

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

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT MATOT-MASEI

26TH TAMUZ 5780

17TH & 18TH JULY 2020

VOLUME 30 ISSUE 42

BNEI
AKIVA
UNITED KINGDOM



בס"ד



RESTRICTING OUR JOY

SIMON RAIVID
SHEVET HINEINI

This week marks the beginning of the most intense part of the three weeks, the nine days. During this time, we are meant to feel like mourners as this is meant to remind us of the distress of the second Bet Hamikdash being destroyed as well as other tragedies that have happened to us throughout our history while being exiled from Israel. The Aruch Hashulchan (551:1-3) notes that although the major codifiers of Halacha cite the Mishna in Ta'anit, prescribing that one should minimize joy during the month of Av, all overlook the Beraita from Yevamot, which counts the specific activities one should refrain from during the month of Av.

The Mishna (Ta'anit 26b) teaches that at the Seuda Hamafseket, the final meal eaten before the fast of Tisha B'Av, one should not eat meat nor drink wine. Aside from the Seuda Hamafseket, the Talmud makes no mention of any prohibition of eating meat or drinking wine during the week preceding Tisha b'Av. Ashkenazim (Mishna Berura 58) follow the custom of refraining from eating meat and drinking wine from Rosh Chodesh Av. What is the reason for this custom? Some understand that we should minimize our joyous behaviour during the month of Av, but we should also refrain from eating meat and drinking wine, which are foods traditionally associated with simcha, happiness; this is why celebratory banquets are not permitted during this time. Others attribute this to the abolishment of the daily sacrifice, which, occurred on Shiva Asar B'Tamuz.

During this period, it is customary not to wear any new clothes or say the bracha of Shehecheyanu. The Shulchan Aruch also says that it is customary not to have a haircut during these days - neither the hair of the head nor the hair of the beard. However, some people hold that although you can't wear new clothes you can buy new clothes, for two reasons: firstly, if there is a major sale going on and by not buying during this sale it may lead to financial loss and secondly, if it is for a mitzvah e.g. buying a wedding dress. However, if one can buy the clothes after Tisha B'Av then one should wait until after.

The Aruch Hashulchan further suggests that since the Beraita only states that "the public restricts their activities in trade, building, and planting," without employing the phrase "prohibited," which was used when talking about haircuts and washing clothes, the Talmud did not intend to prohibit these activities, but rather to relate the self-imposed practice of the people.

Finally, during the nine days it is customary not to build or do excessive work. The Aruch Hashulchan suggests that the law on these days differs from those observed during the rest of the month of Av. During the month of Av, only trade, building, and planting that are for joyous purposes are prohibited, or if there will be a financial loss. Therefore, over this period of time one should try not to do anything which isn't needed if the activity is a strenuous one.

Shabbat Shalom!

**SIMON IS A MADRICH AT WOODSIDE PARK
SVIVA.**

London	In: 20:53 Out: 22:15	Oxford	In: 20:56 Out: 22:22	Leeds	In: 21:08 Out: 22:41
Manchester	In: 21:09 Out: 22:40	Bristol	In: 21:00 Out: 22:25	Liverpool	In: 21:11 Out: 22:43
Cambridge	In: 20:53 Out: 22:20	Birmingham	In: 21:02 Out: 22:30	Jerusalem	In: 19:09 Out: 20:26

MATOT-MASEI 5780: LOVING THE LAND

CHANA BE'ERI | CHINUCH WORKER



The request made by the tribes of Reuven and Gad to settle the conquered kingdoms of Og and Bashan on the eastern bank of the Jordan river was met with coldness on the part of Moshe:

וַיֹּאמֶר מֹשֶׁה לְבְנֵי־גָד וְלְבְנֵי רְאוּבֵן הֲאֵיכֶם וְבָאוּ לְמִלְחָמָה וְאַתֶּם תֵּשְׁבוּ פֹה: וְלָמָּה תִּנְיִאוּ אֶת־לֵב בְּנֵי יִשְׂרָאֵל מֵעַבְרֵי אֶל־הָאָרֶץ אֲשֶׁר נָתַן לָהֶם ה':

“Moshe replied to the Gadites and the Reuvenites, “Are your brothers to go to war while you stay here? Why will you turn the minds of the Israelites from crossing into the land that Hashem has given them?” (Bamidbar 32:6-7)

Moshe went on to compare the two tribes to the spies who had tried to prevent the nation from entering Eretz Yisrael. He accused them of having “replaced their ancestors as a society of sinful people” (32:14) and of trying to bring calamity to Bnei Yisrael!

The life of Bnei Yisrael in the wilderness was a comfortable one. Sustained by the miracles of God, the nation could be sure that food would fall from the sky each day, that a miraculous well of water would follow them wherever they went, and that the Clouds of Glory would guide them and afford them protection. There was no need to fear for their future. The spies recognised that all of this would change upon entering the Land of Israel. The nation would have to fight to conquer the land and would thereafter be reliant on rainfall and their own hard work to sustain their livelihood, and so “they rejected the desirable land, and put no faith in His promise” (Tehilim 106:24). Their love for Eretz Yisrael was not enough to overcome their desire for safety and comfort.

Moshe saw a similar thought process lurking behind the request of Gad and Reuven. Their reason for wishing to settle Og and Bashan was purely economic – they had livestock, and the land was ideal for grazing. He feared that their

desire for economic comfort was greater than their love for the land. The tribes were quick to reassure Moshe that “we will build here pens for our flocks and towns for our children. And we will swiftly arm ourselves in the vanguard of Israel until we have established them in their home... we will not return to our homes until every one of the Israelites is in possession of his portion” (32:16-18). Rashi notes here that in mentioning their animals before their children, they implied that their sheep were more important to them! Moshe reversed this order when he later set out the conditions under which their request would be granted.

Eventually, Moshe acquiesced; so long as Gad and Reuven would accompany Bnei Yisrael while they conquered the land and divided it up, they would then be able to return to the east of the Jordan and inherit the land that they chose. By committing themselves to stand with the nation through all their challenges, and to risk their lives for Eretz Yisrael, they proved that their main priority was serving Hashem, not economic safety.

The attitude of Gad and Reuven stands in contrast to that of the daughters of Tzelafchad – Machla, Noa, Chogla, Milca and Tirtza – mentioned by name in last week's parasha when we were introduced to them, and again this week when they were allocated their portion in Eretz Yisrael. These women from the tribe of Menashe repeatedly have their connection to Yosef emphasised. According to Rashi (27:1) this demonstrates their absolute commitment to and love of Eretz Yisrael, a trait that Yosef embodied. They went out of their way to ensure that they would be able to possess a piece of the land.

This trait of the tribe of Menashe is the reason that Moshe granted the land on the east bank of the Jordan to Reuven, Gad and half of Menashe – despite the fact that Menashe had not requested it! By splitting a tribe in half, Moshe ensured that a connection would be maintained between the two sides of the river. Menashe's commitment to Eretz Yisrael was absolute. Only they could be relied upon not to get sucked in by the temptations of economic comfort offered by the fertile land of Og and Bashan.

THEIR LOVE FOR ERETZ YISRAEL WAS NOT ENOUGH TO OVERCOME THEIR DESIRE FOR SAFETY AND COMFORT

A TASTE FROM THE ARCHIVES: NO MAN IS AN ISLAND

ARON GILLIS

The double parasha of Matot-Masei feels like an anticlimax, particularly if one buys into the notion that Devarim is its own separate book. This should be the stirring ending to the narrative of the last four books. Yet here we have rules for vow-making, negotiations over living outside the borders of the land of Israel, establishment of cities of refuge, and the thrilling idea that one should not marry out of one's own tribe. The general theme of these rules lies in the tension between individual needs and communal responsibilities. In each case, an individual takes an action that puts a strain on the communal fabric. Marriage is not a personal act, but a communal one; similarly, cities of refuge exist so that private matters, revenge killings, do not strain the communal structure. The dialogue between Moshe and Reuven, Gad and Menashe also highlights this tension, as Moshe insists that the tribes agree to fulfil their communal duties before their private wishes of living on the other side of the Jordan.

In the case of the war against Midian, Rashi offers us an insight into Moshe's personal struggle. We must first remember that Moshe himself has a close connection with the Midianites, as his wife is one of them. Furthermore, Moshe understands that upon fulfilment of this commandment he himself will die, as Hashem clearly states: "Avenge the Israelites against Midian, afterward you will be gathered unto your people" (Bamidbar 31:2). Rashi notes that the very next words are: "and Moshe spoke to the children of Israel," to command them to make war against Midian. Even though he heard that his death was tied up in the

act, he carried out his orders happily and without delay. Even in the final moments of his life, Moshe puts communal priorities before his own.

All of this is rooted in the opening of the parasha, with the commandment that whenever one makes a vow, "he shall not violate his word; all that leaves his mouth he shall do" (Bamidbar 30:2). When we make a promise, we commit ourselves to something much larger than us. Our private world is now a part of the larger world through the medium of language and the concept of contracts and covenants. To live as an island, as John Donne reminds us, is impossible. As the Israelites are about to cross into the land of Canaan, this is the Torah's major theme. It all comes down to keeping our word and living a life where our responsibility toward our fellow Jews is always at the forefront

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COVENANTS**

of our minds.

THIS DVAR TORAH WAS FIRST PUBLISHED IN SHABBAT LASHEM VOLUME 18, ISSUE 39, FOR PARASHAT MATOT-MASEI 5756 ON 21ST JULY 2012. ARON WAS THE ISRAEL WORKER 5756 AND NOW LIVES IN MODIIN. HE WORKS FOR TLALIM, OUR ISRAEL MACHANE TOUR PROVIDER, AND CONTINUES TO ENSURE OUR CHANICHIM HAVE THE BEST ISRAEL MACHANE EXPERIENCE POSSIBLE.

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?

- **Veida** is coming soon! See below for details of how to take part.

- The **Manchester Bayit** is open for **Tefila services!** Advance registration is required. **Shabbat Shacharit** will take place at 10am. Sign up at forms.gle/NFLyvXekMmnhw8iQA. The **London Bayit** will reopen for services after Machane. Please see our health and safety policy at bauk.org/bayit-tefila.

- Bookings are open for our activities this summer! We will be running **Summer Machane Activities** and **Summer Day Trips** in London and Manchester. For more details, FAQs, the schedule, and to apply go to bauk.org/camps.

- 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** continues on Thursday 23rd July! Join us at **7.00pm** for a choice of chaburot, followed by a thought from one of our Lilmod Ul'amed participants and a shiur by our guest speaker. Email Chana at [chinuch@](mailto:chinuch@bauk.org)

bauk.org for more details or if you have any questions. Zoom links will be posted on the Student Bet Midrash Facebook page.

- Mazal tov to **Mia Gray** (Shevet Ne'eman) on the occasion of her Aliyah!

- Be sure to like our **Facebook page (Bnei Akiva UK)** and follow our **Instagram (bneiaktivauk)** 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. Why did the commanders of the soldiers who fought Midian feel the need to "atone for [their] souls" when they realised that they had not lost any men? (**See Sforno on 31:50**)

2. What admonishment does Moshe give to Reuven and Gad, who were willing to fight for Eretz Yisrael out of solidarity for their brethren? (**See Abarbanel on 32:20**)

SHABBAT SHALOM!!!

Veida 5780

Sunday 26th July

Don't miss the opportunity to submit motions, engage in debates, and shape the future of YOUR tnuah!

- Submit motions, view the Constitution and a report of last year's Veida, and find out how this year's Veida will run at bauk.org/veida.
- Apply for the Hanhalla or to stand as our rep to the Board of Deputies at bauk.org/hustings.
- To submit/second a motion and attend Veida you **MUST** have Mas Chaver! A **special Mas Chaver rate of £5** is available to Chaverim in Shevatim Hineini to Na'aleh at bauk.org/mas-chaver.

If you have any questions do not hesitate to contact Rafi Cohen at mazkir@bauk.org.

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SUMMER MACHANE BOOKINGS NOW OPEN!

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