

Coming Up...

Full details of all our events are available on our Facebook page, or call the Bayit on 0208 209 1319 to speak to one of the team.

- Summer Machane is coming! 29th July – 12th August. Brochures and applications are now out. For more information, contact yehuda@bauk.org.
- We are excited to be bringing the unique Bnei Akiva atmosphere to communities in the coming Shabbatot, holding an uplifting seuda shlishit and learning with our bogrim . We will be in Kinloss shul on 6th June, Borehamwood & Elstree shul on 13th June and Mill Hill shul on 27th June. To find out more, contact rav@bauk.org
- Applications for key roles in svivot for 5776 are open online! To be part of the lifeblood of Bnei Akiva across the country, visit www.bauk.org
- We are looking forward to being joined by a group of Bnei Akiva chaverim from the Netherlands over Shabbat 6th June. Watch this space for more details!



Connect with Bnei Akiva, and download our app, at www.bauk.org

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תנועת בני אקיווה
BNEI AKIVA UK

ושבתה הארץ
Shabbat Lashem 'שבת לה
נשא - Nasso

Coming Together To Earn Blessing

Alex Dover

In Parashat Nasso there are eighteen Mitzvot listed: seven positive and eleven negative, and a large portion deal with the details of being a Nazir. However, there is another small Mitzvah hidden in the parasha that I think is worthy of mentioning, especially this week.

At the end of chapter six, Aharon and his sons – the Kohanim - are commanded to bless the Jewish people and then the famous bracha of 'Yevarechecha' is formulated. As we know, outside of Israel, the custom is for the Kohanim not to bless the Jewish people on a daily basis, but rather only on the chagim. This is because, as the Rema notes, these are the days that Ashkenazi Jews are actually happy.

The Sefer HaChinuch questions the necessity of Kohanim blessing the Jewish people. He explains that in heaven the 'Ministering Angels' are constantly doing Hashem's work and if anyone is worthy of blessing, Hashem will send one of the angels to carry out this blessing. If this is the case, why do we need to be blessed by the Kohanim?

One answer to this question is that Birkat Kohanim can only take place with a Minyan. It requires ten of us to come together and only then can we receive this additional bracha that the Kohanim can bestow.

This week is a week to the year that Gilad Shaer, Naftali Frenkel and Eyal Yifrah, the Three Boys, were kidnapped. In the following weeks after the terrible news broke, the Jewish community around the world rallied together for these boys in a display of achdut (unity) which, certainly in my life, was unprecedented. I think the way the Jewish people acted in those two and a half weeks, in the face of those unjustifiable and horrific actions, was worthy of blessing.

Alex Dover is in Shevet Shvut and is a Bnei Akiva Shaliach in Australia this year

Celebrating a simcha? A special birthday coming up? Include Bnei Akiva in your celebration by sponsoring Shabbat Lashem! For details email shabbat@bauk.org

Editor's Corner

Shalom!

Our Tikkun Leil Shavuot in London and Manchester were a roaring success. Thank you to all bogrim who gave shiurim and helped!

We are very excited to have elected our full Mazkirut for next year. Look inside to find out who they are!

This week has also been Israel Machane Information Week – delivering essential facts about our amazing upcoming trip to Israel with participant's parents.

Shabbat Shalom!

THIS WEEK'S SHABBAT TIMES

	🕒	🌙
London	20:51	22:09
Manchester	21:08	22:37
Birmingham	20:58	20:32
Cambridge	20:48	20:21
Leeds	19:45	22:32
Liverpool	21:07	22:45
Jerusalem	19:02	20:20

To receive Shabbat Lashem by email every Friday, or for sponsorship details, send an email to shabbat@bauk.org



Insight and Inspiration on the Parasha

Rav Ari Faust, Rabbinical Shaliach

Facing Up To Ourselves

It is always difficult to learn a new language. Indeed, having grown up in Canada I found it very difficult to make the transition to speaking Hebrew upon moving to Israel. But as much as I often struggle with words that are foreign to me, I find that the disadvantage of Hebrew not being my mother tongue is a blessing in disguise, and has its own advantages. Specifically, it is a blessing to need to contemplate the words of the Hebrew language in order to understand them.

When we grow up speaking a language, the words are ingrained; we do not need to think of which words to choose and we take the meaning of the words for granted. We understand words associatively and intuitively, instead of actually contemplating their meaning. When it comes to Hebrew, however, this intuitive understanding does not suffice; there is depth to the Hebrew language, whose beauty cannot be overlooked. Ramban (Shemot 30:13) suggests the Hebrew is called *lashon hakodesh* – the holy tongue – because it was spoken by Hashem.

A fascinating example would be the approach to “homonyms” in the Hebrew language. A homonym is a set of words which are spelled the same but have different meanings. When it comes to these words in Hebrew, we cannot ignore the similarity between two words, rather we must contemplate the association between them.

A wonderful example of this is found in our *parasha*, which includes the traditional priestly blessing (Bamidbar 6:24-26); this blessing is also the one which parents bless their children with every Shabbat night:

“Hashem bless you, and keep you; Hashem make His face to shine upon you, and be gracious to you; Hashem lift up His face to you and give you peace.”

The face of Hashem is mentioned numerous times in the blessing. What is Hashem’s “face”? Also, what makes this *bracha* so significant that it is chosen to be the one we recite to our children every week? The Sfat Emet offers an extraordinary insight to this blessing: The Hebrew word *panim*, meaning “face” also means “inside” or “essence”. Now, what is the correlation between ones’ face and ones’ essence? So often, we mask our inner feelings and beliefs; we smile when inside we feel so down; we fear our inner greatness and shun away from our essential, inner self. Observance of Torah and *mitzvot* is not the performance of external, foreign actions, rather they are the expressions of our essential self; they are what allow for our inner self to become revealed. *Mitzvot* guide us towards revealing the greatness that is inside every one of us; they are not an annulment of our true selves, but a celebration of all that mankind can achieve. We don’t believe in concealing the greatness we are inside. By believing in our inner goodness we can transform the world for the better.

Looks can be deceiving. Our faces and external perceptions can conceal. The word “face” is the same as the word “inside” to teach us that our faces – our external appearance and behavior – should reflect our inside.

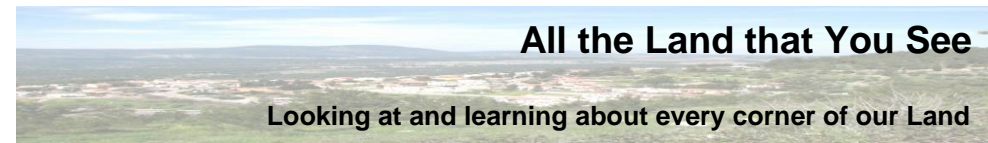
In the priestly blessing we state our desire that Hashem’s “face” be turned towards us – that His essence become revealed to us.

Our blessing to our children every week is that they will become empowered to embrace their inner greatness, and that their “face” can be a reflection of G-d’s one. We bless them that they discover the beauty that lies within, and reveal their inner, essential self.

Rav Ari Faust is in Shevet Yechiam, and is Shaliach for Bnei Akiva and the Jewish Agency for Israel

WE ARE PROUD TO INTRODUCE THE...

INCOMING MAZKIRUT 5776!!!



Rehovot

Talia Miller

“He [Yitzchak] relocated from there and dug another well; they did not quarrel over it, so he called its name Rehovot, and said, “For now Hashem has granted us ample space, and we can be fruitful in the land”.” (Bereshit 26:22)

In Parashat Toldot, Yitzchak Avinu attempts to redig the wells his father Avraham had dug, that were filled up by the Philistines. Each time he is contested by the local Philistines. However, when Yitzchak digs a third well in Rehovot, there is no argument.

Rehovot can be translated as “spaciousness”. There was enough space in this area to prevent any clashes between Yitzchak and the Philistines. The Ramban suggests this third well signifies the third Temple, which will only exist in a time where there is no hostility or conflict.

An alternative idea is given by the Midrash (Bereshit Rabba 64:7); here it is suggested that each well Yitzchak tries to dig parallels one of the books of the Torah. Rehovot parallels Sefer Devarim, which discusses Halachot applicable to Israel when the land will be expanded in the time of the third Beit Hamikdash.

In 1890, the modern town of Rehovot was founded by a group of Polish Jews. Initially a small agricultural town, Rehovot has grown and expanded, reflecting the meaning of its name, to accommodate over 100,000 residents. In 1934, Rehovot became home to the Weizmann Institute of Science, a leading institution for scientific research. Additionally, our amazing Northern Shaliach, Ortal Flaumenhaft, comes from Rehovot!

Talia Miller is in Shevet Dvir and is the Israel Worker Elect