, but according to Sforno can be seen positively. He delves into the implication of the word dust and applies it to the Jewish people. When we think about dust we think of something disgusting and dirty. We wipe away the dust that we come into contact with and we step on dust all the time. However, when we die, we will be buried under and with the very same dust that we have treated with such disdain. The dust will outlive each and every person.

Hashem is telling Yaakov that, just like dust, the Jewish people will be kicked around, stepped on, and treated badly by other nations when we are in galut. But, just as dust outlives everyone, so we, the Jewish people, will outlive those who try to persecute us and those nations will perish.

This is a message for us in our times. Going about our day-to-day lives, we can find it difficult to see how we are each bringing the Geula, and why our individual actions matter on a global level. We must always keep the message that Yaakov received from Hashem at the forefront of our minds - we will see the fruits of our labour! We, the Jewish people, unlike any other nation, will merit the Geula.

SHIRA WAS A MADRICHAN ON BET BASE MACHANE

London	In: 15:37	Out: 16:51	Oxford	In: 15:37	Out: 16:54	Leeds	In: 15:28	Out: 16:49
Manchester	In: 15:33	Out: 16:53	Bristol	In: 15:44	Out: 17:01	Liverpool	In: 15:36	Out: 16:56
Cambridge	In: 15:30	Out: 16:47	Birmingham	In: 15:37	Out: 16:55	Jerusalem	In: 16:01	Out: 17:17

VAYETZEH 5780: PUTTING THINGS INTO PERSPECTIVE

RAV JOEL KENIGSBERG | RAV SHALIACH



In the 1960's, psychologists at Stanford University came up with the now-famous "Stanford Marshmallow Experiment". Children were placed in a room with a marshmallow in

front of them and given a choice, either to eat the marshmallow or to wait while the instructor left the room for 15 minutes. They could have one marshmallow and go, but if they were able to wait then when the instructor returned they were given two marshmallows instead of one. Predictably, many couldn't wait. When we're waiting for something we really want, time often seems to pass slower than it really is.

In Parashat Vayetzeh, the Torah tells us how Lavan made Yaakov work for seven years in order to marry his daughter Rachel. It would only seem natural if for Yaakov those years felt like an eternity, yet the Torah tells us precisely the opposite.

– "ויהיו בעיניו כימים אחדים"

For Yaakov, those seven years "seemed like just a few days".

The commentators struggle to explain. The Akeidat Yitzchak writes that it would have been far more easily understood had the Torah stated that they seemed in Yaakov's eyes like a thousand years. How could the time have gone by so quickly that it felt like just a few days?

Sforno suggests that it's really just an indication of how much Yaakov cared for Rachel. He would have been willing to work for her for much more than seven years had he needed to. It's not that the time passed quickly, but that the seven years were like a few days, in

that they were a trivial price to pay.

But perhaps there is another answer, based on the fact that the details of this parasha are part of a much bigger story. When we look at the stories we are told of Yaakov's life, it's strange that most of them have to do with how long he worked, how much he got paid and how he got married. Rather than tests of faith that we can learn from, the Torah tells us the details that would fill up his CV. For a guide book telling us how to live our lives, why do all these stories matter?

The answer is that Yaakov was more than just another individual – he was one of the Avot. The story of his work and marriage are not just the story of his life, but the story of an entire nation. It's the story of how Am Yisrael was founded and began to fulfil the mission that Hashem set for us in the world.

Yaakov knew that. He knew that everything he was doing would fit into

the bigger picture of Am Yisrael and their role in the world. He knew that his marriage would continue the chain and perpetuate the Jewish people, and that was a mission that would take not days or weeks or even a lifetime to complete, but rather the entire span of Jewish history. In the context of that story – seven years really was like just a few days.

In a world that celebrates the moment, we're used to only thinking about what we do right now. But Yaakov taught us that being Jewish means having a broader perspective and realising we're part of a story that's much bigger than just ourselves.

Shabbat Shalom!

**WHEN WE'RE
WAITING FOR
SOMETHING WE
REALLY WANT, TIME
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IT REALLY IS**

MEET THE NIVCHARIM

ADI DINOWITZ | SHEVET AVICHAI



Shalom Aleichem! So glad to have been elected to be on the Hanhalla this year. Here's just a little insight into my journey with Bnei Akiva so far. My Bnei Akiva journey dates way back to when I started attending

Hendon Sviva back when I was in primary school. Since then I have been a madricha at Hendon and Salford Svivot as well as becoming Sganit and then Rosh of Salford BA. I have been a chanicha

and madricha on plenty of machanot with the most recent tafkid of leading Israel Machane Group Siiiiiiiiix this past summer! As a Nivcheret Hanhalla I hope to be the voice of the masses and the minority and bringing up and tackling all the relevant issues, queries and feedback you all have! I also plan to closely follow up with my motion which I presented at Veida of making Torani a more inclusive program - so stay tuned! Looking forward to working and hearing from lots more of you and feel free to contact me with whatever!!!

A TASTE FROM THE ARCHIVES: MUM'S THE WORD 5770

SARAH MICHELSON | SHEVET LAVI

When given the task of choosing a wife for Yitzchak, Avraham gave Eliezer one condition: that the woman he chose should be from his family rather than a Canaanite girl. When Eliezer devised a test to find the right girl, he decided that someone who gave not only him but also his camels a drink would become the wife of Yitzchak.

At first glance, this seems to bear no relation to the request of Avraham, however under closer inspection we see that the seemingly random test of Eliezer was both logical and far-sighted. Moreover, not only did the test follow Avraham's instructions but it would also teach us a lot about Rivka's character.

Rav Aharon Lichtenstein explains that two key qualities of Rivka are highlighted when she gave both Eliezer and his camels water to drink. Firstly, and most obviously, it shows her strength and commitment to the quality of chesed. Secondly, it shows her drive and ability to take initiative; feeding the camels without being asked showed she would go the extra mile of her own accord. This display of chesed answers Avraham's request as he did not specify that the girl be from his family due to snobbery or elitism, rather he knew that the character traits suitable for Yitzchak should be centred on chesed. Only someone from his own family would possess this quality to such a level befitting of a matriarch.

The fact that Rivka used her initiative is crucial

as we see from looking at the events of her life. Yitzchak is always seen as a more passive character compared to the revolutionary and active Avraham; as portrayed by his passive role in the Akeida. It was Rivka that made the key decision; she was the highly motivated, active figure that was needed to balance the more quiet and introspective Yitzchak. Indeed, a very important action in Tanach, the switching of Yaakov and Esav's blessings - was orchestrated by Rivka unbeknown to Yitzchak.

Rivka's character disproves the common stereotype of the passive Jewish woman; she was an initiator who acted according to what she thought was right yet always cared for others' feelings and acted with true kindness. It is these two character traits that we see right from our first meeting with her at the well.

THIS ARTICLE WAS FIRST PRODUCED IN SHABBAT LASHEM VOLUME 16 ISSUE 2, 24TH OCTOBER 2009 AS PART OF A SERIES ON THE FOUR MOTHERS BY SARAH MICHELSON, NOW SARAH KENIGSBERG, SARAH MADE ALIYAH AND RETURNED TO THE UK ON SHLICHUT. SHE IS CURRENTLY THE RABBANIT SHLICHA OF BNEI AKIVA UK!

AS PART OF OUR BA80 CELEBRATIONS WE ARE DIGITISING OUR HISTORICAL RECORDS AND CHINUCH MATERIALS. IF YOU ARE INTERESTED IN SPONSORING OUR ARCHIVE PLEASE CONTACT ADAM AT OPERATIONS@BAUK.ORG.