



Shabbat Lashem



האזינו - Ha'azinu

Coming up...

- Simchat Beit Hashoeva for Bogrim at Rav Ari and Chaya's will be on Thursday evening 20th October
- Sviva is restarting throughout the country beginning with the Succah crawl, for more information email Zechariah on svivot@bauk.org
- Don't miss Simchat Torah at the Northern Bayit with Bnei Akiva!! Including meals for Bogrim, pumping ruach and exciting Hakafot.
- Shabbat Hachshara for all Year 13's is on 28/29th October see poster below for more details



Shabbat Hachshara for Shevet Avichai

Gap Year
 Friends
 Family
 Fun
 Bnei Akiva
 Home
 Aliya
 Jerusalem
 Israel

Parashat Bereishit Oct 18/19
 - Borehamwood & Epsom Synagogue

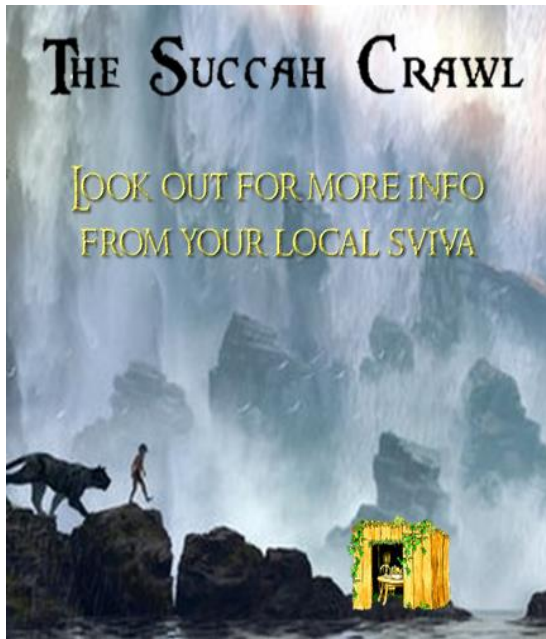
Find out about BA gap year programmes in Israel!
 - Chill Shevet Shabbat with friends!

contact Ollie for details: ollie@bauk.org



THE SUCCAH CRAWL

LOOK OUT FOR MORE INFO FROM YOUR LOCAL SVIVA



Comparing Torah to Dew? –Aron Lipczer

This week's parsha of Haazinu is set out in the form of a poem and uses an elaborate metaphor to describe the future relationship between Hashem and the Jewish people, both the good and the bad.

יערף כמטר לקחי תזל כטל אמתתי כשעירם עלי דשא נכרביבים עלי עשב:
 "My lesson will drip like rain; my word will flow like dew; like storm winds on vegetation and like raindrops on grass" - Deuteronomy 32:2

This passuk is essentially comparing the Torah to rain and dew. The question which stands out to me is what's the meaning of this particular comparison?

Luckily the Vilna Gaon answered this question himself. He says: "While falling on a field, rain will water the whole field equally. However, what the rain will cause to grow depends on what was put into that earth. If the person toiled and planted fruit or grain seeds, he will soon have an orchard or a field of grain growing nicely. However, if they planted nothing, having frivolously wasted the planting season away, he will find his field quite empty despite the prodigious rain. Worse yet, if he planted deadly plants, he will find that the rain helped secure a poisonous crop."

Torah, the Vilna Gaon explains, has the same attributes. It is an incredible storage of divine wisdom that is given to us to interact with and explore. What we get out of it however depends on what we put in. If we invest ourselves in the Torah and expend the necessary time, energy, and emotion into capturing its truth, if we approach it with respect, and are honest with ourselves as we study it – even when it calls upon us to make meaningful changes in our lives, the Torah will then lead us to levels of knowledge and spiritual joy we could not have imagined possible. On the other hand, if we leave our field of Jewish knowledge fallow (i.e. we take an unhealthy approach or we don't cultivate it), we will be left deprived of the most incredible inheritance we have as a people - the Torah.

Shabbat Shalom

Aron Lipczer is in Shevet Avichai and was a Madrich on Aleph Chalutz Machane 5776

The Week that Was...

Bnei Akiva have been hosting Selichot every night at the London Bayit.

Both the London and Manchester Batim hosted inspirational Yom Kippur services. Thank you to all those that attended and led; you really made it an incredible service.

Bnei Akiva has a succah, all are welcome to come and join us

THIS WEEK'S SHABBAT TIMES

	ii	☪
London	17:55	18:55
Manchester	18:02	19:08
Birmingham	19:57	19:01
Leeds	19:51	18:58
Liverpool	18:06	19:14
Bristol	18:06	19:12
Cambridge	18:05	19:13
Oxford	18:01	19:09
Jerusalem	17:27	18:56

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, Shevet Yechiam,
Rabbinical Shaliach for Bnei Akiva and the Jewish Agency

Is Building a Succah a Mitzvah?

We are in a special time of year on the Jewish calendar. Jews everywhere are building Succot and acquiring Arba Minim.

Rema (OC 624) stipulates that there are those that begin building their Succah immediately when the fast of Yom Kippur goes out, in order to “go from *mitzvah* to *mitzvah*”. This *halachah* is repeated (OC 625):

“It is a *mitzvah* to build the Succah immediately after Yom Kippur, because we don’t postpone a *mitzvah* that comes before us.”

There are several questions to ask about this tradition: If we do not want to postpone the time of the *mitzvah*, why not build the Succah before Yom Kippur? Who said the time is only from after the fast; surely we would want to increase the number of *mitzvot* we perform before Yom Kippur in order to add to our merit before the judgment is sealed?

What is the value of going “from *mitzvah* to *mitzvah*”, and if we indeed wish to do so, why must it be fulfilled by building the Succah? Why not engage in a less arduous task after fasting twenty-five hours? The main question we must ask to understand this custom is, of course, whether or not there is a *mitzvah* to build a Succah at all? The Torah stipulates (Vayikra 23:42): “*You shall dwell in booths for seven days*” – this teaches the imperative to dwell in a Succah, but nowhere are we told of a *mitzvah* to build it.

Generally it is understood that the preparations of a *mitzvah* are not *mitzvot* themselves. Similarly, there is a *mitzvah* to wear *tzitzit* on four-cornered garments but there is no *mitzvah* to tie the *tzitzit* (even though the Torah explicitly says we should “make it” – this only comes to teach that they must be tied for the sake of the *mitzvah* of wearing). Nor is there a *mitzvah* to bake the Matzah on Pesach, or to write Tefillin; the *mitzvah* is to eat the Matzah, and don the Tefillin. The list of examples for this is extensive. Rambam (responsa 142) writes:

“The *mitzvah* is to dwell in the Succah, not to build it and we only build it in order to dwell in it. And therefore the blessing we recite is ‘to dwell in the Succah’ and we do not bless when building it...”

Rambam compares this to blowing a Shofar: Just as there is no *mitzvah* to blow the Shofar, rather the *mitzvah* is to hear the sound of the Shofar being blown, so too the *mitzvah* is to dwell in a Succah that has been built.

But this logic is not so clear-cut: In biblical times, a person who murdered unintentionally would need to be exiled to a refuge city (Bamidbar 35). The Gemara (Makot 8a) stipulates that one need only be exiled when performing a voluntary act – such as chopping wood – but if they accidentally killed as a result of performing a *mitzvah* they would be exempt from exile. The Gemara questions what the law would be in a case of chopping wood in order to build a Succah. The answer:

“They must be exiled. For since the Succah can be built from pre-chopped wood, it is not a *mitzvah*.”

Rashi here comments that while chopping the wood is not a *mitzvah*, the building of the Succah is. And similarly many Talmudic sources and medieval commentators suggest that there is in fact a *mitzvah* to build a Succah. In fact, according to the Jerusalem Talmud (Berachot 9:3) one who builds their own Succah recites a blessing on it!

In fact, this seems to be the accepted opinion, as the Gemara (Succah 46a) teaches that one must recite the blessing of “*shehecheyanu*” when building the Succah. This is codified in Shulchan Aruch (OC 641), although for secondary reasons this is not practiced commonly. (The only other *mitzvah* whose preparation is a *mitzvah* as well is the four species, whose obligation is derived from Succah.) In fact, Rambam himself (Berachot 11:2) writes that it is a *mitzvah* to build a Succah despite his words



Hello Hachshara

Catching up with our gap year programmes in Israel



An update from Shira Collins- Shevet Neeman

This year I have the privilege of being on the Bnei Akiva Torani programme while attending Midreshet Harova. I have seen, learnt and experienced so many things which I wouldn't have the opportunity to do if I wasn't on a Hachshara programme.

We arrived in Ben Gurion airport and began our opening seminar of Torani.

We started our adventures by jeeping down the Burma Road and learning how Jerusalem survived during the siege of the independence war in 1967. This was extremely interesting as we are living in Jerusalem for the next year.

Then we travelled to kibbutz Ein Tzurim for our first Shabbat with Torani. Whilst there we got to know each other as a group while our amazing madrichim provided us with activities, shiurim and preparation for midrasha and yeshiva.

On Sunday we travelled to Be'er Sheva for our first full educational and fun packed day of the seminar. We started with a shiur of the importance of Be'er Sheva in the Tanach and the history of the city. After, we had a tour of the Yad Sara branches in Be'er Sheva, a charity which lends all kinds of medical equipment to anyone who needs it.

Following this we had a tour of a challenging neighbourhood 'Deled' we learnt about a group of people who go out of their way to support families and youth from there through some amazing local projects which we got to see.

In the afternoon we had a tour of the Turner Stadium the home of the Israeli football champions 'Hapoel Be'er Sheva' and saw how through their amazing success they bought back pride to the city with their league win.

After this we met with my old Headteacher from Manchester Yavneh Girls former shliach Haggi Benson who spoke to us about the city from a residents point of view. Then we travelled to Jerusalem.

Before arriving at yeshiva and midrasha we heard from Asher Cailingold, Mazkir of Bnei Akiva UK 1951-57, who spoke about Hachshara and its importance to BAUK in the movement's early years as well as how Hachshara has had an effect on Israeli society.

We ended with Mifkad, where we sang Yad Achim, the movement anthem that Asher himself introduced to BAUK in the 1950s! Although the group seminar ended there, we (the girls) had an extra trip to Herodion, the site of King Herod's palace, as we started midrasha a day later than the boys.

We then started midrasha and yeshiva for our first very intense and rewarding few weeks.

Since the opening seminar we have had our first BA UK Shevet Ne'eman gathering, we learnt about all the options open to us as a shevet and then we all davened selichot.

This upcoming week we have our Shevet Ne'eman northern tiyul followed next week by our Torani sukkot seminar.

It's been an amazing start to the year and I can't wait for what it to come.

Shira Collins is on Hachshara Torani at Midreshet Harova