

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

SHABBAT LASHEM

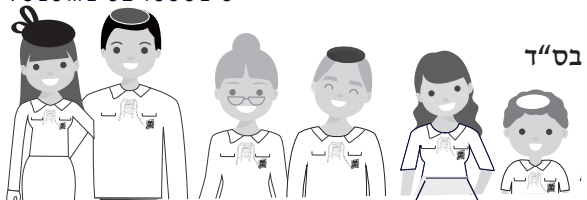
THE VOICE OF BNEI AKIVA UK

PARASHAT VAYISHLACH

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ACTING VS REACTING

GABRIELLA SACKS
SHEVET TZION

When we are put in certain situations, or are challenged, we will all respond differently because of our varying natures and upbringings. Some people are more passive and laid back, meaning it will take a lot for them to react, whereas others are more easily triggered and are more responsive. Neither of these reactions are better; it is about balancing them and knowing when to be more passive and when to act.

In parashat Toldot we read about Yaakov, who was pushed by his mother, Rivka to "trick" his father and steal the blessings that Yitzchak was intending on giving to his brother, Esav. In this situation it was not Yaakov's initiative to act – it was Rivka who orchestrated and facilitated Yaakov getting the blessings.

Last week we read that Yaakov worked for 7 years for his father-in-law Lavan to marry Rachel. On their wedding day Lavan swapped his daughters and gave him Leah instead. When he realised and confronted Lavan about it he told Yaakov that he could marry Rachel on the condition that he worked for 7 more years. Yaakov's response to this was that he will just do it - he didn't kick up a fuss at all.

This passive behaviour is contrasted in this week's parasha where Yaakov is told by the angel that Esav is heading towards him with 400 men. Instead of gathering his own troops to fight with his brother, he did his own preparations, dividing his family

and cattle, praying to Hashem, and sending many gifts to his brother.

With his three preparations he was able to ensure that he protected his family and no matter what happened at least his children would survive and continue the promise that Hashem made to Avraham.

Yaakov prayed to Hashem to ask Him to look after him and his family, but when Yaakov was running away from his home, Hashem had already promised to protect him, so was this prayer even necessary? Rashi comments on this and explains that since Yaakov was so righteous, he was not sure of himself and thought that he might have sinned and therefore Hashem would not protect him. The final preparation was the gifts that were used to try and appease his brother so he would not kill him and his family.

Yaakov was a person who knew when and how to act. He didn't meet his brother and wage war with him, fighting fire with fire. Instead, he took a different approach and used water to try and extinguish the raging fire within Esav. From here we can learn that when we come up against challenges and face difficult situations the solution isn't always to retaliate and take an eye for an eye. We must take a step back; look more objectively and think how we can react to achieve the best outcome for ourselves and those around us.

Like Yaakov we should remember that Hashem is always there and when we do our part to deal with a situation, He is right by our side, whether we can see it or not!

**GABRIELLA WAS A MADRICHA ON
MA'APILIM WINTER MACHANE 5780**

SHABBAT TIMES

London In 15:50 Out 17:00

Manchester In 15:51 Out 17:04

Cambridge In 15:44 Out 16:58

Oxford

Bristol

Birmingham

In 15:51 Out 17:04

In 15:57 Out 17:10

In 15:51 Out 17:05

Leeds

Liverpool In 15:44 Out 17:00

Jerusalem In 16:02 Out 17:17

ISRAEL IN THE PARASHA WITH LANI ESHEL

KEVER RACHEL



In this week's parasha, Yaakov and his family travel all over Israel, through Shchem, Peniel, Sukkot, and Beit El. However, as the parasha comes to a close, with Rachel giving birth to Binyamin and ultimately passing away as a result of a difficult childbirth, we come to a new location which was previously an unnamed, unmarked piece of land.

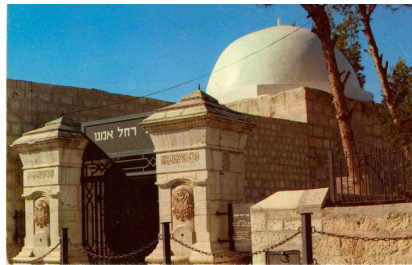
Rachel was an incredible woman, one of our Imahot, our matriarchs, Yaakov's beloved wife and a woman our nation looks to at times of prayer and distress. So why was she buried in such a nondescript location? When Rachel died, Yaakov and the rest of their family were but a short distance from Beit Lechem, yet he did not bury her there, or take her with him to the family burial cave in Chevron. She was buried in the middle of nowhere, seemingly on the side of the road.

We learn that Yaakov foresaw that, in the future, after the destruction of the first Bet Hamikdash, the Jews would be driven from their homes and their land and forced into exile in Babylon. As they left Israel, their hearts breaking, they would stop on this road and cry to Rachel. They would take courage from her presence and daven that she would beseech Hashem on their behalf.

According to a Midrash, the other Avot and Imahot begged Hashem for mercy. However, He only listened to Rachel's cry. Rachel cried out to Hashem and reminded Him of the sacrifice she made in letting Leah marry Yaakov in her place and not embarrassing her. Hashem's mercy was aroused and he responded to her, "for you Rachel, I will bring Am Yisrael back to their place." Rachel gave up her place next to her husband

once, when she allowed Leah to marry him in her stead, and then gave up her place next to her husband a second time when, instead of a burial spot in the family plot in Chevron, she accepted a lonely grave, on the side of a deserted road. She did this in order to be there for her descendants, her children, who would live many centuries later.

Rachel is the quintessential Jewish mother, making sacrifices for our well-being and security. This feeling of limitless love and motherly concern is what draws people to her tomb to this day. It is written in the parasha that, "Rachel died...And Yaakov set a pillar upon her grave, that is the pillar of Rachel's grave unto this day."



KEVER RACHEL TODAY

Most Tanach scholars agree that Rachel died in 2208, ר"ח. Our records of the location of her grave are mostly through tradition of the Jews who lived in the area. From the 5th century CE until the mid 1800s, Rachel's tomb was marked only by a small dome, upheld by 4 beams. In 1841, walls were added, as well as a room where visitors could find shelter whilst praying. In 1948 the Jordanians took control of the area and Jews were no longer allowed to pray at the kever. However, after Israel's victory in the six day war in 1967, the kever was reopened to Rachel's

children once again.

Today Kever Rachel is a short drive out of Jerusalem and there are frequent busses from Derech Chevron and the Central Bus Station. Kever Rachel is regularly visited by Jews wishing to daven, to use Rachel's zchut to ask Hashem for blessings in their lives, or to pour out their souls to Rachel herself and ask her to beseech Hashem on their behalf.

LANI ESHEL IS THE NEW BA NORTHERN SHALICHA. LANI STUDIED OCCUPATIONAL THERAPY AT HEBREW UNIVERSITY IN JERUSALEM, AND IS A REGISTERED KALLAH TEACHER AND BAALANIT. SHE'S EXCITED TO JOIN THE WONDERFUL WORLD OF BAUK!

MEET THE NIVCHARIM

DANIELLA DONOFF | NIVCHERET HANHALLAH



Hi, I'm Daniella and I'm one of your Nivcharim this year! I'm from Edgware and have been involved with Bnei Akiva since I was 7 years old, as a chanicha at Edgware Sviva, and was Rosh of Mill Hill Sviva last year. I have also been a chanicha and madricha on quite a few machanot too!

I went to Hasmo and spent my gap year on Hachshara with Kivun. I am now in my second year of Uni, studying Graphic Design at Hertfordshire.

Bnei Akiva has really helped me to understand my own values, filled me with a massive love for Israel and affected a lot of my important life choices and I am really excited for the opportunity to give back and hopefully inspire the younger Chaverim in the same way that I was.

I really look forward to working with this year's amazing Hanhallah and seeing all the amazing ways we can improve the movement!

SNAPSHOT FROM THE CHOVERET

The Choveret is the educational handbook that Bnei Akiva UK madrichim use to create their activities and discussions in Sviva each week. For Parashat Vayishlach, it looks at Yaakov's struggle.

The Yaakov taught about in primary schools and cheders was a hero. In reality, Yaakov's life was filled with conflict. He had a tense relationship with his father-in-law Lavan, his wives Leah and Rachel had disputes over children, and his sons' sibling rivalry culminated in the exile of the whole family to Egypt. Each success to the next challenge. In Parashat Vayishlach we learn that even 20 years later he was still mortally afraid of meeting his brother. There is no story that epitomises Yaakov's struggles as much as the story of his fight with an angel (Bereishit 32:25):

"Then Jacob was left alone; and a Man wrestled with him until the breaking of day"



After the struggle, Yaakov is given a new name, 'Yisrael', meaning, 'he struggled with G-d.' That's right, the name used to identify all of Yaakov's descendants for generations to come is about struggling with G-d! The conflicts that defined Yaakov's life became a label to wear with pride, as commanded by none other than G-d.

There is clearly an important message in Yaakov's struggles. Rabbi Sacks comments that Yaakov is there to teach us that humans are not like G-d – they are imperfect and fallible. We should not idealise our heroes to the point that they no longer seem human, rather we should relate to them and try to emulate them.

THE WEEK IN PICTURES



Torani participants enjoy a seminar with Rabbi Benji Levy



Sviva Madrichim take part in Had-racha training at the London Bayit



Bogrim digest food and Torah at the Va'ad with Rav Joel

EDGWARE FAMILY FRIDAY NIGHT

Over 200 people, including Chanichim, Madrichim and Parents took part in the Edgware Sviva Family Friday Night. After an uplifting Tefillah, both parents and Chanichim enjoyed peulot run by the Madrichim and Bogrim. Then, everyone sat down to eat a three course dinner, complete with amazing Bnei Akiva Ruach that everyone got involved in. The evening culminated in a Tisch. 'This was a fantastic event,' said Rosh Joel Ucko, 'the ruach across the whole room was electric and after a challenging 18 months during the pandemic, it was amazing to see the community come together to celebrate Bnei Akiva.'



WHAT'S GOING ON?

- Calling all Bogrot in London! **Lishmah is back!** Don't miss this amazing **Torah learning opportunity**, now with a brand new **choice of Chaburot!** Sign up: tinyurl.com/Lishmah-BA
- Calling all male Bogrim in London! Join **Rav Joel** for a **weekly Va'ad** on Tuesday evenings at 10:15!
- **London Student Bet Midrash** is taking place weekly on **Thursday evenings** for high school and university students. For more info about London, Birmingham or Leeds SBM email chinuch@bauk.org
- **KADIMA is back** by popular demand in Manchester and London! Open to all in **Years 7-10**, join us for a riveting **5-part course** infused with **fun, friends and inspiration!!** For more information contact Adi at svivot@bauk.org
- Does your child attend **Sviva**? Please make sure to **fill in a medical form** for them: www.bauk.org/-svivot-medical-form
- Keep an eye out for **exciting Bnei Akiva updates** for all ages!
- Be sure to like our **Facebook page (Bnei Akiva UK)** and follow our **Instagram (bneiaktivauk)** 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!

LISHMAH IS BACK!!!
7:30 PM
Open Bet Midrash
8:30 PM
Choice of Chaburot
Netivot Shalom
OR
Masechet Succah Bekiut

Join us on Tuesday evenings at the London Bayit and become part of this dynamic Makom Torah for post-high school women!
Sign up at tinyurl.com/Lishmah-BA
Contact chinuch@bauk.org for more info!

TO SPONSOR AN EDITION OF SHABBAT LASHEM OR FOR ANY QUERIES PLEASE CONTACT DANIA AT CHINUCH@BAUK.ORG