

זכור את יום השבת לקדשו.
ששת ימים תעבד ועשית כל מלאכתך,
ויום השביעי שבת לה'

SHABBAT LASHEM

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בס"ד



THE IMPORTANCE OF HUMILITY DANIA MANN-WINEBERG SHEVET AVICHAI

"I'm always the best", I declared at the age of four in front of my confused classmates, after answering a question correctly. Everyone went silent. The horrified teacher's reaction was enough to make me realise that I had made a serious social error.

I learned two new and important lessons that day. Firstly, that I was not, in fact, 'the best', and secondly, that people do not like it when someone says that they are.

However, upon reflection, from that moment a much deeper realisation pervaded my subconscious, only to be unpacked many years later, which was the idea that expressions of arrogance do not result in one feeling better, but instead have an entirely antithetical effect.

The Gemara in Masechet Sotah (5a) develops this idea when it says,

כל אדם שיש בו גסות הרוח אפילו רוח קימעה עוכרתו
"Any person who has arrogance within him, even a slight wind disturbs him."

This essentially means that contrary to the possible perception that large amounts of arrogance make someone happier and more confident, the exact opposite is true. Haughtiness actually causes a person to become volatile with fragile self esteem.

The middah of *anava* (humility) is one that ironically often doesn't receive enough attention. Commonly tangled up, perhaps erroneously with the topic of *tzniut* (modesty), we can lose sight of this important middah as an entity to develop in its own right. It says in the second perek of Orhot Tzadikim that, "humility is the root of Service to G-d, and a small deed done with humili-

ty is received by G-d, Blessed be He, a thousand times more readily than a great deed performed with arrogance". It seems from here that *anava* is an essential component of Torah observance, and yet how often do we even factor it in when thinking about how 'frum' we (or perhaps other people) are?

In this week's Parasha, Haazinu, it says,

וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת־כָּל־דְּבָרֵי הַשִּׁירָה־הַזֹּאת בְּאָזְנֵי הָעָם:
"Moses came, together with Hosea son of Nun, and recited all the words of this poem in the hearing of the people."

It is interesting to note that Yehoshua here is referred to as 'Hoshea', despite the fact that his name had already been changed to the former in Sefer Bamidbar. Why isn't he called Yehoshua in this pasuk? Rashi explains that this indicates the extent of Yehoshua's *anava*, as he was just as humble at this point as he was at the commencement of his career. This is another nod to the importance of humility, especially as a vital accompanying characteristic to greatness.

Clearly it is important to act with humility, both for the sake of our Avodat Hashem and for our own happiness. However, at this time of year it is particularly important. The Gemara in Masechet Rosh Hashanah (16b) says that expecting one's Tefillah to be answered can bring to mind their sins. What this means is that approaching the Yamim Noraim with an assumption that we will be forgiven, actually skews the results in favour of the opposite. Once again, we see that arrogance has the opposite effect to the one that is intended.

As we approach Yom Kippur, let's work on our *anava* with regards to both our interactions with Hashem and with other people. Be'ezrat Hashem, this will have a positive impact on the way we view ourselves and the quality and effectiveness of our Tefilla.

DANIA WAS ROSH OF MACHANE TZAFON 5781.

London	In: 18:35 Out: 19:39	Oxford	In: 18:37 Out: 19:43	Leeds	In: 18:38 Out: 19:37
Manchester	In: 18:44 Out: 19:49	Bristol	In: 18:42 Out: 19:48	Liverpool	In: 18:44 Out: 19:52
Cambridge	In: 18:31 Out: 19:38	Birmingham	In: 18:40 Out: 19:47	Jerusalem	In: 17:56 Out: 19:07

AVINU MALKEINU: THE OPPORTUNITY OF YOM KIPPUR

RAV JOEL KENIGSBERG | RAV SHALIACH



It is one of the most dramatic moments of the entire year. As the shofar blast signals the end of Yom Kippur, the tears of Ne'ilah are wiped away and replaced with an

outburst of song and joy.

It is a moment many have been anticipating for 40 days - since the beginning of Elul. In an instant the trepidation of the days of awe dissipates and there is a palpable sense of relief in the air. Finally, the tension is over and we can breathe easy again. Finally, we can relax, return to normal and begin to prepare for the joyous festival of Sukkot.

But perhaps the traditional outlook many of us have of these "days of Awe" is somewhat misconceived. As our lives hang in the balance at the time of judgement, it is only natural to feel fear and apprehension - and these are indeed integral elements of this time of year. But far from being a burden of which we are waiting to be relieved, Chazal taught us that the ten days from Rosh Hashana until Yom Kippur are alluded to in the verse **דרשו ה' בהמצאו** - "Seek out Hashem when He is found, call out to Him when He is close". Rosh Hashana and Yom Kippur provide us with an opportunity for closeness with Hashem, beyond what we can reach any other time of the year.

There is a remarkable expression used by the Rambam in his commentary to the Mishna. In explaining why we refrain from saying Hallel on Rosh Hashana and Yom Kippur, he writes:

לפי שהם ימי עבודה והכנעה לה', ויראה ממנו

לפי שהם ימי עבודה והכנעה לה', ויראה ממנו - "ומברח מנוס אליו" - "For these are days of service and subjugation to Hashem, and fear of Him and **fleeing towards Him**"

Ordinarily one who finds himself in a dangerous situation runs away from the source of his fear. Not so on Yom Kippur. As we sense the fear of judgement and wish to run for our lives, we realize that the King who is judging us, is also a loving Father, and it is only in His embrace that we can find true comfort. Thus we flee, not away from but towards Him.

Maybe this is also the depth of Rabbi Akiva's statement in the Mishna:

THE VERY KNOWLEDGE OF THE BOND WE HAVE WITH HASHEM IS SOMETHING THAT CAN AND SHOULD LIFT OUR SPIRITS ON YOM KIPPUR LIKE NO OTHER.

אשריכם ישראל לפני מי אתם מטהרים... אביכם שבשמיי - "How fortunate are you Israel! Before whom are you purified? Before your Father in Heaven"

The very knowledge of the bond we have with Hashem is something that can and should lift our spirits on Yom Kippur like no other. While there is no Hallel and these may not be days of excessive happiness, they do provide us with an opportunity to come home and renew a remarkable relationship to which we are privy. Rather than being a weight on our shoulders, the renewed connection that these days bring is in itself a cause for relief and celebration.

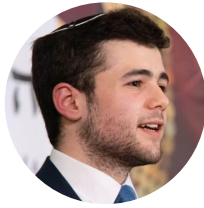
Rather than waiting for the days to end, let us cherish the opportunity we have just once a year, to forge a relationship of true closeness with Avinu Malkeinu, one that will remain with us throughout the entire year that follows.

Gmar Chatima Tova!

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TO HAVE AND TO BE A ROLE-MODEL

DANIEL SACKS | SHEVET AVICHAJ



I am sure that at one point throughout most people's school careers the classic homework question of "Who is your role-model?" will make an appearance. Some may say their parents, others may say

the likes of a footballer or some other celebrity, but how many will say someone like their Rabbi or Rebbetzin?

A role-model is a serious thing to have. Being able to look to someone for support, guidance and help on how to live your life can be such an asset. Making big decision can be exceptionally daunting but having an objective opinion to help you decide can truly be the difference between the best and worst decision of your life.

This week, we read "For [the Torah] is not an unrewarding pursuit for you; rather, it is your very life." (Devarim 32:47). The Rebbe comments on this: the Torah contains all the instructions and lessons that we need to live and within it contains the blueprints for life itself! On this, the Rebbe carries on and says that if for some reason we are not sure what to do or what the Torah is demanding of us, we should consult a qualified Torah scholar.

Here we see the need for the ideal role model. Someone who can impart Hashem's wisdom onto us and help us use the Torah to guide everything we do in our lives. By appreciating that sometimes we are a little out of our depth, we can gain a proper worldly understanding and avoid arrogance thereby leading us down a much more spiritually fulfilling path. The Gemara in Taanit asks: why are the words of the

Torah compared to water, wine and milk? The answer is that all three liquids are not stored in silver or golden containers, rather they are stored in normal earthenware vessels just like the words of the Torah endure only with humility. By accepting the help of someone more learned than us, we put a stopper on arrogance, allowing us to live steeped in the Torah.

My year in Israel was one of the best of my life. My personal growth throughout the year was encouraged by caring role models who epitomised what it means to have the Torah being "your very life". I think one of the most

WE ARE ALL CAPABLE OF LIVING UP TO THE STANDARDS OF A ROLE MODEL. BY LIVING ACCORDING TO THE TORAH'S RULES AND THE LAWS HASHEM GAVE US, WE CAN BE A SHINING EXAMPLE TO THOSE AROUND US. YOU NEVER KNOW WHO MAY BE WATCHING AND WHO MAY BE POSITIVELY INFLUENCED BY MERELY WATCHING WHAT YOU HAVE DONE.

valuable steps to personal growth can be accepting guidance and, in accordance with the famous quote from Pirkei Avot, "appoint for yourself a teacher".

We are all capable of living up to the standards of a role model. By living according to the

Torah's rules and the laws Hashem gave us, we can be a shining example to those around us. You never know who may be watching and who may be positively influenced by merely watching what you have done.

The two take-away messages I hope to convey here are as follows:

1. Understand that we are not always up to making decisions by ourselves, whether this be in life or with a question on halacha.
2. Be the best role-model you can possibly be. Live the Torah as your very life and just by merely being you and keeping Torah and Mitzvot, you will have an immense impact on the world around you.

DANIEL WAS ROSH OF MACHANE TZAFON 5780.

WHAT'S GOING ON?

- We are excited to bring you our brand new **Kadima programme for children in Years 3-10!** Running once a month at both the London and Manchester Batim, Chanichim can enjoy an exciting programme of Tochniot, Peulot and social activities in a Covid-Secure environment. **Year 3-4 will delve into the stories of Tanach** in an experiential way through fun, games and tochniot! **Year 5-6 will engage with Israel** in an enjoyable, interactive and experiential way surrounded (at a distance) by their friends! **Year 7-8 will enhance their Bar and Bat Mitzvah years with a community engagement theme!** **Year 9 will connect with Israel**, learning about the country's history, significance and culture! **Year 10 will prepare to become madrichim** and receive their shevet name on an **all-inclusive leadership course** with their friends! Sign up at bauk.org/kadima!

- **WE NEED YOUR HELP!** Coronavirus has hit Bnei Akiva hard, costing us over £150,000. Over the last six months our Mazkirut and Bogrim have been working tirelessly to put on a range of fantastic programming for our youth, from Machane Aviv in the Spring, to a celebration of Israel like no other on Yom Ha'atzmaut, and now a packed summer of programming for over 400 children. Please support our **Yad Achim Campaign**. Visit bauk.org/yad-achim for more information and to donate.

- Applications are open for **Winter Machane 5781!** Join us at an exciting new site from **21st-28th December** and enjoy a fantastic Bnei Akiva residential full of fun, friends and Ruach! **NEW THIS YEAR: Machane Seenai for Year 11!** Sign up today at bauk.org/camps or email camps@bauk.org for more information.

- We have launched a **chesed initiative** planned by madrichim and chanichim who volunteered at GIFT during machane: **donate your old football shirts, shorts and boots** to those who can't afford them! Drop off any donations (clean and in good condition) at the London Bayit.

- Be sure to like our **Facebook page (Bnei Akiva UK)** and follow our **Instagram (bneiakivauk)** to stay informed of our online content!

- To receive weekly copies of **Shabbat Lashem**, sign up for our mailing list at bauk.org/contact.

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

FOOD FOR THOUGHT

1. What hadracha lesson can we learn from Moshe's division of Klal Yisrael?" (See **Or HaChaim on 29:9**)
2. What is the ideal motivation for teshuva? (See **Sforno on 30:2**)
3. What two models of Ip can) and to Yehoshua (31:23)? (See **Rashi on 31:7**)

SHABBAT SHALOM!!!



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Winter Machane 5781

21st - 28th December 2020

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