

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.

- 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
- Every year, Bnei Akiva collectively learns the whole of Tanach in Memory of Marc Weinberg, Mazkir of 5759 and shining example of our ideology. All are welcome to participate, and the siyum will be made on Monday. To sign up to learn a section, see the Bnei Akiva Facebook page or for more information, contact marina@bauk.org

FROM AKKO TO EIN GEDI TO TEL AVIV... ISRAEL MACHANE 5775!



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Shabbat Chazon

תנועת בני עקיבא
BNEI AKIVA UK

ושבתה הארץ Shabbat Lashem 'שבת לה' Devarim דברים

No Man Is An Island

Daniel Moses

Parshat Devarim is always read on the Shabbat preceding Tisha B'Av, Shabbat Chazon. In order to set the mood as a time of mourning and introspection, we read one passuk in the tune of Eicha:

"How can I alone carry your contentiousness, your burdens and your quarrels?" (Devarim 1:12)

Why was this one chosen to help us conjure up the many required emotions for this time of year? Rashi expands on the three terms Moshe used to describe Bnei Yisrael. For example, "burden" says Rashi, refers to the heresy the people had towards Moshe; when he would leave the courtrooms late, the people would assume he was conspiring against them! Rashi is showing us how this pasuk portrays Am Yisrael as a stiff-necked nation, refusing to be affected by what is clear to them. Subsequently they could contemplate that their righteous leader could conspire against them.

The Kli Yakar, points out a remez (hint) to a connected idea in pasuk two, which reads:

"eleven days from מחרב"

The Kli Yakar explains how the eleven days here are the nine days from Rosh Chodesh Av until Tisha B'Av, plus the fast days of Shiva Asar b'Tamuz and Asara b'Tevet i.e. The eleven days of mourning. He also says that the word מחרב is both from the language of "חורבן" (destruction)" and from "חרב" (Sinai). In other words, they are one and the same thing; leaving the Torah of Sinai is exactly what brings destruction upon us, leading to these days of mourning.

So, why is pasuk twelve chosen to remind us of our mourning? The unwillingness to be affected shown in this pasuk is the very thing that causes us to abandon the Torah of Sinai and its values, ultimately abandoning God and our purpose in life. This caused our destruction on many occasions. Torah is something that is meant to have an effect upon us, to mould our hearts and our minds to live a Godly life. Without this ability to change we are bound to abandon Sinai. May we all take time on this Tisha B'Av to reflect on areas of Torah that we, for our stubbornness, despite intellectually understanding the ideas have refused to allow into our hearts and to have a true effect on us.

Daniel Moses is in Shevet Na'aleh and was on Hachsharat Torani in Yehivat Hakotel, and is a Madrich on Bet Chalutzim Machane 5775

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Editor's Corner

Shalom!

Shabbat shalom to our madrichim and bogrim who are in Wales, preparing an unforgettable summer Machane for nearly 300 chanichim! We can't wait for them to join us on Wednesday!

Veida, our annual convention to discuss how we move Bnei Akiva forward, is at pre-camp on Monday. Keep track of this through our social media pages!

Our five Israel Machane groups are having an incredible time touring all over the country!

Shabbat Shalom!

THIS WEEK'S SHABBAT TIMES

	⏰	Fast	🕒
London	20:47	20:59	22:09
Manchester	21:03	21:18	22:37
Birmingham	20:54	21:11	22:32
Cambridge	20:45	19:45	22:21
Leeds	19:45	21:01	22:31
Liverpool	21:03	21:10	22:44
Caerwys	21:03	21:20	20:26
Jerusalem	19:06	19:45	20:22

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Insight and Inspiration on the Parasha

Rav Ari Faust, Rabbinical Shaliach

Shabbat and Tisha B'Av

One of the interesting phenomenon in *halacha* is when Tisha B'Av falls on Shabbat, since neither mourning or fasting are permissible on Shabbat, which is a day of pleasure, exultation and closeness to Hashem. Practically, the fast and other customs of Tisha B'Av are postponed and observed on Sunday, which occurs this year. The question remains what is the nature of day of Tisha B'Av on Shabbat; is it a happy day or one of sadness? How are we meant to connect to this day?

There are also practical ramifications to Tisha B'Av being postponed: First, can we be lenient regarding certain laws of the fast? For example, if someone is feeling unwell or if there is a Brit Millah celebration, can one break their fast?

Another ramification is regarding the customs of mourning in the period leading up to Tisha B'Av, which become intensified on *shavua she'chal bo* – the week of Tisha B'Av; does the postponement of Tisha B'Av mean that there is no week of *shavua she'chal bo* (since Tisha B'Av is moved to Sunday) or is it still observed (since Tisha B'Av is actually on Shabbat)?

If a child becomes Bar or Bat Mitzvah on Sunday the tenth of Av (the day the fast is observed), is he or she obligated to fast or not? If the fast is only being observed “instead of” Saturday (when they were not yet obligated), they would not fast. If, however, the day of Tisha B'Av is completely replaced to Sunday then they would be obligated to fast.

The Talmud (Megilla 5b) records a dispute:

“Rebbi ... sought to abolish Tisha B'Av, but his colleagues would not consent. Rebbi Abba bar Zavda remarked: ‘This was not the case. What happened was that Tisha B'Av [on that year] fell on Shabbat, and they postponed it till after Shabbat, and Rebbi said to them that since it has been postponed, let it be postponed altogether. But the Sages would not agree.’”

What would be the logic behind Rebbi’s opinion, and why would the Rabbis disagree with this logic? The answer to all these questions boil down to one central question: what is the essence of Tisha B'Av?

Rabbi Menachem Mendel Schneerson, zt”l, suggests that there are two principal components that comprise the essence of Tisha B'Av: mourning and introspection. Is the main goal of the day to reflect on the atrocities and destruction and to mourn our loss? Or is the main goal to contemplate where we went wrong and seek to improve ourselves? Is it a day to contemplate how far we are from Hashem? Or is it a day to move forward towards mending our relationship and becoming closer to Hashem. Is Tisha B'Av about the past, or the future?

The Rabbis hold that the main function of Tisha B'Av is to contemplate the past and mourn the destruction. Rebbi, however, holds that the main goal of Tisha B'Av is to propel ourselves to come closer to Hashem. We reflect on our shortcomings, in order to right that which we have wronged and mend all we have destroyed. While we contemplate the past and mourn the destruction on Tisha B'Av, this is only a secondary aspect to a day which is principally about setting our sights forward towards a brighter future.

According to Rebbi, who holds that the main goal of Tisha B'Av is growth and elation – coming closer to Hashem – there is no more opportune time to celebrate Tisha B'Av than Shabbat, when we are the closest possible to Hashem. It is as such that the fast of Tisha B'Av is actually observed on Shabbat – through pleasure and elation and true closeness to Hashem! The customs of mourning, he holds, are secondary and thus need not be observed on Sunday if not only in a more lenient manner.

Tisha B'Av is a day of destruction; a time that we mourn. But it is also a day of elation, and unique opportunity to restore our connection with Hashem to what is ideally meant to be. Tisha B'Av is the day that bridges between the dismal past and the optimistic future; it is the day that Mashiach was born (Midrash Zuta).

We should all enjoy a Shabbat of spiritual elevation and elation, and just as the Beit Hamikdash was destroyed on *motzei Shabbat* (Talmud Ta’anit 29a), so too it should be rebuilt on *motzei Shabbat* in merit of our great closeness to Hashem. Our mourning, pain and destruction should be assuaged, and Tisha B'Av should ultimately be “postponed” forever.

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



Masada

Anna Levine

The Masada fortress overlooks the Dead Sea in Southern Israel and is the site of one of the most significant Jewish historical events. The end of the first Jewish-Roman war was marked with a mass suicide at the top of the mountain fortress.

Nearly one thousand Sicarii rebels and their families died there, after a lengthy siege from the Romans. They first came to the mountain after the destruction of the second Temple, fleeing from Jerusalem and killing the Roman garrison stationed at Masada. The Sicarii were forced to fall back when the Romans used Jewish prisoners of war to build a ramp up to the top of the mountain, making the decision not to bring harm to their fellow Jews even if it meant their own deaths.

During the three weeks leading up to Tisha B'Av, which follows this Shabbat, it is important to remember the tragedies of our history and to try and find meaning in them. Masada came at one of the lowest points in Jewish history, the start of an exile that we are still living through today. Despite the pain of the time the rebels were able to maintain their dignity and make the decision to save the lives of the enslaved Jews below them. We remember their bravery and sacrifice.

Anna Levine is in Shevet Eitan and is a Madricha of Salford Bnei Akiva