

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

SHABBAT LASHEM

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בס"ד



UNCONDITIONAL KINDNESS FELICITY GINSBURG SHEVET AVICHAJ

This week's parasha is a continuation of Moshe's speech to Bnei Yisrael before entering the land of Israel. He focuses on the contrast between the rewards which Bnei Yisrael will receive if they fulfil Hashem's commandments, and the punishments faced for disobeying. Moshe details the events where Bnei Yisrael did wrong (such as the Golden Calf and the expedition of the spies) as well as Hashem's forgiveness (seen when He gives the second set of *luchot*). This contrast is especially highlighted in the passage which forms the second paragraph of the Shema. Not only does this build on the information in the first paragraph of the Shema, but also on last week's parasha.

In the first pasuk of Ekev, the phrase *et habrit v'et hachesed* (Devarim 7:12) appears, mimicking the phrase *habrit v'hachesed* which can be found at the end of Vaetchanan (Devarim 7:9). In Ekev it says:

"If you pay attention to these laws and are careful to follow them, then the Lord your God will keep the brit and the chesed with you, as He swore to your ancestors."

And in Vaetchanan it says:

"Know therefore that the Lord your God is God; He is the faithful God, keeping the brit and the chesed to a thousand generations of those who love Him and keep His commandments."

Translators have argued over how best to translate these two nouns. Understanding what *brit*

means is the simpler of the two tasks. It refers to the covenant between Hashem and Avraham, which we take as the basis of our religion. Knowing how to fit *chesed* into our translation is more complex. Rabbi Sacks gives one explanation that I would like to share here.

He explains that a *brit* is something which is reciprocal. If we behave well and keep our side of the covenant with Hashem, then He will fulfil His end of the deal. We will be His people and He will be our God. The way to express this is in English is with a conditional sentence (one half starts with if...).

Chesed is explained by Rambam in his Guide for the Perplexed. He defines it as an act of showing kindness to those who have no claim over us. This helps to explain the difference between *chesed* and *brit*. A covenant relies on a symbiotic relationship, whether one person gives more than the other. The connection between the two sides is conditional. In an act of *chesed*, the giver expects nothing in return. This is unconditional. You act in this way selflessly, for the benefit of someone else and not waiting for them to do right by you.

Especially at a time when the world seems to be turning against itself, we have a duty to perform acts of *chesed*, as well as to remember the *brit* between ourselves and Hashem. Unconditional actions are important as a method of bringing us together and supporting each other. Hashem used *chesed* to create the world as we know it, expecting nothing in return, and one way we can emulate His image is through acts of *chesed* towards others.

Shabbat shalom!

FELICITY WAS A MADRICHA ON BET CHALUTZI MACHANE 5778.

London	In: 20:22 Out: 21:35	Oxford	In: 20:24 Out: 21:41	Leeds	In: 20:33 Out: 21:54
Manchester	In: 20:34 Out: 21:54	Bristol	In: 20:28 Out: 21:44	Liverpool	In: 20:37 Out: 21:57
Cambridge	In: 20:20 Out: 21:38	Birmingham	In: 20:29 Out: 21:47	Jerusalem	In: 18:55 Out: 20:09

Q&A WITH RAV JOEL

RAV JOEL KENIGSBERG | RAV SHALIACH



Question: After having missed Torah reading for so many weeks when shul was closed, should we be reading extra parshiyot on Shabbat to make up for the ones we missed?

Answer: This is an interesting question that has been discussed by poskim around the world since shuls began to reopen. Back in April, when minyanim were first restarting in Israel, there were poskim who ruled that all the missed parshiyot should be made up and there were some shuls that read seven parshiyot on one Shabbat morning! However, many poskim hold that in our current situation, making up the “missed” parshiyot is not required.

The source of this Halacha is the Or Zarua, one of the Rishonim, quoted by the Rema in Hilchot Kriat Hatorah. The Rema writes: “If they neglected [to be able to hold] the public reading of the parasha, then for the following Shabbat they read that parasha (i.e. the missed one) along with the parasha belonging to that (i.e. the following) Shabbat” (Rema Orach Chaim 135:2).

However, there are a number of disputes and limitations regarding this ruling. Firstly, the Magen Avraham quotes an opinion that one would only make up one missed parasha, but if the week in which the public Kriat HaTorah was neglected was a double parasha then these would not be made up, since we never find a precedent for reading more than two parshiyot on one Shabbat. By extension, if a double parasha was to be read on that Shabbat then the previous week’s parasha would also not be read.

Furthermore, the Magen Avraham writes that only parshiyot from the same of the five books of Chumash would be read together. Were the missed parshiyot to come from a previous book of Chumash they would not be made up.

Both of these points are disputed by the Aruch Hashulchan (Orach Chaim 135:6) but we have nonetheless seen that the Rema’s blanket requirement to complete any missed parasha is far from straightforward.

Conceptually, there are two ways of looking at the requirement of making up for neglected weeks of Torah reading. The first is to view it as similar to Tefillat Tashlumin – the requirement to make up a missed prayer. The Shulchan Aruch writes that: “If one erred or was forced [by circumstance] and did not pray the morning prayer, one prays the afternoon prayer twice” (Orach Chaim 108:1). The concept of making up for a missed prayer applies only in the next immediate prayer slot – thus one who missed Shacharit can make up for it at Mincha, but by Maariv the opportunity is lost. In a similar vein the concept of making up for a missed Torah reading may be a Tashlumin of sorts (as indicated by the Vilna Gaon, quoted in the Mishna Berurah (135:6)) but if this was the case then one may only ever make up for the parasha which should have been read one week earlier.

Alternatively, making up for missed Torah readings may have nothing to do with Tashlumin at all. Rather, it may stem from the custom/obligation incumbent upon the tzibbur to go through the cycle of hearing the entire Torah in a public fashion each year. If that were the rationale it would seem to make no difference how many weeks were lost or how many parshiyot needed to be made up.

Nonetheless, in our circumstance there may be further mitigating factors to consider. More on this next week.

Shabbat Shalom!

IF YOU HAVE ANY HALACHIC QUESTIONS PLEASE FEEL FREE TO CONTACT RAV JOEL AT RAV@BAUK.ORG. FOLLOW RAV JOEL ON FACEBOOK (RAV SHALIACH PAGE) AND ON TWITTER (@JOEL KENIGSBERG).

A TASTE FROM THE ARCHIVES: EKEV 5772

RAV ILAN GOLDMAN

There is a special halacha which teaches that we ought to make 100 brachot every day. A hint to this can be found in a pasuk in our parasha: וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹהֶיךָ שְׂאֵל מֵעַמְּךָ - "and now, Israel, what does Hashem your God require of you" (Devarim 10:12). The word מה, 'what', can be read מאה, a hundred. Since Shacharit alone adds up to 44 brachot, it would seem that Birkat Hamazon with its four brachot is not that unique. Yet, it turns out that the only bracha which we are commanded about in the Torah is Birkat Hamazon, as it says: וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ - "and you shall eat and be satisfied and bless Hashem your God for the good land which He has given you" (Devarim 8:10).

Birkat Hamazon is a source to the other brachot. Many explanations have been given to the concept of making brachot. Some touch on the fundamental 'positive' level of gratitude, others focus on the refraining from bad, such as in our parasha: refraining from the lifting up of the heart, feeling self-pride, and forgetting Hashem. The Kuzari adds another dimension when he explains that since we are to enjoy what Hashem provides us, the brachot are there to make sure we stop to think and appreciate things.

Birkat Hamazon contains three original brachot: וּבֵרַכְתָּ - *Hazan*, decreed by Moshe as they received the manna; thanking Hashem for providing the entire world. עַל־הָאָרֶץ - *Nodeh*, decreed by Yehoshua as they entered Eretz Yisrael, thanking Hashem for the Land of Israel. הַטְּבֵבָה - *Rachem*, a prayer for Yerushalayim decreed by David and Shlomo.

It has been taught: If one does not say the words "a desirable, good and extensive land" in the blessing of the land and does not mention the kingdom of the house of David in the blessing "Who builds Jerusalem", he has not performed his obligation of Birkat Hamazon (Brachot 48). This teaching is so fundamental to Birkat Hamazon that Rabbi Oerechbach, who was a huge halachic authority in the previous generation, would repeat *Nodeh* if he noticed he didn't say it with כוונה - the correct intention. Indeed, reading the pasuk it is noticeable that on a פשוט, simple, level it is saying that when you

eat and are satisfied you should thank Hashem for the good land which He gave you. Mention of Yerushalayim and even of thanking Hashem for the food is not actually mentioned there.

How does it make any sense that the main factor of benching is appreciating the land of Israel? What if a Jew is in London or Manchester or on Machane in North Wales; why would Israel be the main focus on thanking Hashem after eating?

Eating is not and should not be an end on its own. We eat in order to have strength, but where is that strength going to? It is often explained that we should elevate our energy by dedicating it to Torah and mitzvot. Rav Kook identifies the Land as the place of the nation, thus saying that we ought to dedicate our energy for the sake of Am Yisrael, to bring upon their redemption. The building of Yerushalayim represents the spiritual foundation to which we should dedicate ourselves.

It seems that in *Hazan* we are thanking Hashem for life, but in *Nodeh* and in *Rachem* we are thanking Hashem for the meaning of life - though we do mention Yetziat Mitzryaim, the Torah and the covenant, above all is Eretz Yisrael and Yerushalayim. They are what give Am Yisrael life throughout its history, whether in times of redemption or in times of exile, whether on a practical level when we live there or on the level of giving us hope during the exile. More than anything else, it is Eretz Yisrael and Yerushalayim that give Am Yisrael purpose and meaning.

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WE ARE CURRENTLY DIGITISING OUR HISTORICAL RECORDS AND CHINUCH MATERIALS. IF YOU ARE INTERESTED IN SPONSORING OUR ARCHIVE PLEASE CONTACT ADAM AT OPERATIONS@BAUK.ORG.

WHAT'S GOING ON?

- We are two weeks into our three weeks of **Summer Machane 5780** and it has flown by! We've had day camps in the Bayit, thrills at Go Ape and Thorpe Park, Farm experiences, Tochniot, Kvutsot, Volunteering, Tiyulim, Ruach and more! Lots more to come next week!

- Covid-19 has cost Bnei Akiva a huge amount of money. From Monday 10th August we will be asking you to help us continue leading the way by supporting our **Yad Achim Campaign**. Visit bauk.org/yad-achim for more information..

- 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!

- Mazal tov to **Rafi Hambling** (Shevet Na'aleh, Camps and Social Action Worker 5779) on his engagement to **Keryn Miller!**

- 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 is the covenant that God will safeguard if we keep the mitzvot? (**See Sforno on 7:12**)
2. How do God's punishments for Bnei Yisrael compare with the punishments of a parent for their child? (**See Ramban on 8:5**)
3. What is the significance of the fact that the commandments are commanded "today"? (**See Rashi on 11:13**)

SHABBAT SHALOM!!!

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