

WHAT'S GOING ON?

- **Winter Machane** applications are open! To apply, please go to bauk.org/camps. For more information, please email camps@bauk.org.

- **Student Bet Midrash** continues every **Thursday night at Kinloss!** Come along at 7.45pm for a great opportunity to hear amazing speakers, eat great food and learn with friends or Madrichim! Please feel free to email Chana at chinuch@bauk.org for more details or if you have any questions.

- Rav Joel and Sarah Kenigsberg would like to welcome **Bogrim and Sixth Formers** for **Soup in the Sukkah** at their house from **8.30pm on Tuesday** night. See our Facebook page for details!

- Look out for details of **Sukkah crawls** in your local community! For more information contact Zoe at svivot@bauk.org

- Calling all **Bogrim!** Join us in Manchester for our **Simchat Torah** extravaganza! BBQ, dancing, food, friends, ruach! 20-22nd October 2019, sign up at bauk.org/events! Email mazkir@bauk.org to find out more.

- **Year 13 students** who are considering a gap year should attend the **Shevet Orot Shabbaton** (see below). Sign up at bauk.org/events.

- The Masa **Yeshiva/Sem Fair 2019** will take place in Manchester on 28th October and in London on 29th October. To register head to join.masaisrael.org/yeshivafair2019.

- Bogrim are invited to a **Student Bet Midrash Shabbaton** on 1st-3rd November. in the beautiful English countryside. Torah, singing, discussions and social for two night sin a 4* hotel for only £30 (£25 early-bird if booked before Simchat Torah)! Register at www.studentbetmidrash.co.uk

- **2019 marks the 80th birthday of BAUK!!** Keep an eye out for events in your local community! For information on our **'80for80'** campaign and to set up a standing order head to bauk.org/bachad.

- Sign up now for **Mas Chaver** for 5780! To apply head to bauk.org/mas-chaver.

- Be sure to like our **Facebook page (Bnei Akiva)** and follow our **Instagram (bneiakivauk)** to get regular updates with what is going on in the Tnuva.

- The Hanhalla report of **Veida 5779** is now available to view along with the current constitution at bauk.org/veida.

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

FOOD FOR THOUGHT

1. Why did Moshe address his final words to the heavens and earth? (See **Rashi on 32:1**)
2. What is meant by the word 'אֲפַיְחָי' (See **Rashbam, Sforno and Rabbeinu Bachya on 32:26**)

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

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT HA'AZINU
13TH TISHREI 5780
11TH & 12TH OCTOBER 2019
VOLUME 30 ISSUE 4



THE SOURCE FOR RABBINIC LAW BEN ROTHSTEIN SHEVET AVICHAI

The Gemara in Shabbat 23a questions how we can recite

the blessing on Chanukah of, "Blessed are you, O God... who has commanded us to light the Chanukah candles" – when and where did God command us this? The mitzvah of Chanukah candles is Rabbinic! The Gemara answers by saying that Rabbinic enactment is sanctioned by the Torah and proceeds to give two different sources for this. The first is the verse from Parshat Shoftim "Do not deviate [Lo Tasur] to the left or to the right from that which they tell you" (Devarim 17:11). The pasuk is referring to the Great Court in Yerushalayim; just as they have the power to enact decrees, so too in every generation, the centralised leading authority (no longer extant these days) has the power to enact decrees. The second source is from this week's parsha, Ha'azinu: "Ask your father [Sh'al Avicha] and he will tell you, your elders and they will inform you" (ibid. 32:7). In other words, we should ask our elders and follow their recommendations.

However, the Gemara in Berachot 19b only quotes Lo Tasur as the source, writing "any enactment that is Rabbinic, they based it [asmachinhu] upon the prohibition of Lo Tasur", hence the Rambam paskens (Sefer Hamitzvot Shores 1; see also Hil. Mamrim 1:2) that all Rabbinic decrees fall under this prohibition of Lo Tasur. But what happened to the pasuk from our parsha of Sh'al Avicha? Ramban attacks the Rambam with this question based on the language of the above Gemara in Berachot: the gemarah said "asmachinhu", meaning this pasuk has the status of an "asmachta" – a scriptural source that implies and hints to a certain Rabbinic law, upon which the Rabbis based their halacha, but is not the authoritative halachic source! Thus, according to the Ramban, the two sources originally presented in Shabbat 23a are in fact not arguing,

as the first is merely an asmachta, and the true source is Sh'al Avicha. The Ramban writes further that the source could not have been Lo Tasur. The full context of Lo Tasur, as presented in Parshat Shoftim, is as follows: when a person does not know the halacha in a particular field, and there is a divide between those who believe the halacha is one way and those who believe it is the other way, and this is causing friction in the community, then such a person will go to the Great Court in Yerushalayim and ask what the correct halacha is, and the halacha issued there is binding on all Israel. From context, we see Lo Tasur is restricted to a doubt in an area of pre-existing halacha, but cannot be used to create a new law, such as the lighting of Chanukah candles! Therefore, the Ramban concludes that the source must be Sh'al Avicha.

Immediately, however, we are faced with a similar challenge to this source: the pasuk of Sh'al Avicha simply means that we should learn from history; to ask our elders and learn from their greater experience. How does this sanction Rabbinic decree? Rav Elchanan Wasserman answers that according to the second opinion, the source is in fact the pasuk we say three times every day in the first paragraph of Shema: "and you shall love the Lord your God" (Deut. 6:5). To demonstrate love for our parents, we anticipate what they want and pre-empt their asking; taking the rubbish out before we are asked. Similarly, the Mesilat Yesharim quotes a midrash that to demonstrate love for Hashem we should go above and beyond what He commanded us by figuring out the spirit of the law and going one step further, hence the statement by Hashem, "The words of the Rabbis are more precious to Me than the wine of Torah" (cf. Avodah Zarah 35a) – Hashem appreciates when we follow the Rabbinic law, something He never told us to do. How do we know that the enactments the Rabbis are making are correct, in the valid spirit of the law? Sh'al Avicha – ask your elders, the talmidei chachamim who have a much broader, holistic perspective of the Torah, and they will tell us.

BEN IS A NIVCHAR HANHALLA AND WAS A MADRICH ON BET BASE MACHANE.

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VOICES FROM ISRAEL

DANIELLA DONOFF | SHEVET MORASHA



Choosing to go on Kivun was one of the easiest decisions I have ever had to make. After years of hearing people raving about their own Bnei Akiva Hachshara ex-

periences, I could hardly wait for my own gap year.

Over the last month this decision has very clearly been one of the best I have ever made.

This years Kivun programme is a group of enthusiastic, motivated, hilarious and interesting people from all around the world, who all have the common goals of personal growth and experiencing Israeli culture firsthand - and we have not been disappointed.

We started off with our opening week where we all got to know each other and our tzevet with activities, such as zip wiring over valleys and running around Jerusalem on a scavenger hunt. After our first shabbat as a group, which was an amazing experience in itself, we headed off to kibbutz.

Kibbutz Ein Hanatziv was where our group really bonded, we had half a day of work in the morning, with jobs like feeding baby cows and chickens, kitchen duty, working in the fields and gardens as well as helping out in the gan and repainting their building. We worked alongside the kibbutznikim and got to know some of them very well. During the afternoon we often went to the famous

local maayan (spring), which we helped to clean up one day as a thank you to the kibbutz for their hospitality towards us. We also had ulpan classes as many of us have the goal for the year of learning and improving our Hebrew, so we are able to communicate with the people around us.

Over Rosh Hashana we had the amazing opportunity to meet some of our parallel programmes from other countries: Limmud - the South Africans and Australians, and Amichai - the Mexicans and Brazilians. To meet other people from around the world who



have the same experiences as us with Judaism and Bnei Akiva was so interesting and our group is so excited to be alongside them for rather year, especially on our upcoming Southern Tiyul with all of the Bnei Akiva Hachshara groups.

So far Kivun has been a programme filled with such unique opportunities for personal growth and experiencing other aspects of both Jewish and Israeli culture, which are so rare and special for us to be able to experience. I feel privileged to be able to take part in Hachshara this year and really hope that the programme is as successful and thriving in the future years.

DANIELLA IS A PARTICIPANT ON HACHSHARAT KIVUN 5780. TO LEARN MORE ABOUT OUR GAP YEAR PROGRAMMES CONTACT ELI MAMAN AT ISRAEL@BAUK.ORG.

MEET THE NIVCHARIM

SAM PRAIS | SHEVET AVICHAI



Bnei Akiva has always been central to my life. I grew up Salford, attending Sviva every week and have been on every machane possible since the age of 11. I spent a year in Israel

studying at Yeshivat Hakotel, through Bnei Akiva's Hachsharat Torani, and have now been elected as a Nivchar Hanhalla for 5780. I've just started my second year studying Maths at the University of Birmingham. You may think it's a bit nebuch, but I have looked forward to being a Nivchar for years, since my Madrichim were Nivcharim, and they

explained to me what the Hanhalla was (and is). The opportunity to be in a position to have such an impact, and to directly affect and grow the Tnuva is one that has always been very exciting for me. Needless to say, I am very much looking forward to the coming year. I have many aims this year as a Nivchar. I want to make sure that Sixth Formers feel that Bnei Akiva is there for them as their journey develops from chanichim to madrichim, and soon, to bogrim. I also believe that it is vital for Bogrim to have their voices heard. We can think that our ideals are as strong as we like, but without the Chaverim to support and live these ideals, they don't mean much. There is little that I'd like more than for Chaverim to get in touch with me, and for them to tell me their ideas on how we can grow and strengthen our Tnuva. Please be in touch, it's what I'm here for!

A TASTE FROM THE ARCHIVES: SUKKOT 5758

DVAR TORAH BY RAV BENNY LAU

There are two names for the festival - Sukkot and the Festival of the Gathering.

These names evoke two different aspects of the period.

The first is the mitzvah of dwelling in the Sukkah, dwelling in the shadow of the Shechina. The man who live in his sukkah feels how he lives within the confines of Hashem's will.

The second, the Festival of the Gathering. Man brings home all of that year's produce; the produce of his own labour. It is difficult to find a greater contrast between the joy of the realisation of the fruits of hard work and the dependence felt whilst living in a temporary hut outside the home.

The creative man generally breaks all boundaries - "the sky is the limit". Each creation inspires him to the next.

The man who loses his home feels lost and without hope. He loses confidence and prefers to sit and do nothing, rather than risk what he has left. This is in great contrast to the creative man.

The combination of the factors give Sukkot its character. This is the festival that begins and ends the calendar cycle. Man is commanded to be creative all year and to bring his produce on Chag HaSukkot. How can we come empty-handed before the Lord?

This is a sentiment that often appears within man's character traits. Together with the command to intensify and ready ourselves, we are asked to leave our source of stability, our house, and allow ourselves to be exposed to the elements "under the wings of the Shechina" - with God's protection. This is a complete Jew. Someone who constantly combines doing and creating along with the knowledge that it is not his own strength and greatness that lead to his success. He should be someone who always combines strength with humility, to realise that everything he does is part of a bigger picture.

THIS ARTICLE WAS FIRST PRODUCED IN SHABBAT LASHEM VOLUME 4 ISSUE 3, 18TH OCTOBER 1997. RAV BENNY LAU WAS RAV SHALICHIN IN 5757 AND 5758.

AS PART OF OUR BA80 CELEBRATIONS WE ARE DIGITISING OUR HISTORICAL RECORDS AND CHINUCH MATERIALS. IF YOU ARE INTERESTED IN SPONSORING OUR ARCHIVE PLEASE CONTACT ADAM AT OPERATIONS@BAUK.ORG

WE WOULD LIKE TO APOLOGISE FOR AN ERROR IN LAST WEEK'S 'A TASTE FROM THE ARCHIVES', WHICH DID NOT STATE THE FULL NAME OF THE AUTHOR, NOAM ROTH OF SHEVET ACHIYA.