

## WHAT'S GOING ON?

- **Applications for the Mazkirut 5781** close THIS THURSDAY 6th February! If you are interested in applying and would like more information about the process please contact Rafi at [mazkir@bauk.org](mailto:mazkir@bauk.org). Please feel free to be in touch with any member of the Mazkirut if you have questions about the role.

- Applications for **tafkidim on Summer Machane** are OPEN! Apply now at [bauk.org](http://bauk.org) to make a difference this summer!!

- **Summer 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).

- **Student Bet Midrash** continues every **Thursday night at Kinloss!** Come along at the **NEW START TIME of 7.00pm** for a great opportunity to hear amazing speakers, eat great food and learn with friends or madrichim! This week 6th February we will hear from **Rabbanit Simi Peters**. Email Chana at [chinuch@bauk.org](mailto:chinuch@bauk.org) for more details or if you have any questions.

- Members of the Mazkirut were privileged on Monday to attend the **National Holocaust Memorial Day Trust commemoration event** in memory of those who perished in the Holocaust and in later genocides in Cambodia, Rwanda, Bosnia and Darfur. It was an exceptionally moving ceremony and they were truly honoured to be a part of it.

- **Shabbat Hairgun** season is beginning! To sign up head to [bauk.org/shabbat-hairgun](http://bauk.org/shabbat-hairgun). To get involved with your local sviva please contact Zoe at [svivot@bauk.org](mailto:svivot@bauk.org).

- Good luck to **Salford sviva**, who are hosting their **Family Shabbat** this weekend!

- We're looking for Chaverim of all ages to help improve **Bnei Akiva's sustainability**. If you'd like to get involved with implementing changes or have any suggestions on what we can do, please contact Chana at [chinuch@bauk.org](mailto:chinuch@bauk.org).

- **Mazal tov** to **Zechariah Creeger** (Shevet Hagevurah, Svivot Worker 5777) on his engagement to Zoe Hillman!!!

- 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. Why did Moshe not give an exact time for the plague of the firstborn? (See **Rabbeinu Bachya on 11:4**)

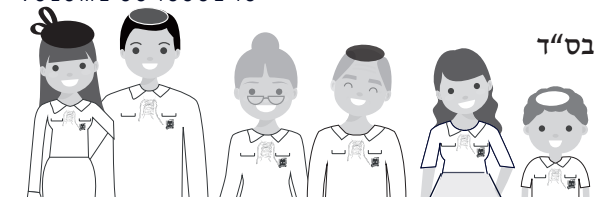
2. Why was Rosh Chodesh the first mitzvah given to Bnei Yisrael? (See **Sforno on 12:2**)

זכור אתיום השבת לקדשו,  
ששת ימים תעבד ועשית כלמלאכתך,  
ויום השביעי שבת לה'

# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

**PARASHAT BO**  
6<sup>TH</sup> SHVAT 5780  
31<sup>ST</sup> JANUARY & 1<sup>ST</sup> FEBRUARY 2020  
VOLUME 30 ISSUE 18



**ROSH CHODESH:  
REMEMBERING  
OUR HISTORY**  
SAM ROTHSTEIN  
SHEVET MORASHA

After Moshe warns of the last plague that will afflict the Egyptians, Hashem commands him and Aharon to tell Bnei Yisrael what they must do to prepare for it, describing at the length the steps involved to take the first ever Korban Pesach. But there is one pasuk that precedes this:

הַחֹדֶשׁ הַזֶּה לָכֶם רֵאשִׁית חֹדְשִׁים רֵאשֹׁן הוּא לָכֶם לְחֹדְשֵׁי הַשָּׁנָה:

*"This month will be the head of the months for you; the first of the months of the years for you" (Shemot 12:2)*

This is the pasuk that we learn the laws of Rosh Chodesh from, the first Mitzvah given to Bnei Yisrael in the Torah. But there's no immense experience like the mass revelation of Sinai, just Moshe telling the people. It seems out of place to be given here. Why not give the Mitzvah with the rest of them at Sinai?

Another question to ask is regarding the chosen month, Nisan. The Gemara in Rosh Hashanah (2b) explains that we count the years of a king's reign from Nisan, proving it by a comparison to counting years from the exodus. Why does the Gemara connect the two?

The Ramban explains that part of the reason for the month of Nisan being the first month

of the year is so that every month of every year to pass in the future is a remembrance of the redemption from Egypt. Even though we have Rosh Hashanah as well, which is the new year that we count the years of existence from, the pasuk says "לָכֶם" – "for you". As the Jewish People, the years starts in Nisan.

The freedom of Bnei Yisrael being given was the start of our nation, and we were given something by Hashem to remind us of where we come from, something to separate us from other nations. The story of the exodus from Egypt signifies the beginning of the journey of the Jews become a nation, with the process starting when Yaakov went down to Egypt as just a family, and ending with leaving Egypt as Am Yisrael. That is why this Mitzvah is given here; the Jews were now a people ready to head out into the world, and preparing to receive their purpose at Sinai.

This can also answer the question on the Gemara. We connect the redemption of Egypt to counting the years of the king, as the kingship of the Jewish people represents the ability to have sovereignty over ourselves, to rule independently to the other nations of the world.

The essence of Rosh Chodesh is to be constantly connected to the past, to our very beginnings de-scribed in the Torah, to feel the 5000 years of Jewish history, and carry that through with us to everything we do in our lives.

**SAM IS A PARTICIPANT ON TORANI 5780 AND IS STUDYING AT YESHIVAT HAKOTEL**

**BNEI AKIVA UNITED KINGDOM**

**MACHANE ARI Year 3-6**

Back after a fantastic launch last year! Our day camp at the London and Manchester Baylt.

**3rd-7th August**

**£150**

**MACHANE ARI**

**TO SPONSOR AN EDITION OF SHABBAT LASHEM OR FOR ANY QUERIES PLEASE CONTACT CHANA AT [CHINUCH@BAUK.ORG](mailto:chinuch@bauk.org)**

London In: 16:32 Out: 17:43	Oxford In: 16:32 Out: 17:47	Leeds In: 16:26 Out: 17:44
Manchester In: 16:30 Out: 17:47	Bristol In: 16:39 Out: 17:53	Liverpool In: 16:33 Out: 17:50
Cambridge In: 16:25 Out: 17:40	Birmingham In: 16:33 Out: 17:48	Jerusalem In: 16:42 Out: 17:57

# BO 5780: THERE CAN BE MIRACLES

RAV JOEL KENIGSBURG | RAV SHALIACH



למען תזכור את יום צאתך מארץ מצרים כל ימי חיך  
"In order that you shall remember the day you went out of Egypt all the days of your life."  
(Devarim 16:3)

This week we read about one of the most

unique events to take place in all of history. The going out of Egypt was accompanied by miracles the likes of which have never been seen since. The ten plagues, the splitting of the sea and the complete overhaul of the laws of nature – for a time the physically impossible became the norm.

We are commanded to remember these events, not just in the obligation to mention them twice

a day in the Shema, but in so many of the mitzvot which make up the Torah. Tefillin, Mezuzah, Shabbat, Kiddush, Matzah, Sukkah – all these and many others are connected in some way to the obligation of "זכור ליציאת מצרים" – remembering the exodus from Egypt.

The Ramban points out that the memory of this event is so critical not just because of what happened in the past, but because of how we need to live our lives today. Yetziat Mitzrayim came to demonstrate the way Hashem intervenes in the workings of the world. That magnitude of open miracles only took place once, but it created a paradigm of how we should view things always.

ומן הנסים הגדולים המפורסמים אדם מודה בנסים הנסתרים שהם יסוד התורה כלה, שאין לאדם חלק בתורת משה רבינו עד שנאמין בכל דברינו ומקרינו שכלם נסים אין בהם טבע ומנהגו של עולם, בין ברבים בין ביחיד  
"Through the great and obvious miracles, a person will come to recognize the hidden miracles, which are the foundation of our Torah. A person has no portion in the Torah taught by Moshe Rabbeinu, unless they realise that all our events and happenings are miraculous, and there is no such

thing as nature and happenstance for an individual or a community." (Ramban, Shemot 13:16)

Everything in the world is miraculous, writes the Ramban. The miracles in Egypt were an obvious expression of a truth that is concealed, but constant. At a deep level, the laws of nature to which we are accustomed are no less extraordinary than the miracles which took place at the time of the exodus. Behind both is the hand of Hashem.

Perhaps we can take it one step further. Not only is it the laws of nature, chemistry and physics that are miraculous, but also the laws of history. In our generation we are uniquely privileged to be able to witness this. Last week over 40 world leaders gathered in Jerusalem to remember the horrors of the Holocaust and to pay tribute to

the Jewish people. In just one generation, our people has gone from being the most downtrodden and despised on the planet to one to which the leaders of the world have flocked to pay homage. 80 years ago, it would have seemed impossible, but today

Israel is a technological powerhouse to which the world looks for inspiration. And more than that, the modern State of Israel has become the greatest centre of Torah learning in the world.

Centuries ago, Rav Yaakov Emden wrote that the continued existence of the Jewish people is the greatest miracle ever to have occurred, greater even than the splitting of the sea. How much more so is that true today, when we see how the Jewish people has not only survived, but thrived and continues to do so, often in ways beyond belief.

Sometimes we fail to notice it, but every day we mention Yetziat Mitzrayim to help remind ourselves – the times in which we live are truly miraculous.

Shabbat Shalom!

**80 YEARS AGO, IT WOULD HAVE SEEMED IMPOSSIBLE, BUT TODAY ISRAEL IS A TECHNOLOGICAL POWERHOUSE TO WHICH THE WORLD LOOKS FOR INSPIRATION**

# A TASTE FROM THE ARCHIVE: BO 5756

AROUND THE SHABBAT TABLE

1  
דברנא באַזני העם וישאלו איש מאת רעהו ואשה מאת רעותה כליכסף וכלי זהב:  
"Please speak in the ears of the people: let each man request of his fellow and each woman from her fellow silver and gold vessels." (Shemot 11:2)

How can it be ethical for Bnei Yisrael to borrow these items with no intention of returning them?

2.  
והגדת לבנה ביום ההוא לאמר בעבור זה עשה ה' לי בצאתי ממצרים:  
"Because of this the Lord did for me when I left Egypt." (Shemot 13:8)

This is the literal translation of the verse, but what does it mean? (See Ramban and Ibn Ezra)

3.  
What is the connection between Tefillin, as spiritual guardians to prevent a person from sinning, and the Exodus from Egypt? (See Ramban 13:16)

THESE QUESTIONS WERE FIRST PRODUCED IN SHABBAT LASHEM VOLUME 2 ISSUE 15, 27TH JANUARY 1996.

**WE ARE CURRENTLY DIGITISING OUR HISTORICAL RECORDS AND CHINUCH MATERIALS. IF YOU ARE INTERESTED IN SPONSORING OUR ARCHIVE PLEASE CONTACT ADAM AT OPERATIONS@BAUK.ORG.**

# HOLOCAUST MEMORIAL DAY 2020: WE REMEMBER

והיה כיישאלך בנה מחר לאמר מהזאת ואמרתי אליו בחזק יד הוציאנו ה' ממצרים מבית עבדים:

"And when, in time to come, your son asks you, saying, 'What does this mean?' you shall say to him, 'It was with a mighty hand that Hashem brought us out from Egypt, the house of bondage.'" (Shemot 13:14)

Time passes, and people forget. This is the way of the world. Yet, we have a responsibility to remember, to pass our stories on to the next generation, to keep the memories alive. Memories are what we draw on

to live out our existence. They are the way that we learn.

But learning is not the same thing as remembering. It requires an extra step, to recognise the patterns in our memories and to act accordingly when we see those patterns

again. 'Never forget' is an instruction that extends beyond its simple meaning, a command to ensure that we learn from the past and that we change.

But 'never forget' has a twisted irony associated with it. We cannot forget, because it keeps happening again.



There are new children in every generation with ghosts in their eyes, pleading with us to remember, to learn, to end the cycle of hate. Nazi Germany. Cambodia, Rwanda, Bosnia, Darfur. Myanmar. China.

When will we learn to recognise the patterns, and to stop them reaching their harrowing conclusion? When will we be brave enough to stand up to hatred? We laud the bravery of the weary survivors. That is not enough.