

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

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT DEVARIM

3RD AV 5780

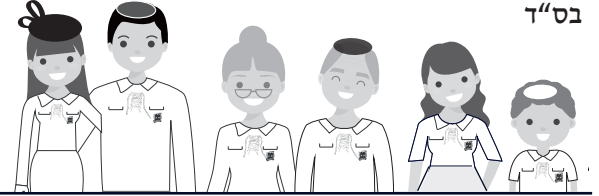
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בס"ד



A LSATING LEGACY

MATYY FISHER
SHEVET HINEINI

Devarim (meaning 'the words') begins the fifth and final book of torah. Why is it called 'the words'? I want you to imagine the end of your life is in sight, you know that in about a month you will no longer be in 'Olam Hazeh'. What would you do?

When Moshe was 119 years old he knew that the end of his life was in sight, as he had been told by God that he would not enter the land that he had been leading his people to for 40 years. After all the hard work and being heavily criticized by the people for 40 years, to not receive the reward that everyone dreamed of, the Promised Land, sounds like a tragic ending to a life. Once again, what would you do in that situation? Would you chose to spend it praying, with your family or enjoy life to the fullest?

Moshe chose a different approach. He chose to spend his last days teaching the future generation to make sure history would not be forgotten. This is why he is now known to us as 'Moshe Rabbeinu' meaning 'Moshe, our teacher'. He has taught generations of Jews to have belief and faith in God. He wasn't going to waste his time davening and pleading to God for

survival. He wanted to make sure the next generation and future children of Israel would be in good hands. He secured a successful mesora (tradition) for the teachings originally passed to him by God.

By stopping being a leader and focusing on teaching, Moshe secured Jewish teachings, ensuring they would be passed on to us, thousands of years later. He has impacted the Jewish practices we participate in today. That's why we must see him as a hero. This also teaches us, that once you eventually pass, you don't take anything materialistic with you. It is about making an impact and leaving a legacy that will help society for the better.

In his final weeks, Moshe also recalls the vast amount of history that took place during his leadership. He looks back at events such as the appointment of judges, the journey through the desert and the sending of the spies. These important events in Jewish history highlight how incredible of a leader Moshe was. It also shows that you may have to go through pain to reach the desired outcome. This also teaches us to sometime take a step back and look at what you have achieved and to be proud of yourself and share.

It is not about making money, but leaving a legacy that will make difference for the future.

MATYY IS A SGAN AT MILL HILL SVIVA AND A MADRICH ON ALEPH/AC MACHANE 5780.

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| London | In: 20:44 Out: 22:03 | Oxford | In: 20:47 Out: 22:10 | Leeds | In: 20:58 Out: 22:27 |
| Manchester | In: 20:59 Out: 22:27 | Bristol | In: 20:51 Out: 22:13 | Liverpool | In: 21:02 Out: 22:29 |
| Cambridge | In: 20:44 Out: 22:07 | Birmingham | In: 20:53 Out: 22:17 | Jerusalem | In: 19:06 Out: 20:21 |

DEVARIM 5780: GOTTA HAVE FAITH

RAV JOEL KENIGSBERG | RAV SHALIACH



Sefer Devarim begins with a scathing rebuke. As Moshe Rabbeinu offers his parting words to Bnei Yisrael, our attention is drawn to some of the less memorable events that took place in the desert.

Not least among them is chet hameraglim – the sin of the spies, which took place on Tisha b'Av, a day which we continue to mourn centuries later.

When comparing the way the story is told originally in Parashat Shelach and then again in Parashat Devarim, a number of differences emerge. In Devarim the focus is completely shifted from the spies to the people themselves. In Shelach, each of the spies is presented by name, their mission is detailed and many pesukim are devoted to their account of their mission upon their return.

In Devarim, by contrast, the spies themselves are hardly mentioned. The entire rebuke is directed at the nation. *You* approached me to send them out, *you* didn't trust Hashem, *you* cried. The blame for the original catastrophe of Tisha b'Av is laid squarely on the shoulders of Bnei Yisrael as a collective.

A puzzling statement made by Moshe Rabbeinu in this context is “וַיֵּיטֵב בְּעֵינֵי הַדָּבָר” – “and it was good in my eyes” (Devarim 1:23). How can it be that amongst such a harsh description, Moshe gave his retroactive approval for the mission?! Surely he anticipated the disastrous outcome?

Rashi, quoting the Midrash, states that when the people approached Moshe asking him to send spies they did so “בְּעָרְבוּבִיא” – in a chaotic frenzy. Children were pushing the elderly, and the elderly were pushing the leaders away. Each one was hurried to get to Moshe Rabbeinu to tell him – send the spies!

Rav Yaakov Kamenetzky, in his Emet LeYaakov, gives an enlightening explanation of this midrash. The fact that the people were so fussed about asking for spies reveals that on a deep level they had lost their Emunah (faith). Had they retained absolute belief in the promises Hashem had given them they would have been much calmer about entering the land. Even if they wanted to request sending out a reconnaissance mission, they would have done so in an orderly manner. Their worldly effort would have appeared alongside their unwavering belief that Hashem would protect them.

Rav Kamenetzky explains that the amount of effort required from a person corresponds to their emunah. Had they remained at a higher level of emunah they would not have had to endure difficult wars, but rather would have entered the land miraculously. But once Moshe Rabbeinu saw that they had fallen from these heights, he knew they would not merit such a level of Divine revelation. They would have to fight wars and perform a natural conquest.

HAD THEY REMAINED AT A HIGHER LEVEL OF EMUNAH THEY WOULD NOT HAVE HAD TO ENDURE DIFFICULT WARS, BUT RATHER WOULD HAVE ENTERED THE LAND MIRACULOUSLY

This is the meaning of the statement “it was good in my eyes”. Moshe Rabbeinu was explaining to the people that their request was appropriate to the level they found themselves on. Of course, he would have preferred not to have to send spies, but seeing how Bnei Yisrael behaved, and sensing their lack of emunah, he realized that this was the necessary course of action.

As Tisha b'Av approaches once again we have the opportunity to correct our mistakes. If a lack of emunah brought about such dire consequences, a strengthening of emunah can help to raise us out of even the most difficult situations.

FOLLOW RAV JOEL ON FACEBOOK (RAV SHALIACH PAGE) AND ON TWITTER (@JOEL KENIGSBERG).

WHAT'S GOING ON?

- After an incredible amount of support and an amazing number of sign-ups, and with Machane Ari set to start on Monday...WE ARE **CLOSING MACHANE BOOKINGS ON WEDNESDAY 29TH JULY!** Make sure you visit www.bauk.org/ **camps** so that you don't miss out!

- **Veida 1** is finally here! Taking place over Zoom this **Sunday 26th July, 12.30-3pm!** The Zoom link will be sent to Mas Chaver-paying members.

- **Tisha B'Av services** will take place at the **London Bayit**. Bring in the fast with **Ma'ariv, Eicha and Kinnot** on Wednesday 29th July from 9-10.30pm. Join us for **Shacharit** on Thursday 30th July at 7.30am. Advance sign-up required at tinyurl.com/ba-london-9av.

- See below for details of our online **Tisha B'Av programming** in partnership with SBM.

- The **Manchester Bayit** is open for **Tefila services!** Advance registration is required. **Shabbat Shacharit** will take place at 10am. Sign up at forms.gle/NFLyvXekMmnhw8iQA. The **London Bayit** will reopen for services after Machane. Please see our health and safety policy at bauk.org/bayit-tefila.

- Applications are now open for **Sviva 5781!** If you would like to be involved as a **Madrich, Sgan or Rosh** please fill out the application form at: bauk.org/sviva-registration-form. Don't miss your opportunity to shape the movement!

- **Student Bet Midrash** is taking a break and will be back after Machane!

- 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 was unique about God's original command to Bnei Yisrael to "come and possess" the Land? (**See Rashi on 1:8**)

2. Why was the 'hand of God' needed to punish the generation of the spies? (**See Ralbag on 2:15**)

SHABBAT SHALOM!!!

Tisha B'Av at the London Bayit

MA'ARIV, EICHA AND KINNOT

Join us for an evening programme at the London Bayit to bring in the fast and read Eicha and Kinnot together around a camp fire.

Wednesday 29th July
9-10:30pm (Fast begins 8:53)

SHACHARIT

Join us in the morning for Shacharit with leining. A separate online Kinnot programme will be announced soon with the Student Bet Midrash.

Thursday 30th July
7:30am (Kinnot online from 10am)

Spaces in the night and morning are limited.
Sign up to both at:
www.tinyurl.com/ba-london-9av



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