

# WHAT'S GOING ON?

- **Winter Machane** applications are open! To apply, please go to [bauk.org/camps](http://bauk.org/camps). For more information, please email [camps@bauk.org](mailto:camps@bauk.org).

- **Student Bet Midrash** continues every **Thursday night at Kinloss!** Come along at 7.30pm for a great opportunity to hear amazing speakers, eat great food and learn with friends or Madrichim! This week **26th September** we will hear from **Sivan Rahav Meir**. New this Elul: **join Rabbi Michael Laitner** in studying the Tzurba M'Rabanan learning programme. Please feel free to email Chana at [chinuch@bauk.org](mailto:chinuch@bauk.org) for more details or if you have any questions.

- So you want to BA madrich? Sign up to be a **sviva madrich** and join us on 27th-28th September for our **London Hadracha Training Shabbaton**. Sign up at <https://www.bauk.org/sviva-hadracha>.

- Bnei Akiva are joining with Mizrahi, the Chief Rabbi and the Hendon communities for first night **Selichot** at Magen Avot on motzei Shabbat. Selichot will continue from 22nd September at the **London Bayit** each night at 9.30pm.

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

- Wishing good luck to **Salford sviva** on their hadracha training Shabbaton this weekend!

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

- We are delighted to welcome back **Jonny Lipczer** (Mazkir 5763) to the role of Head of the British Desk at Bnei Akiva Olami!

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

- Visit [bauk.org/feedback](http://bauk.org/feedback) for contact details for all Mazkirut members and to leave any general feedback!

- What a fantastic summer it has been for bogrim making Aliyah! Mazal Tov to **Adam and Shulamit Finn** (Shevet Hagevura and Shevet Lehava) and their son Natan, to **Miri Collins** (Shevet Hagevurah), to **Ronit Prais** (Shevet Avichai), to **Dani Jacobson** (Shevet Na'aleh), and to **Eytan Kleinberg** (Shevet Tzion) on their recent Aliyot. We wish you all Hatzlacha Raba in this next stage in your Bnei Akiva journey.

## FOOD FOR THOUGHT

1. Which fruits are included in the mitzvah of Bikkurim and why? (See **Rabbeinu Bahya on 26:2**)
2. Why is the Maaser declaration described as 'vidui' - confession? (See **Sforno on 26:13**)

**SHABBAT SHALOM!!!**

**Winter Machane 5780**  
#lightupyourwinter  
BNEI AKIVA UNITED KINGDOM

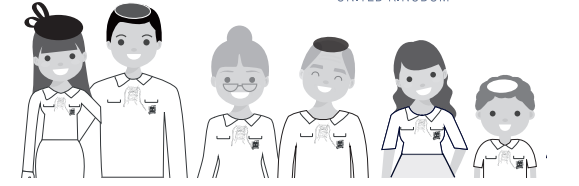
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זכור את יום השבת לקדשו.  
ששת ימים תעבד ועשית כל מלאכתך,  
ויום השביעי שבת לה'

# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

**PARASHAT KI TAVO**  
21<sup>ST</sup> ELUL 5779  
20<sup>TH</sup> & 21<sup>ST</sup> SEPTEMBER 2019  
VOLUME 30 ISSUE 1



**INDIVIDUAL VS COLLECTIVE RESPONSIBILITY**  
DANIA MANN-WINEBERG  
SHEVET AVICHAI

A piece of paper is clearly useful as an individual item. However, whilst one page can be easily ripped or damaged, a whole stack of paper would be significantly more difficult to tear or ruin simultaneously. Additionally, the strength and value of a collection of pages can be increased by compiling them into a book, without there being a detrimental effect on the worth of, and appreciation for each individual page.

The fourth Aliya of this week's parasha begins by describing the nature of Bnei Yisrael's commitment to Hashem's Torah and Mitzvot. The first eight pasukim demonstrate an interesting phenomenon where the narrative fluctuates from the second person plural, for example תעבדו, you [plural] cross, to the second person singular, with words like וכתבתך, you [singular] shall inscribe.

This curious oscillation teaches us that Torah observance has a dual nature as both an individual and group task. We must each recognise that, just like pieces of paper, we have much to accomplish on our own, yet sometimes are considerably stronger as a group. Hashem values us as a collective unit, an עם, whilst still greatly appreciating each person's unique and individual contributions and qualities.

The duality of both individual and collective responsibility is mapped out in the well known mishnah 1:14 of pirkei avot where it says

אם אין אני לי, מי לי. וכשאני לעצמי, מה אני  
If I am not for myself, who will be for me? And when I am for myself alone, what am I?

We are all obligated to work on our own relationship with Hashem, yet it is seemingly not enough to

hurtle forward on a one person journey towards piety. As Rav Soloveitchik says in Kol Dodi Dofek, 'The people of Israel have a collective responsibility, both halakhic and moral, for one another'. This means that we cannot just revel in our own spirituality but must seek ways to educate others and provide those who want with opportunities to do mitzvot and deepen their torah knowledge, whatever their circumstances.

The gemara in Shavuot (39a) declares that כל ישראל ערבים זה בזה, the entire Jewish people are considered guarantors for one another. Apparently, any transgression could make the whole of Am Yisrael liable to punishment.

This message seems particularly poignant as we approach the Yamim Noraim. This week, as Ashkenazim begin to say selichot, we will confess our sins in the first person plural, גָּדַלנוּ, גָּדַלְנוּ, גָּדַלְנוּ etc. Perhaps it is worth considering whether we genuinely yearn for Hashem to forgive our peers as much as ourselves. Maybe this is something to consider if our friends approach us asking for forgiveness. Do we honestly see ourselves as a (very valuable) part of a collectively responsible congregation, who pick up where others may be lacking, in the hope that they will do the same for us?

As we commence a new year for Bnei Akiva, with countless new tafkidim being taken up throughout the county, adopting a hashkafa of collective responsibility is vital for the sustainability of the tnua. Do we put effort into carrying out other people's ideas and initiatives as we would our own? Do we value other people's success and make sure they get credit for it?

As Rosh Hashana approaches, let's all do our best to maintain the relationship that Hashem established with Am Yisrael in this week's parasha, whilst also recognising everyone's individual right to a relationship with Hashem.

**DANIA IS A NIVCHERET HANHALLAH AND WAS A MADRICHAN ON GIMMEL SUMMER MACHANE.**

London	In: 18:49 Out: 19:52	Oxford	In: 18:50 Out: 19:57	Leeds	In: 18:52 Out: 20:01
Manchester	In: 18:55 Out: 20:03	Bristol	In: 18:56 Out: 20:02	Liverpool	In: 18:58 Out: 20:06
Cambridge	In: 18:45 Out: 19:52	Birmingham	In: 18:53 Out: 20:01	Jerusalem	In: 18:03 Out: 19:14

# A TASTE FROM THE ARCHIVES: KI TAVO 5755

JEREMY WANDERER | 16<sup>TH</sup> SEPTEMBER 1995

This Shabbat falls on the 21st of Ellul and, as we start saying Selichot tonight, marks the commencement of the final run up towards Rosh Hashanah. So the question beckons: why on am I going to write about Pesach? It is mainly due to the fact that a close reading of the opening chapter of this week's parsha has managed to answer a long standing difficulty I have had with the structure of the seder. For those who find it weird to read about matzah whilst busy preparing their apple and honey, simply insert after reading into your Haggadah together with stale matzah crumbs, and read it again on a more appropriate occasion.

In his description of how to perform the mitzvah of retelling the story of the Exodus on Seder night, the Rambam writes that one must explain the portion of *Arami Oved Ovi* (Devarim 26:1-11): "...until one has expounded the entire paragraph. It is very praiseworthy to go to great lengths in explaining this portion." (Hilchot Chometz Umatzah 7:4). The *Arami Oved Ovi* chapter referred to is the first commandment in this week's Sidrah, namely that when bringing the first fruits to the Kohen one is required to make a verbal declaration based on a text dictated in the Torah. The text is a historical summary of the events leading to the settling of the Land of Israel, including the descent to, and subsequent redemption from, Egypt. It is the first part of this declaration, relating to Yetziat Mitzrayim, that we examine through the Seder. Whilst these verses do indeed form a very succinct summary of the Exodus, the choice of these particular verses as the framework for the mitzvah of retelling the story are a source of puzzlement. What is the connection between the Bikkurim and the mitzvah of recalling the Exodus? Surely verses from Sefer Shemot would be more appropriate?

What is said is often not as important as what is left out! The seder is a classic example of this; the mixture of verses, stories and song covers a host of underlying themes and messages. I wish to highlight one of these themes, one which surfaces explicitly towards the end of the Seder, but in fact represents the culmination of a deeper tension suppressed just beneath the Seder service right from its very outset.

One obvious tension lies in the fact that through these ceremonies we are in fact celebrating something incomplete. Physical freedom attained at the departure from Egypt is only a par-

tial freedom. True political and social freedom requires some form of state and autonomous political structure. Of course, freedom from servitude is a great thing and should be noted but underlying that celebration, is always the feeling of having more to come.

Whilst this theme of incompleteness is hardly mentioned at the beginning of the seder, it becomes increasingly explicit at the end. It culminates when the underlying theme finally becomes explicit: Leshanah Haba'ah BiYerushalayim!

In fact this theme is one that is implied in various stages in the early part of the Haggadah too. One such allusion is the use of the *Arami Oved Ovi* portion as the framework for the Haggadah. What is important is not what is said but where we stop. We recite all the verses from the Bikkurim declaration, but stop rather abruptly:

"And God saved us from Egypt with a strong hand and an outstretched arm, with signs and wonders".

The verse actually continues: "And he brought us to this place...", a celebration of complete redemption. This however we do not expound. Whilst we celebrate what we have received – the Exodus from Egypt – its incompleteness is subtly highlighted by the fact that we simply stop reciting the verses in the middle.

Concerning the obligation to recite these specific verses, the Rambam seems to stress the importance of reading the entire chapter. "One must recite the *Arami Oved Ovi*, until he has completed the entire parsha" (Hilchot Chametz 7:4). The Rambam throughout his halachot in the Yad reflects and portrays the times of the Temple, a depiction of the ideal world of the halachah. Thus his description of the Seder is replete with references to the paschal lamb and temple services. In this ideal world, the entire parsha was indeed relevant to the whole seder celebration. Nowadays, we are celebrating the incomplete, signified by the incomplete chapter. As we move towards the start of a new year, we should consider how we as individuals can speed the completion of this process in the year to come.

**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**

# MEET THE MAZKIRUT

CHANA BERNSTEIN | CHINUCH WORKER



Shalom Chaverim! My name is Chana and I am your Chinuch Worker this year. I'm beginning my second year on the Mazkirut, following a year as Israel and Sixth Form Development Officer.

I am wildly passionate about Bnei Akiva and am so excited for the opportunity to spend another year working for our wonderful tnuva. I get such a sense of fulfilment working for an organisation that reflects my values and beliefs.

I believe that as a youth movement, we should be pioneers for societal change in the Modern Orthodox world. I'm interested in engaging the community in conversations around complex

## A VISION OF LEADERSHIP

The passage in Yishayahu which forms this week's Haftarah paints a glorious picture of a Messianic age. Jerusalem will be a beacon for the nations and Am Yisrael will be gathered in to inherit their portion of the Land of Israel. Rav Kook described the early stages of the development of the State of Israel as "Reishit Tzemichat Geulateinu" - the beginning of the flowering of the redemption.

What does such a redemption look like? According to the description in Yishayahu perek 11, one feature of the redemption is the restoration of the Davdic line: Eretz Yisrael will once again have a king. Devarim 17:14-15 shares a vision of kingship that seems to contradict itself: "If, after you have entered the land that the LORD your God has assigned to you, and taken possession of it and settled in it, you decide, "I will set a king over me, as do all the nations about me," you shall be free to set a king over yourself, one chosen by the LORD your God."

issues that arise in our daily life. I'm hoping to empower future educators and improve the quality of chinuch we provide by training our madrichim at all stages in how to present educational material. I'm also looking to build our relationship with schools to increase the impact we have on a wide range of young people.

I'm also responsible for producing Shabbat Lashem each week as well as other publications produced throughout the year. I'd love to hear your thoughts on what you'd like to see included! Feel free to get in contact with me for a chat if you have any questions, wish to offer your opinion or advice, or wish to get involved in anything. My aim is to represent our Chaverim, and the best way for me to do that is to hear your voice, so please don't be shy!

There is an apparent dichotomy between our ability to choose a king for ourselves and the fact that that king is chosen by God. A democratic system seems to model this same dichotomy: everyone is granted a voice, but no individual can determine which way the ballot will fall.

By the time you are reading this, we will know the outcome of Monday's election. Whatever the result, it is certain that some people will not be content with it. Israeli politics reflects a cacophany of voices in Israeli society. It hardly seems to represent the harmonious picture we might envision the Messianic era to be. Yet, there is something wonderful about the existence of Jewish rule in a Jewish state, which citizens of Israel can play a part in shaping. Politics is imperfect. But so were the kings in the Tanach, to varying degrees. The world that we live in is the stuff of prophecies, and we should not take that for granted. May we all merit to vote in the next Israeli election!

