

Coming up...

- Inspiration for Rosh Hashana - a morning of lectures with Rabbis from Yeshivat Eretz Hatzvi (one of our Torani partnered Yeshivot) on Sunday 18th September at Kinloss - see poster below for detail.
- Bnei Akiva are joining the Chief Rabbi's first night of Selichot at Raleigh Close, this year on the 24th of September.
- Commencing nights Selichot will be hosted at the Bayit beginning at 9:30.
- Keep updated with all happening with Bnei Akiva by following us on Facebook, Snapchat and Instagram

KINLOSS **ישיבת ארץ הצבי** **LSJS**
London School of Jewish Studies

Inspiration for Rosh HaShana
A morning of lectures with rabbis from Yeshivat Eretz HaTzvi

Sunday, September 18th
Finchley Synagogue
Kinloss Gardens, London N3

Rabbi Yehuda Susman
Rosh HaYeshiva

Rabbi Dovid Ebner
Mashgiach Ruachani & Rosh Yeshiva

Rabbi Mordechai Friedman
Ra"m in Talmud

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|---------|-------------------|---|
| 10:00am | Welcome | Rabbi Jeremy Lawrence, Finchley Synagogue |
| 10:10am | First Speaker | Rabbi Mordechai Friedman, Ra"m, Yeshivat Eretz HaTzvi Minhag vs. Superstition: Popular Minhagim of Rosh HaShana |
| 10:55am | Refreshment Break | |
| 11:10am | DvarTorah | Rabbi Dr. Raphael Zarum, Dean, London School of Jewish Studies |
| 11:20am | Second Speaker | Rabbi Dr. Dovid Ebner, Rosh Yeshiva, Yeshivat Eretz HaTzvi "If not higher" the Rebbe who skipped selichot |
| 12:00pm | Third Speaker | Rabbi Yehuda Susman, Rosh HaYeshiva, Yeshivat Eretz HaTzvi On the Horns of a Dilemma - Shofar in Halacha and Aggadah |

£15 suggested donation for the morning
For more information contact: office@yehatzvi.org

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The Wayward Son? Rafi Kleiman

This week's Parasha, Ki Tetzei, discusses the appropriate treatment of the 'בן סוטר ומורה' (Deut 21:18) – 'The Wayward and Rebellious Son'. The verses explain the events in which an adolescent refuses to listen to his parents, steals money from them, and buys then consumes meat and wine with that stolen money.

What's the punishment? Death. Through stoning, in fact.

But surely the question is why. Why does the status of a 'Wayward and Rebellious Son' warrant a biblically-commanded death penalty, pricing the 'בן סוטר ומורה' on the same level as, for example, one's violation of Shabbat?

Rav Hirsch has fantastic commentary on this Mitzvah, and the Mitzvot that are mentioned afterwards. The 'Wayward and Rebellious Son' is the finalisation in the worst sense of building a Bait Ne'emana B'Yisrael - a home in the spirit of Israel. A בן סוטר ומורה is a son, yet a man. He has just hit thirteen years of age, but not much older. Just when he is expected to flourish with good Middot, he shows some of the worst traits possible.

By calling him 'Wayward' and 'Rebellious', not only does he not care what God wants from him, but he actively rebels against the will of God. At his most crucial time in development, he is going off the path so far, he is considered irredeemable. Thus, we have such a severe punishment.

Yet, on the same issue, Rav Hirsch also explains how the 'בן סוטר ומורה' case acts as a key lesson for all of us regarding education. He notes that here, the young man has sinned using 'Meat and Wine' which are interestingly perceived in Judaism as key sources of rejoicing, hence the famous Talmudic Expression, 'Ein Simcha Ela BeBasar Veyayin'—"There is no joy except through [eating] meat and [drinking] wine".) Consequently, it is clear that the potential eventualities of consuming Meat and Wine have polarising effects; either it is used for purposeful happiness or it is utilised to stage a violent attack against the heart of the religion itself.

Therefore, Rav Hirsch is citing that one can transform that latter into the former, using sources of sin and anti-Torah values to create conversely positive effects, practicing Judasim with joy and a merry heart.

Ultimately, whilst the 'Wayward and Rebellious Son' case evidently illustrates an explicit danger to the Jewish cause, it simultaneously teaches us that WE must show others that everything which is used in a negative light can swiftly be turned on its head, being sources of proactivity rather than sources of calamity.

The Week that Was...

The Mazkirut have returned from their UJIA training seminar in Israel. Looking forward to a great year!!

Our Hachshara programmes began in Israel this week. Torani have been settling in to their Yeshivot and Midrashot. Lehava have just finished their opening seminar in Jerusalem and have moved on to Kibbutz Ein Hanatziv.

This week we had our first Bogrim event of the year "The Great Bogrim Bake off". Thank you to all the Hanhallah for such a fun night.

THIS WEEK'S SHABBAT TIMES

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|------------|-------|-------|
| London | 18:59 | 19:58 |
| Manchester | 19:06 | 20:08 |
| Birmingham | 19:01 | 20:09 |
| Leeds | 18:59 | 20:06 |
| Liverpool | 19:06 | 20:14 |
| Jerusalem | 18:03 | 19:18 |

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

The Message of Teshuva

Undoubtedly, one of the most significant thinkers in history was Charles Darwin. His theory of evolution – while not the first such theory – revolutionized the way we thought about the origin of life. Such a theory doesn't merely impact our understanding of nature, but it has far-flung influences that have had ripple effects into the fields of sociology, psychology, theology and more.

Evolution implies an absolute rejection of free will, this according to Cornell University professor William Provine:

“Naturalistic evolution has clear consequences that Charles Darwin understood perfectly ... Human free will is non-existent ... Free will is a disastrous and mean social myth.”

Darwin's theory also influenced the works of Cesare Lombroso. And although his theory of anthropological criminology has largely been rejected, he is still known as the father of criminology. Lombroso argued that criminals possess qualities of primitive and ancestral versions of humans. He held that criminality was a defect, and the product of some evolutionary throwback. According to this, humans couldn't be held accountable for crimes they committed; people should sooner be treated for their crimes rather than punished for them.

According to Darwin, we are the culmination of the circumstances that directed us to this point. Our future as well – and that of mankind – will be determined by the adaptation of the most able to survive within the settings and conditions of the reality we live in. Where does this all leave us? Paralyzing pessimism. The present is determined by the past, and the future – beyond the cruel manipulation of natural selection – is determined by the present. In the words of King Shlomo (Kohelet 1:9): *“That which hath been is that which shall be, and that which hath been done is that which shall be done; and there is nothing new under the sun.”* We are doomed to suffer through a script that has been pre-written, with those graced with more proficient qualities slowly eradicating those born-in to less fortunate circumstances.

In our *parasha* we read the controversial passage of the wayward child (Devarim 21:18-21). We are told that this child must be put to death for crimes that are completely undefined and unclear. The Talmud (Sanhedrin 68b) even suggests that the child is not punished for crimes committed at all, but for potential future ones! While the insight we will share perhaps doesn't solve the great challenges to understanding this case, it does provide a profound and meaningful insight to be learned from the *בן סורר ומורה*.

The commentators dispute the exact interpretation and roots of the Hebrew words *סורר* and *מורה*. Sforno suggests that the word *מורה* – one of the traits the child is guilty of and punished for – comes from the word *מר* meaning bitter:

“His bitterness removes all hope that he will return from his rebellious ways.”

According to this interpretation, the *בן סורר ומורה* is not put to death because they are rebellious, but rather because they are bitter. What crime is the child guilty of? Pessimism. The *בן סורר ומורה* has become engulfed in their ways and fixated to their crimes – but desperately want out; the child wants to turn a fresh page but doesn't believe they are able to. As our sages teach, it is not past crimes that he is punished for but rather because of the future. The crime the wayward child is guilty of is losing hope in their future and ability to do good; they don't believe that they can right their wrongs – and this is the most serious crime of all.

Judaism doesn't necessary wholly reject Darwin's theory of evolution; we have written about Rav Kook's relationship to this theory before. We do, however absolutely reject the theme of this theory and its philosophical, psychological and theological implications (Orot HaKodesh vol. 2). While Darwinism insinuates that we are all prisoners to evolution, Judaism teaches that we are the architects of it. While determinism says we are all victims of fate, Judaism believes we are all controllers of destiny. What is wrong about the world today can be bettered for tomorrow. We have the capability to improve all that is iniquitous in the world and within each and every one of us.

This is the message of Teshuva. Rav Kook writes (Orot HaTeshuva 5:3):

“The world must come to its full and complete return. For the world is not stoic and fixated upon one point, rather it is continuously evolving. And this evolution brings the world towards its natural and healthy state – both physical and spiritual...”

We live in a world where so many of us are guilty of the crime of the *בן סורר ומורה*. The message of Teshuva is one of hope. It teaches that the theme of our evolution is the infinite ascent towards good, and that we can right all that is wrong in the world.



Digging into Davening



Delving deeper into the Tefillot of Shabbat and uncovering new meaning in familiar words

Ein Kelokeinu Jemma Silvert

Ein Kelokeinu, though said daily in Shacharit in Sephardi traditions and in Eretz Yisrael, is sung by Ashkenazi shuls towards the end of Shabbat Mussaf, serving as a kind of introduction before we read about the K'toret; the incense offering in the Beit Hamikdash. However, aside from the very last sentence, Ein Kelokeinu focuses almost entirely on blessing Hashem, making no reference to the offering – so why is it that we add it into the service on Shabbat?

Dating back to the time of David HaMelech, there is an idea in Judaism that we should say a total of one hundred brachot each day. Throughout the rest of the week, there are enough brachot in tefillah and from other events during the day for us to reach this number with comparative ease, yet, on Shabbat, there are far fewer brachot that make up the Amidah in each service, meaning it is much harder for us to reach a total of one hundred. As such, the Kol Bo suggests that each one of the twenty sentences that comprise Ein Kelokeinu counts as an individual bracha in itself, helping us to reach this total.

Throughout the prayer, Hashem is referred to by four different names, appearing in the same sequence as they do in Torah, each name reflecting a different divine quality: the first is 'Elokim', meaning 'G-d'; then is 'Adon', meaning 'Lord'; followed by 'Melech', meaning 'King'; and finally 'Moshia', meaning 'Savior'. In this way, Ein Kelokeinu serves to remind us of the all-encompassing perfection, justice, power and kindness of Hashem respectively, yet the order in which we affirm Him seems somewhat inverted.

The first verse states 'There is none like [Hashem]'; the second asks 'Who is like [Hashem]'; the third says 'Let us thank [Hashem]' and the fourth concludes 'Blessed is [Hashem]'. As such, it seems like the first two verses appear in the wrong order – we make a declaration against other religions before we've even challenged them; we answer the question before we've even asked it. The reason for this is, in placing the verses in this order, the initials of the first three lines spell out the word *אמן* – Amen – before we go on to bless Hashem in the fourth line. As such, when considered in its entirety, Ein Kelokeinu reflects a bracha and its response in reverse, aptly demonstrating the chiasmic nature of tefilla, the mirror-image symmetry that occurs in the structure of our prayers, serving to reflect the reciprocal nature of Hashem's justice: those who do good will be blessed with good. Shabbat Shalom.

Jemma Silvert is in Shevet Eitan and is a Nivcheret Hanhalla 5776