

זכור אתיוֹם השבת לקדשו,
ששת ימים תעבד ועשית כל-מלאכתך,
ויום השביעי שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT TETZAVEH

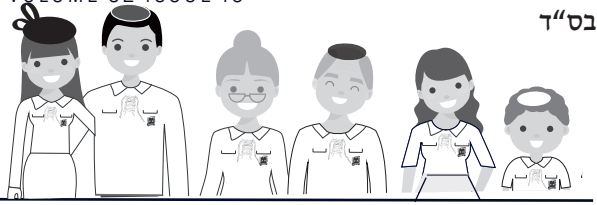
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בס"ד



THE ABSENCE OF A NAME LEO WEINIGER SHEVET DOROT

Every parasha from Shemot to Vezot Habracha contains the name of Moshe Rabbeinu except for one, Parashat Tetzaveh. Even more curiously, this is the parasha which follows Moshe's yahrtzeit (7 Adar I), which was on Tuesday.

On a superficial level, what is happening with Moshe in this parasha is quite clear. When praying for the forgiveness of the Jewish people following Chet Haegel, Moshe says to Hashem:

מִחַנִּי יָא מִסֵּפֶרְךָ

Erase me from your book (Shemot 32:32)

Consequently, as a punishment for Chet Haegel, and upholding His side of the deal, Hashem removes Moshe's name from this week's parasha. However, if we take a deeper look, we can appreciate and learn from the reasons why Moshe's name is excluded from Parashat Tetzaveh. In Meor Einayim, Rabbi Nachum of Chernobyl points out a key difference between this parasha and others. Instead of starting 'וידבר ה' אל משה לאמר' - 'Hashem spoke to Moshe saying,' this week's parasha begins 'ואתה' - 'and you will command.'

Grammatically, the reason that Moshe's name does not appear in the parasha is because it is written in the second person, with direct address from Hashem Himself. Rabbi Nachum points out that Moshe is praying so hard to Hashem that he almost becomes one with Hashem, and he is on such a level of kedusha, that his name cannot possibly appear. Therefore, the parasha must be writ-

ten in the second person and avoid using Moshe's name. The question now becomes a question of 'how' and not 'why.' How does Moshe reach such a level that his name cannot be written? This can be answered with a combination of two primary school level facts that we know about Moshe. Firstly, he was the wisest person to ever live, and secondly, he was the humblest. According to the Ya'avetz, interestingly, these are not separate traits. Moshe's wisdom was a consequence of his humility and vice versa. As one learns or davens, they become elevated and closer to G-d, and therefore able to see the bigger picture. As we see the bigger picture, we become not only more wise, but we realise how small we are in the grand scheme of things. This starts a positive cycle of acquiring these two traits together. In Moshe's case, explains the Ya'avetz, Moshe was elevated to such a level through his tefillah that in this week's parasha, he is essentially one with G-d. Therefore, his name cannot possibly be written, as he is on such a high level of kedusha.

The fact that Moshe's name does not appear in this week's parasha is therefore not a punishment. It is in fact quite the opposite. A great reward for reaching such a high level of kedusha. Whilst attaining such a level of kedusha may be a slightly unrealistic goal, Moshe's combination of these two seemingly unrelated traits, wisdom and humility, can teach us a lot. Principally, Moshe teaches us that knowledge is not power. However, knowledge brings responsibility, and a realisation that we should not act for ourselves, but for others, seeking to act within the bigger picture of Klal Yisrael and the wider world in mind.

LEO WAS A MADRICH ON BET BASE MACHANE 5781

SHABBAT TIMES

London	In 16:53 Out 18:02	Oxford	In 16:54 Out 18:06	Leeds	In 16:49 Out 18:05
Manchester	In 16:56 Out 18:08	Bristol	In 17:00 Out 18:12	Liverpool	In 16:56 Out 18:11
Cambridge	In 16:47 Out 18:00	Birmingham	In 16:54 Out 18:08	Jerusalem	In 16:46 Out 18:01

ISRAEL AND THE PARASHA WITH LANI ESHEL

HAR SINAI



Possibly the most famous of all mountains, Har Sinai, has such significance to us for an obvious reason - it is there that the Jewish people received the Torah. We all know the stories, how Am Yisrael camped out, waited for Moshe

for forty days and forty nights (or so they thought), built the golden calf, did Teshuva, and waited again until they were truly ready to accept the Torah. The Jewish People camped there for over a year, and it is the physical location for half of Sefer Shemot, the entirety of Sefer Vayikra, and a third of Sefer Bamidbar (Sinai).

With Har Sinai being of such significance to us as a people, we would assume that Jewish historians, scholars and archaeologists would have located exactly which mountain is in fact the Har Sinai of tradition, unfortunately however, this has not been a straightforward task.

There have been many attempts over the years to uncover which mountain in the Sinai region of Egypt is our Har Sinai, however a resounding consensus has yet to be reached. In fact, many propose that the mountain lies outside this region entirely, with some conjectures as far afield as Northern Modern-Day Jordan, or deep within the Arabian Peninsula. In an even wilder theory, the view of some Bible scholars of the early 20th century, who saw the description of the event, "now Mount Sinai was altogether on smoke.... (which) ascended as the smoke of a furnace, and the whole mount quaked greatly" (Exodus 19:18), proposed that Har Sinai was in fact a volcano!

In order to avoid getting carried away by fanciful theories, let's start by looking at the details given explicitly by the Torah text regarding Har Sinai's geography:

1. The mountain is called Har Sinai, located in Midbar Sinai (the desert or wilderness of Sinai)
2. The location of the mountain is somewhere on the route of the Jewish People between Egypt and the Land of Israel (a route which itself is debated).
3. Though the meaning of the name Sinai is unclear, Horeb, the other name used for this place, indicates an arid region.
4. The region contains many rocks and boulders, as seen from the various references to them in the pesukim (e.g. Hashem bringing water out of the rock).

Though the mountain is most famous for it being the setting of Matan Torah, this is not the only time it makes an appearance in the Torah story. Horev ap-

pears twice the story of Moshe, once when he is shepherding the flock of Midyan and comes upon the burning bush, and again when he leaves Midyan and returns to Egypt - whereupon he meets Aharon at "the mountain of Hashem." This shows us that it must be located somewhere between Midyan (identified as the eastern coast of the Gulf of Eilat), and Egypt. This firmly rules out any theories placing the Har Sinai outside the Sinai Peninsula.

But our journey doesn't stop here. From a geographical perspective the Sinai can be divided into 3 distinct regions. The northern section, bordering the Mediterranean Sea is not very arid with available groundwater and a history of settlement dating back to ancient times. The central region is a complete desert, mostly flat and takes up the majority of the area of the peninsula. The southern section is region whose centre contains an exceptionally tall massif with lofty granite mountains reaching up to 8,500 ft. above sea level.

The first two sections are known to Tanach as Midbar Shur and Midbar Paran respectively, and each make an appearance in the Chumash, as well as other places in Tanach. The third section, however, seems to be a likely candidate for the area of Midbar Sinai. As well as matching the descriptions above, the locations of Am Yisrael's journey in the desert preceding and following Har Sinai seem to also be found in close proximity, including a path that borders the sea, a desert oasis with palm trees, and a tall mountain with a flowing spring.

In addition to this there is an ancient Christian tradition, though it itself is most likely based on an older tradition, quite possibly a Jewish one, that the mountain Jabal Musa (lit. Moses Mountain) is the Har Sinai of tradition.

Whilst we may never be able to identify the exact mountain that set the stage for the most important event in our history, we can be sure that it was against the backdrop of these majestic landscapes that we received the Torah. It is also important for us to remember that Matan Torah was what gave Har Sinai its kedusha, and we can find a similar kedusha today anywhere Torah is being learned.

LANI ESHEL IS THE BA NORTHERN SHALICHA. LANI STUDIED OCCUPATIONAL THERAPY AT HEBREW UNIVERSITY IN JERUSALEM, AND IS A REGISTERED KALLAH TEACHER AND BAALANIT.

THE WEEK IN PICTURES



The Mill Hill Sviva Tzevet enjoy a quick photo opportunity after their amazing Shabbat Ha'irgun!



Chanichim get Hadrachic at Kadima in Manchester!



Bogrim enjoy articulating themselves at the Bogrim's game night!

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 Tetzaveh, it looks at the mitzvah of mezuzah in more depth.

Both paragraphs of the Shema mention that you should “write on the mezuzot of your house and your gates,” which is where we get the mitzvah of mezuzah from! But the rest of the Shema is very relevant to what the mitzvah of mezuzah is trying to achieve. When we pass by a mezuzah, we should be thinking about what is inside it!

The first paragraph of Shema talks about the unity of Hashem and how we should devote all of ourselves and everything we own or possess (i.e everything in our house) to serving Hashem. The first paragraph of the Shema is an inspiring reminder that we can dedicate our lives towards Hashem.

A Rebbetzen once took her students to the streets of New York to teach them an important life lesson. The Rebbetzin stopped a business man in the street. The Rebbetzin asked him, “what are you doing?”

He replied, “I am going to work.”

“Why are you going to work?” the Rebbetzin asked.

Man: “So I don’t get fired.”

Rebbetzin: “Why don’t you want to get fired?”

Man: “So I can earn money.”

Rebbetzin: “Why do you want to earn money.”

Man: “So I can carry on living, buy food...etc.”

Rebbetzin: “Why do you want to buy food?”

Man: “So I can have energy.”

Rebbetzin: “Why do you want to have energy.”

Man: “So I can go to work tomorrow!”

The Rebbetzin thanked the frustrated gentleman and allowed him to walk away. She then stopped an elderly Jewish gentleman and asked him the same questions.

Rebbetzin: “What are you doing?”

Man: “I’m going to work.”

Rebbetzin: “Why are you doing to work?”

Man: “So I can earn money.”

Rebbetzin: “Why do you want to earn money?”

Man: “So I can buy food....etc.”

Rebbetzin: “Why do you want to buy food?”

Man: “So I have energy!”

Rebbetzin: “Why do you want to have energy?”

Man: “So I can serve Hashem.”



The two men’s answers were broadly exactly the same but they represented completely different attitudes towards life. Why are we doing everything we are doing, for ourselves or to serve Hashem? The Shema inside every mezuzah in our homes reminds us that we are supposed to be living for something bigger than ourselves. Any mundane activity can be elevated to a spiritual one – eating, sleeping, learning or chilling. You just need the will power.

WHAT'S GOING ON?

- **Lishmah** is now open to **all Bogrot and Sixth-Formers!** Don't miss this amazing **Torah learning opportunity!** Sign up: tinyurl.com/Lishmah-BA

- Calling all male Bogrim! Join **Rav Joel** for a **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 or Birmingham SBM email chinuch@bauk.org

-**Tafkid applications** are now open for **Summer Machane!**
Junior Tafkidim: bauk.org/junior-tafkid
Senior Tafkidim: bauk.org/senior-tafkid

- **Mazal Tov** to **Jordan Bernstein** (Nivchar Hanhallah 5778, Shevet Ne'eman) and **Sara Cowen** (Shevet Avichai) on their **engagement!**

- 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 (bneiakivauk)** to get regular updates with what is going on in the Tnua.

- Visit **bauk.org/feedback** for contact details for all Mazkirut members and to leave any general feedback!



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