

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

SHABBAT LASHEM

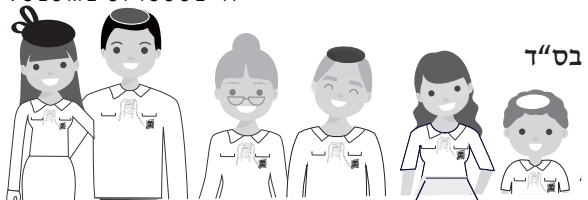
THE VOICE OF BNEI AKIVA UK

PARASHAT HAAZINU

12TH TISHRI 5782

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SHIRAT INU'S EXPERIENCE TIME

HAZ- OF

AVI CLEMENTS
SHEVET OROT

One of the threads running through Sefer Devarim is the concept of Am Yisrael's covenant with HaShem. We are told at length that performing or neglecting the mitzvot brings reward or punishment. We recently read in Nitzavim:

"I call heaven and earth to witness this day against you, that I have set before you life and death, blessing and curse: therefore, choose life, that both you and your seed may live" (30:19)

Moshe presents a paradigm that the blessings or curses which 'Am Yisrael will receive depend on their choice; they choose to keep or transgress the mitzvot, and they will be rewarded or punished accordingly. It is an exercise of their agency.

However, this model works only until chamishi of Vayelech, where we find a different message:

'And HaShem said to Moshe: "you are soon to lie down with your fathers, and this people will rise up and go astray after the gods of the strangers of the land, into which they go to be among them, and they will forsake Me, and break My covenant that I made with them" (31:16)

This narrative is wildly different to the previous one; in this account, there is no agency whatsoever! 'Am Yisrael is going to sin, and there's no stopping it. Not choice, but predetermined fact. The poetry of Shirat Ha'azinu expresses this idea, found first in the prose of Vayelekh. How is it possible that we are simultaneously free agents who can choose not to sin, but also bound by fate to sin?

One observation is that the figure addressing 'Am Yisrael initially is Moshe, whereas in our parashah it is HaShem. I would also suggest that the audience is different this time. Moshe's discourses throughout

Devarim are aimed at the particular generation of 'Am Yisrael who are preparing to enter the land; the focus is on encouraging 'Am Yisrael to keep mitzvot, so as not to enter a cycle of exile and punishment that would prevent 'Am Yisrael from fulfilling its mission.

This previously important concept that mitzvot bring reward and sin warrants exile, is absent from the shirah. Exile itself is absent; As Rav Yoel Bin Nun notes, the period from the avot to the exile in Egypt is skipped entirely! The purpose of the shirah is not to warn against the cycle of sin and suffering, but to articulate and give testimony to the unbreakable bond formed between HaShem and His people.

As such, Shirat Ha'azinu deals with not just Am Yisrael, the national community of Israel, but Knesset Yisrael, the 'assembly' of Israel, the living embodiment of Judaism as a religious community. Individuals and generations pass by as time flows, but the religious community of the Jewish people forged by the covenant is metahistorical, transcending history. The shirah directs itself toward not just the second generation of the midbar, but Jewish continuity as a discrete whole.

Before Vayelekh, Moshe was speaking to Am Yisrael; from chamishi onwards, to both Am Yisrael and Knesset Yisrael. 'Am Yisrael, on the level of the individual, can choose freely whether to keep mitzvot. However, the collective experience of Knesset Yisrael is predetermined.

The shira opens: 'Let the heavens listen to Me and I will speak; let the earth hear the sayings of My mouth'. The heavens and the earth, the first two entities formed at Creation, bear cosmic witness to the link between Knesset Yisrael and HaShem. We, as individual Jews, are presented with the same choice as our ancestors in the midbar. Are you, as an individual with freedom of choice, going to meet the demands of your unique responsibility as a member of Knesset Yisrael?

AVI WAS A MADRICH ON BET CHALUTZI MACHANE 5781.

London	In 18:54 Out 19:58	Oxford	In 18:56 Out 20:03	Leeds	In 18:58 Out 20:08
Manchester	In 19:04 Out 20:10	Bristol	In 19:01 Out 20:08	Liverpool	In 19:04 Out 20:13
Cambridge	In 18:51 Out 19:58	Birmingham	In 18:59 Out 20:07	Jerusalem	In 18:06 Out 19:18
Todmorden	In 19:00 Out 20:09	Salisbury	In 18:58 Out 20:04	Bath	In 19:00 Out 20:07

YOM KIPPUR 5782: AN OPPORTUNITY FOR CLOSENESS

RAV JOEL KENIGSBURG | RAV SHALIACH



It is one of the most dramatic moments of the entire year. As the shofar blast signals the end of Yom Kippur, the tears of Ne'ilah are wiped away and replaced with an

outburst of song and joy.

It is a moment many have been anticipating for 40 days - since the beginning of Elul. In an instant the trepidation of the days of awe dissipates and there is a palpable sense of relief in the air. Finally, the tension is over and we can breathe easy again. Finally, we can relax, return to normal and begin to prepare for the joyous festival of Sukkot.

But perhaps the traditional outlook many of us have of these "days of Awe" is somewhat misconceived. As our lives hang in the balance at the time of judgement, it is only natural to feel fear and apprehension - and these are indeed integral elements of this time of year. But far from being a burden of which we are waiting to be relieved, Chazal taught us that the ten days from Rosh Hashana until Yom Kippur are alluded to in the verse

"דרשו ה' בהמצאו קראוהו בהיותו קרוב"
"Seek out Hashem when He is found, call out to Him when He is close".

Rosh Hashana and Yom Kippur provide us with an opportunity for closeness with Hashem, beyond what we can reach any other time of the year.

There is a remarkable expression used by the Rambam in his commentary to the Mishna. In explaining why we refrain from saying Hallel on Rosh Hashana and Yom Kippur, he writes:

ROSH HASHANA AND YOM KIPPUR PROVIDE US WITH AN OPPORTUNITY FOR CLOSENESS WITH HASHEM, BEYOND WHAT WE CAN REACH ANY OTHER TIME OF THE YEAR.

לפי שהם ימי עבודה והכנעה לה', ויראה מנוס אליו

"For these are days of service and subjugation to Hashem, and fear of Him and fleeing towards Him"

Ordinarily one who finds themselves in a dangerous situation runs away from the source of their fear. Not so on Yom Kippur. As we sense the fear of judgement and wish to run for our lives, we realize that the King who is judging us, is also a loving Father, and it is only in His embrace that we can find true comfort. Thus we flee, not away from but towards Him.

Maybe this is also the depth of Rabbi Akiva's statement in the Mishna:

אשריכם ישראל לפני נוי אתם מטהרים... אביכם שבשמיים
"How fortunate are you Israel! Before whom are you purified? Before your Father in Heaven"

The very knowledge of the bond we have with Hashem is something that can and should lift our spirits on Yom Kippur like no other. While there is no Hallel and these may not be days of excessive happiness, they do provide us with an opportunity to come home and renew a remarkable relationship to which we are privy. Rather than being a weight on our shoulders, the renewed connection that these days bring is in itself a cause for relief and celebration.

Rather than waiting for the days to end, let us cherish the opportunity we have just once a year, to forge a relationship of true closeness with Avinu Malkeinu, one that will remain with us throughout the entire year that follows.

Gmar Chatima Tova!

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

MEET THE MAZKIRUT

ADI ABELES | SVIVOT AND HADRACHA WORKER



Hi, my name is Adi Abeles, known to some as Dinowitz, and I am so excited to be the new Svivot and Hadracha Worker this year!

I am originally from London but have lived in Manchester and Israel, so I'm familiar with svivot around the country!

I went to both Hasmo and Yavneh Manchester, spent my gap year studying at Midreshet Lindenbaum and have just graduated with a degree in International Business Marketing.

I have been involved with Sviva from a very young age, starting my journey as a chanicha and then madricha at the wonderful Hendon BA, then continuing onto Salford sviva where I was a Madricha, Sganit and Rosh.

I have been on many camps as a chanicha and madricha and more recently Sganit and Rosh Machane.

I was a Madricha on Israel Machane 5779, tour siiiix and a Nivcheret Hanhallah 5780.

Some fun facts about me are that I have a Bronze level badge in gymnastics, I have never seen or read Harry Potter and I love eating and sleeping!

Through my role this year I would like to continue working on making sviva an even safer and more comfortable environment for all present by providing additional specialised training for Tzvatim. I would also like to put increasing focus on the existing young families in BA, as well as recruit some new ones. Bringing in the new and future generations of BA is essential to me in order to ensure and strengthen the continuity of the movement.

I look forward to working with you all, meeting new people along the way and making some positive differences together!

CONTACT ADI AT SVIVOT@BAUK.ORG

LILMOD UL'LAMED ELUL ZMAN PROGRAM A 'BIG SUCCESS'

THE FOUR WEEK BET MIDRASH THAT CHANGED THE SCENE OF WOMEN'S TORAH LEARNING FOREVER

Lilmod Ul'lamed ran a four week bet midrash program for bogrot during the month of Elul. Lilmod Ul'lamed, a joint project of Bnei Akiva, Mizrahi and the United Synagogue, is an 18 month educator program for university-aged women. The Elul Zman program ran 2-3 times a week and consisted of 45 minutes of textual learning in chavrutot, to prepare for the 45 minute shiur afterwards. Shiurim were given by some of the county's top Jewish educators including Chief Rabbi Efraim Mirvis, Rebbetzen Lauren Levin, Rebbetzen Shalvie Freidman, Maayan Rebbetzen Emma Taylor and Rav Joel Kenigsberg, with topics including Gemara, Tanach, Mussar and Halacha. With over 30 participants, spanning 5 year groups, the feedback has been very positive.

"This program was a great way to continue learning Torah from amazing teachers, and at a high level after finishing my year in Midrasha", said participant Shira Neville, "it was really great to be given a space to do serious Torah learning".

Sarah Daniel, one of the organisers remarked, "Ever since getting back from Midrasha three years ago, we've seen a large gap for a text based learning program for young women, particularly around Elul when our male peers usually have the option to spend the month back in yeshiva. We are delighted that this program has begun to fill that gap."



BA IS COMMITTED TO PROVIDING HIGH QUALITY TORAH CONTENT FOR ALL OF ITS CHAVEIRIM. TO FIND OUT MORE CONTACT DANIA AND JOSH AT CHINUCH@BAUK.ORG

WHAT'S GOING ON?

- Calling all **Bogrim!** Bnei Akiva invites you to spend **Simchat Torah** at the **Manchester Bayit!** Sign up at bauk.org/simchat-torah
- Sign up for Bogrim **Salt Beef in the Sukkah** with Rav Joel and Sarah at tinyurl.com/bogrim-SukkahSB (Vegetarian alternatives to salt beef will be available)
- **Shevet chills** for Years 10, 11 and 12 are happening later this month - keep an eye out on social media for more info!
- **Mazal tov** to **Keren** (Shevet Eitan) and **Sammy** (Shevet Eitan) **Flasher** on the birth of their daughter, **Adiella Devorah!**

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

SHABBAT SHALOM!!!



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