

זכור את יום השבת לקדשו,
ששת ימים תעבד וועשית כל-מלאכתך,
יום השביעי שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT KI TEITZEI

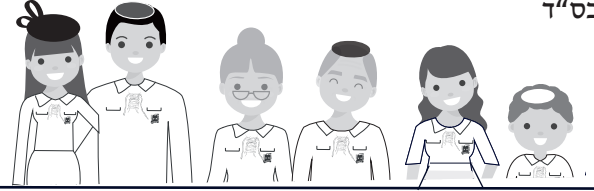
14TH ELUL 5782

9TH & 10TH SEPTEMBER 2022

VOLUME 32 ISSUE 42



בס"ד



THE POWER OF WORDS

CARMELLE MILLER
SHEVET HINEINI

Ki Teitzei contains the most mitzvot out of any parasha in the whole Torah: seventy-two positive and negative mitzvot, according to the Rambam's enumeration. Thus, one can quickly become overwhelmed by the amount of information concentrated in one parasha, and the many different themes that are explored.

There is, however, one passuk that is especially relevant for us as we approach the Yamim Noraim, and is directly applicable:

נוצא שפתיך תשמר ועשית כאשר נדרת ליהוה אלהיך
נדבה אשר דברת בפיו:

Whatever your lips utter, you will carry out, since you have voluntarily vowed to the Lord your God with your own mouth (Devarim 23:24)

The Or Hachayim offers two explanations as to what exactly is meant by this passuk. First, that the Torah is suggesting one must wait to make a promise or a vow until they are in a position to actually honour it, hence the phrase 'you will carry out' immediately following 'whatever your lips utter'. Therefore, only when you are in such a position is it acceptable to make a vow.

The second explanation, which shall be our focus, is that one must take caution before saying anything at all. Anything that you do say must be treated as though it is as sacred as a vow. This equation, of the explicit vow with any spoken word at all, begins to shed some light on a big question raised by this passuk: why include the words 'with your own mouth'? Surely this is obvious, that any vow you make

would be 'with your own mouth', and needn't be pointed out.

The Zohar, commenting on Kohelet, offers that man isn't even aware of his mouth moving whilst entertaining his thoughts. Even deeper than this, is that one's words are a reflection of one's thoughts – projections of our innermost convictions. By adding the words 'with your own mouth', the Torah is reminding us how every time we speak, we are physically manifesting our thoughts out into the world, and we therefore must treat our speech with care and attention. We are being reminded of not just the power of our words, but how really speech is one of our most fundamental means of expressing ourselves and what we make of the world around us.

It follows from this that every word spoken, 'whatever your lips utter', is a testament to your character. In this way, your words are binding; your perception of yourself, as well as the perception you are conveying to others and thus bringing out into the world, are bound to the words that leave 'your own mouth'.

Every day in our lives we are not only surrounded by wasted words, but often thrust into situations where we worry about what the right thing is to say, or where we feel pressure and speak without thinking at all. This week's parasha teaches us that while our words matter, and deserve the utmost reverence, ultimately they are reflections of our inner truths and individual experiences. Our goal is to use our speech in the most fruitful way possible, and to physically manifest our inner thoughts productively and authentically.

We mustn't forget how powerful our words are, and that 'through your own mouth', you yourself can have a tangible, positive impact on this world.

**CARMELLE WAS A MADRICHAN ON BET CHALUTZI
MACHANE 5782**

SHABBAT TIMES

London	In 19:15 Out 20:15	Oxford	In 19:21 Out 20:23	Leeds	In 19:25 Out 20:29
Manchester	In 19:27 Out 20:31	Bristol	In 19:26 Out 20:28	Brighton	In 19:16 Out 20:17
Cambridge	In 19:16 Out 20:18	Birmingham	In 19:25 Out 20:27	Jerusalem	In 18:17 Out 19:29

TORAH FROM AROUND THE WORLD!

Last year, Bnei Akiva began exploring the more culturally diverse aspects of the Jewish identity of many of its participants, in an initiative called Moreshet.

As part of that initiative, here at Shabbat Lashem we will be sharing some of the Torah from Rabbis and educators across all periods of history and all four corners of the map.

This week, our journey from Hallswelle Road starts off locally, with a trip down to Hamilton Terrace...

There stands a fundamental dichotomy within the nature of justice that Rabbi Sacks addresses by means of a contradiction between this week's parasha and the incident of the golden calf.

The Torah teaches this week that:

לֹא יוֹמְתוּ אָבוֹת עַל-בְּנֵים וּבְנֵים לֹא יוֹמְתוּ עַל-אָבוֹת אִישׁ בְּחַטָּאתוֹ יוֹמְתוּ

'Parents shall not be put to death for their children, nor children be put to death for their parents; each man shall be put to death for his own sin (Devarim 24:16).'

This is a clear step away from the Ancient Near Eastern practices, that involved harsh punishments imposed on children for acts committed by their parents. Consider these two laws from the code of Hammurapi:

229 If a builder should build a house for someone, and not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death.

230 If it should kill the son of the owner, then the son of that builder shall be put to death.

However, in numerous places, famously after the debacle of the golden calf, God tells Moshe:

'The LORD, the LORD, God, merciful and gracious, slow to anger, and abundant in kindness and truth; keeping mercy

unto the thousandth generation, forgiving iniquity and transgression and sin; and Who will by no means clear the guilty: exacting the iniquity of the parents upon the children, and upon the children's children, unto the third and unto the fourth generation (Shemot 34:6-7).'

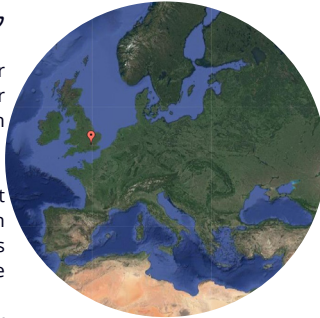
It seems that there is indeed punishment for the children on account of their parents!

Rabbi Sacks resolves this by pointing out the difference between human justice and divine justice:

'Human justice must work within the parameters of human understanding and regulation. Hence the straightforward rule: no vicarious punishment. Only the wrongdoer is to suffer, and only

after his guilt has been established by fair and impartial judicial procedures. That is the foundational principle set out, for the first time in Deuteronomy 24:16.'

The practice of divine justice cannot be administered by human hands. Only God can know with absolute certainty the moral culpability of an individual, and to what extent they are to be punished. **כִּי לֹא מַחְשְׁבוֹתַי** - God's knowledge is not the same as our knowledge, and we can never presume to know enough to judge someone ourselves.



MEET THE MAZKIRUT GIDON SCHWARTZ | MAZKIR



Hi, I'm Gidon Schwartz and I'm the Mazkir for the year 5783. Being Mazkir is something I have been thinking about since receiving the award of "most likely to be Mazkir" on Aleph Chalutz Machane 5770. I am from Edgware and went to Hasmonian for both primary and secondary school. Following that, I went to Yeshivat Hakotel (with Torani) and have just finished studying Medical Genetics at Queen Mary University of London.

Bnei Akiva has been a huge part of my life and helped make me who I am today. I was a Chanich in Edgware United Sviva (and later a Madrich and Sgan) from the age of six, attended 11 Machanot as a Chanich and have been a member of the Tzevet 14 times in almost every Tafkid (position), as well as a Nivchar Hanhalla for two years. In my spare time I enjoy playing football and following a variety of sports, and can often be found watching the county cricket.

My main goals as Mazkir are to build on the success of previous years and to keep growing our programming, both in quality and quantity. I would love to see our Bnei Akiva ideology spread to new places and communities across the country whilst continuing to run a variety of inclusive events for all ages, and I would like to bring Israel to the forefront of our Tnuva. But most importantly, I am here for YOU and will expend every effort to make what you would like to see happen!

Aloh Na'aleh!



A DIP INTO THE ARCHIVE: JERUSALEM IN THE HAFTARAH

Before our official Shlichim columns begin, enjoy this piece on the Haftarah from Rav Ilan, Rav Shaliach 5770-5773, from 5773.

IF YOU WILL IT, IT IS NO DREAM

It was King David who first decided that Yerushalayim should be the capital of Israel. It was Prime Minister David Ben-Gurion who most recently made that decision. When King David conquered Yerushalayim it was a tiny city; one end to the other was a four-minute walk. The part of the original Biblical Yerushalayim which is known today as the City of David was not included in the old city walls. In time, the city expanded little by little. By the time Yishayahu (Isaiah) was prophesying in Yerushalayim, the city had reached a peak and extended for almost a mile north to the Damascus Gate. Yishayahu, in his prophecy of comfort in this week's Haftarah, predicts that 'For right and left shall you prevail.' The Midrash explains that this prophecy is related to Yerushalayim: 'Yerushalayim will one day expand in all directions and the exiles will come and rest beneath her'. Yishayahu was looking two and a half thousand years ahead when he spoke of Yerushalayim expanding!

The city knew many troubles from the time of Yishayahu until the destruction. Essentially, its prosperity was going downhill. It was only in more recent generations that the city began to develop. For hundreds of years, Yerushalayim in its entirety was just the old city of today. It is just over one hundred and fifty years since neighbourhoods were first built outside of the city walls. Yet today the capital of Israel is a huge city, which has expanded for miles, building one neighbourhood after another. We can imagine that if we had lived two hundred years ago –and seen Yerushalayim as it was then and had been for hundreds of years – most of us would not have been able to envisage Yerushalayim as we know it today; it would have been inconceivable.

Our challenge now is very different. We have seen the rebirth of **ירושלים של מטה** - the physical Jerusalem, and have rejoiced in her prosperity. However, if we were to try and imagine the prosperity of **ירושלים של מעלה** (the spiritual Jerusalem, i.e. the full return of the nation to Judaism

and the full return of the Divine Presence to Jerusalem with the establishment of the Beit HaMikdash) - most of us would not be able to envisage it, as it seems almost inconceivable.

There is a famous story at the end of Masechet Makkot, in which Rabbi Akiva is walking with some of the sages towards Yerushalayim. As they reach Mount Scopos, they see the destroyed Har HaBayit (Temple Mount) and tear their clothes. As they get closer, they see a fox go out from where only recently once stood the Holy of Holies. The sages began to cry, but to their astonishment, Rabbi Akiva was laughing. They asked him why he was laughing, to which he responded, 'why are you crying?' To this they said, 'If from the place about which it is written, "And the stranger who enters there shall die," we see a fox coming out should we not cry?' Rabbi Akiva's response was profound as he could see beyond the here and now. It was with his optimism that he comforted them, and this has been an inspiration to the nation ever since.

Rabbi Akiva said to them that it was for that very reason that he was laughing. He explained that now that he had seen how terrible the destruction is, he may, therefore, expect the redemption to come in all its glory. Rabbi Akiva saw the destruction and the redemption as intertwined.

If Rabbi Akiva could look at the destruction and recognise within it the redemption and all its glory – then even more so may we look at the rebirth of the physical Jerusalem and recognise within it the potential of the foundation of the spiritual Jerusalem, as the two are naturally intertwined. If within one century the former could go from one extreme to the other, then we have to believe that the latter can also go from one extreme to the other.

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TWO HUNDRED
YEARS AGO - MOST
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WHAT'S GOING ON?

- **Winter Machane** applicataions are now open!
To sign up and for more information, visit bauk.org/camps.

- Join Bnei Akiva, Mizrachi UK and YAM for **first night Selichot** at YAM!

- Thereafter, join Bnei Akiva for a **Sicha** and **Selichot** every night at the London Bayit!

- Bnei Akiva will be running services over **Yamim Noraim** at the Manchester Bayit, as well as **Yom Kippur** at the London Bayit.

- **National Sviva Shabbaton** is back! The Shabbaton in Manchester for training Sviva madrichim will be over Parashat Nitzavim 23-24th September. Visit bauk.org/nss for more details and to book.

- A **cocktail evening** for **Manchester and Leeds Bnei Akiva parents** will be taking place on 29th October! See poster below for more details.

- **Mazal Tov** to **Yael Hirschowitz** (Shevet Eitan) and **Jacob Hirschowitz** (Shevet Ne'eman) on their Aliyah!

- 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 (bneiaktivauk)** to get regular updates of what is going on in the Tnuva.

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

SELICHOT
JOIN BNEI AKIVA UK, MIZRACHI UK AND YAM
FOR AN EMOTIVE, INSPIRING
FIRST NIGHT SELICHOT

17TH SEPTEMBER 2022
כ"א אלול תשפ"ב
DOORS OPEN: 9:30PM
OPENING SICHA: 9:45PM
SELICHOT: 10:00PM

YAM
Fernhurst Gardens, Edgware

BNEI AKIVA MIZRACHI YAM

SAVE THE DATE
COCKTAIL EVENING
FOR MANCHESTER AND LEEDS BNEI AKIVA PARENTS
29.10.2022
8:30PM TILL LATE
NEW DATE

IF YOU WOULD LIKE TO BE MORE INVOLVED IN THE EVENT, PLEASE CONTACT ELAD - 07704450930

BUSHEY HALE EDGWARE SOUTH HAMPSTEAD
WHITEFIELD BARNET
HENDON KINLOSS
LEEDS RADLETT
STANMORE CHEADLE
MILL HILL NORRICE LEA
GOLDERS GREEN BOREHAMWOOD
BRONDSBURY PARK SALFORD WOODSIDE PARK

NATIONAL SVIVA SHABBATON

23RD/24TH SEPTEMBER
MANCHESTER

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