

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

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT CHUKAT

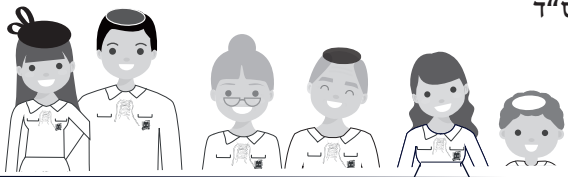
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בס"ד



FROM ORIGINAL TO NEXT GENERATION

SAM ROTHSTEIN
SHEVET MORASHA

Parashat Chukat is a parasha full of transformations, starting with the Parah Adumah, the red cow, that purifies a person after coming into contact with a dead body. Just two parshiot ago Bnei Yisrael received the punishment that all of the current generation will die out as a result of the spies. Now that death is the upcoming outcome for all the people it makes sense that the Torah would give the details of how to deal with the impure status that accompanies it.

We then arrive at a pivotal moment. The forty years in the desert are nearing their end. All the old generation have died out (see Rashi 20:1 העדה (כל). In one story the 3 big figureheads of Bnei Yisrael die or are told they will die; Miriam dies, and Moshe and Aharon fail to "sanctify" Hashem before the people. Now we learn that not only have the people changed from one generation to another, but also the leadership will be passed over to the next in line. The title of Kohen Gadol passes later on in the Parsha to Elazar, Aharon's son.

But I think the biggest transformation is with the attitude and outlook of the people themselves. Although there are still bouts of complaining and punishment, there are three places where there is a stark contrast between them and the previous generation. The first is with the precarious situation with Canaan. Arad, king of Canaan, hears about the Bnei Yisrael wanting to pass through, and takes a Jew captive. They make a vow to Hashem, saying if He delivers Canaan into their hand, they will sanctify the cities they capture to Hashem. The interesting thing is that it's not Moshe that brokers the vow with Hashem, it's Bnei Yisrael themselves. The Pasuk even refers to them in the singular

(21:2-3), as if they as a collective are one person, a feat only achieved once before at Sinai and the giving of the Torah (ויחון שם ישראל) - "and Israel encamped there," "ויחון" meaning "and he encamped").

This singular terminology occurs again later in the Parasha, when Bnei Yisrael send messengers to Sichon king of the Amorites, asking to pass through, which he refuses, resulting in a war. But there is another aspect to their asking as well. Rashi says (21:21 - אעברה בארצך) that they were not commanded to ask them, to seek peace with them, but did so anyway. They stood united and sought peace with others even though they were not told they had to.

There is one more act that Bnei Yisrael do which exemplifies their change. The Pasuk says (21:17) "או ישיר או ישראל את השירה הזאת" - "Then Israel sang this song," a clear call back to the song they sang after crossing the Red Sea, where it is written "או ישיר נושה ובני ישראל" - "Then Moshe and the children of Israel sang this song." Back when they were leaving Egypt and crossing the sea, all they knew was that Hashem was all-powerful and Moshe was the one to tell them what Hashem wanted, how to serve him. Moshe starts the singing and Bnei Yisrael follow. But in our Parasha the people sing for themselves. They've learnt to operate as a group in the service of Hashem, no longer solely relying on Moshe.

I think there is a key message to learn from this. Chazal (Rosh Hashanah 25b) tell us that for each generation there are the leaders of that generation. As Bnei Yisrael moved, so did the leadership. But not only did it change, it also grew. The growth of Bnei Yisrael shown is such a powerful thing to learn from, to understand that we must also grow as our generation slowly comes to the forefront of the world.

**SAM IS CURRENTLY SERVING IN THE IDF AND WILL BE
A SGAN ON MACHANE THIS SUMMER**

SHABBAT TIMES

London In 21:02 Out 22:28

Manchester In 21:21 Out 22:56

Cambridge In 21:02 Out 22:34

Oxford In 21:05 Out 22:35

Bristol In 21:08 Out 22:38

Birmingham In 21:11 Out 22:44

Leeds In 21:17 Out 22:57

Liverpool In 21:21 Out 22:58

Jerusalem In 19:12 Out 20:30

BRINGING GEULAH THROUGH LIVING WITH KEDUSHA

JOSH DANIEL | CHINUCH WORKER



“Kadesh” is the location Bnei Yisrael are encamped in this week’s parasha, both when Miriam passes away and when Moshe hits the rock and is consequently denied entrance into Eretz Yisrael. In his commentary on Tehillim, Rav Hirsch explains the significance of this location in the wilderness.

“Yachil Hashem Midbar Kadesh” (Tehillim 29:8). This pasuk we say at Kabbalat Shabbat every week can be literally (and strangely) translated as “God makes the desert of Kadesh give birth.”

An analysis of the Jewish journey through the midbar will reveal that “Kadesh” was the place they stayed at for the longest, by far (19 years). It was a location in which tragedy after tragedy seemed to occur. It was from Kadesh that the spies were sent to spy out the land of Israel. It was from Kadesh that the Jewish people could have immediately entered in the land were in not for their sin. It was in Kadesh that the generation who forfeited entering the land had to wait for a long and painful 19 years with that holy land in sight, knowing they could never enter. It was at Kadesh that Moshe dealt with the personal consequences of his actions. It was at Kadesh that the older ‘wilderness’ generation passed away, filled with regret, their dreams of entering the land unfulfilled.

Rav Hirsch goes on to explain how over Bnei Yisrael’s long stay at Kadesh, it was transformed into a place of hope. It was at Kadesh that young couples got married and brought children into the world to fulfil the dream they never could. It was at Kadesh that these parents, doomed to never enter the land, told their children of their mistakes and regrets in the hope that their children would succeed in a way they never could. It was at Kadesh that penitent parents decided to raise and train a new generation of Jews hopefully worthy of a better future. It is midbar Kadesh that “God causes to give birth” – to give birth to a Yisrael that can be morally trained and matured in kedusha (Kadesh) ready for a

better tomorrow.

There are always parallels to draw between the Jewish desert experience and our own experience in exile, the “midbar ha’amim” (Yechezkel 20:35). Every generation has the potential to bring redemption for our people and perfection to the world. If God decides a particular generation forfeits complete redemption, world perfection and peace, then it is that generation’s responsibility to raise children that will be worthy of it. We live in a constant state of “Yechil Hashem Midbar Kadesh” – giving birth to children we hope we will raise in kedusha to bring our redemption and heal our fractured world.

This is of course the message that our future lies in youth - something youth movements realised a long time ago but that we all forget every now and then. This year, I’ve had the privilege of working as a Chinuch Worker for Bnei Akiva and have seen the impact it has on youth in shuls, schools and of course on camp itself. For me, seeing madrichim not only able to provide chanichim with fun and emotionally supportive experiences but also spiritually meaningful ones at Sviva, Lunch and Learns and on Machane has been my inspiration through the hills and valleys of the year and the living embodiment of “Yachil Hashem Midbar Kadesh.”

We are constantly living on the brink of a complete and full Geula – and if our generation is not worthy of it, we must always be hopeful and act like the next generation will be. This summer, over 650 Bnei Akiva chaverim will gather to continue the endeavour of “Yachil Hashem Midbar Kadesh” – of contributing to raising the next generation in kedusha, in the hope of a better future.

JOSH IS ONE OF THIS YEAR'S CHINUCH WORKERS. IN HIS SPARE TIME, HE IS FINISHING HIS MASTER'S DEGREE IN PHILOSOPHY OF SCIENCE, AND PLANNING HIS UPCOMING ALIYAH!

MY BOARD OF DEPUTIES EXPERIENCE

Our Shabbat Lashem Correspondant caught up with Sam Brummer (Shevet Morasha), to hear about his time being Bnei Akiva UK's representative on the Board of Deputies (BoD).



What is the Board of Deputies?

The Board of Deputies is the largest Jewish organisation in the UK, representing over 300 different shuls and

organisations.

What does it mean to represent Bnei Akiva on the Board of Deputies?

Representing Bnei Akiva to the BoD means that I am the representative of the entire Tnuva on a wide array of issues regarding Anglo-Jewry.

What is the best part of the tafkid?

I really enjoy the Sunday morning plenary sessions. I can hear views from across the Anglo-Jewish spectrum and can ask the President her thoughts on any issues pertinent to Bnei Akiva.

Have you been part of any interesting opportunities to make positive change?

The BoD provides lots of great opportunities. There are discussions around Israel education which are really interesting. Additionally, being able to hear the most current updates around major issues like anti-semitism in the UK allows me to make a positive change.

How does one get chosen to be on the BoD?

Elections to represent Bnei Akiva to the BoD take place at Veida which is happening on the 25th July 2022 this year.

What would you say to someone considering standing for the BoD next year?

Definitely do it. It looks great on your CV and you get to hear new opinions you might not be exposed to otherwise. The personalised Bnei Akiva email address is probably the best perk.

THE WEEK IN PICTURES



Left: Darcey Walters gives a Dvar Torah at SBM!

Right: Va'ad participants enjoy themselves at the final Va'ad BBQ!

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

-**Happy Birthday** to Shabbat Lashem Editor and Chinuch Worker, **Dania Mann-Wineberg!**

- Do you have a **parent or grandparent with an interesting life story** who you'd like to interview for our **Moreshet archive?** Contact chinuch@bauk.org for more info!

- **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 Tnuva.**

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



Sviva Tafkidim

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