

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! This week **3rd October** we will hear from **Rabbi Cobi Ebrahimoff**. Please feel free to email Chana at chinuch@bauk.org for more details or if you have any questions.

- Student Bet Midrash welcome you to **Erev Rosh Hashana Selichot** at Finchley United Syngagogue on Motzei Shabbat with a keynote address by **Sivan Rahav Meir**. Selichot will continue from 2nd October at the **London Bayit** each night at 9.30pm.

- 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, save the date! Email mazkir@bauk.org to find out more.

- **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.

- Wishing good luck to everyone currently on the **London Hadracha Training Shabbaton!**

- 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 Tnua.

- 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!

- Mazal Tov to **Gideon Bratt** (Israel Worker 5773) on his engagement to Romy Spicer!

- Mazal Tov to **Rachel Cooklin** (Shevet Avichai) on her election as Rosh Nivcheret! Rachel and her fellow Nivcharim Adi Dinowitz Dania Mann-Wineberg, Sam Prais, Gidon Schwartz and Ben Rothstein, are already well underway planning several incredible events for the coming weeks. Keep your eyes peeled for updates!

FOOD FOR THOUGHT

1. Who are the woodchoppers and water-drawers mentioned in 29:10? (See **Rashi and Chizkuni**)

2. What might the Torah consider 'living' to mean? (See **Sforno and Ha'amak Davar on 30:6 and also Ibn Ezra and Malbim on 30:15**)

SHABBAT SHALOM!!!



WINTER MACHANE 5780

Join us this Winter for a special celebration!
Celebrate Chanukah with Bnei Akiva and enjoy our final BA80 Birthday Party!

Date: **23rd-30th December 2019**

Price: £449

Sign up today!

02082091319 - bauk.org/camps - camps@bauk.org

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ששת ימים תעבד ועשית כל מלאכתך,
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SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT NITZAVIM
28TH ELUL 5779
27TH & 28TH SEPTEMBER 2019
VOLUME 30 ISSUE 2



NEW PERSPECTIVES SHIRA COLLINS SHEVET NE'EMAN

Here we are again, the Shabbat before Rosh Hashanah, thinking about all the hours we need to spend in shul over the next few days, possibly stressing about missing school/university or maybe just thinking about all that challah and honey! But the truth is we need to look around us and take in our environment to ensure that our mind is in the right place for the upcoming chagim, and one of the many places we can do that is looking at this week's parashah Nitzavim. At the start of the parashah, the entirety of Am Yisrael stands before Moshe listening to his warning of the future exile. He ends on a more positive note, saying, "You will return to the Lord your God...If your outcasts shall be at the ends of the heavens, from there will the Lord your God gather you...and bring you into the Land which your fathers have possessed." (Devarim 30:2-5) (Phew!)

But I personally would like to take a quick look at this weeks haftarah instead. Here is a quick summary: this weeks haftarah comes from Isaiah and takes you on a little journey. The tone is full of anticipation and hope. Isaiah reminds us that salvation is near and starts to create the imagery of a wedding to symbolize triumph, and seedlings to symbolize growth. The not-so-nice names that Israel has been called in the past such as "Forsaken," and "Desolate" will be replaced by terms of affection.

Isaiah describes Hashem's commitment to the city of Jerusalem: "For the sake of Zion I

will not be silent, for the sake of Jerusalem I will not be still" (62:1). He details the ways that Hashem will strengthen Jerusalem by appointing watchmen to guard the city day and night.

Then Isaiah describes Hashem as a warrior who has returned victorious from battle, but is covered in the blood of his enemies. The prophet reminds the people that when God needed to be defended there was no one to come to His aid, because the people had abandoned Him. Still, God defeated His enemies, even without His people at His side.

At the end of the Haftarah, Isaiah reassures the people that God will always come to their rescue: "In His love and pity He Himself redeemed them, raised them and exalted them all the days of old" (63:9). (Phew!...again)

So you may be thinking: 'cool, that's nice, but what is the relevance of using the haftarah? We could have understood this message of redemption from the parashah when Moshe told us about the future redemption from exile.

Well, that is correct, but the message I want to portray to you this Shabbat is to take that moment to get in the right head space for Tishrei, by examining your life from different perspectives. If you look around into many aspects of your secular life (such as starting a new term of school/university and having a clean slate) and religious (like looking at the haftarah instead of just the parsha) you may find different perspectives quite timely to help create a meaningful new year.

Shanah Tovah!

SHIRA WAS A SCANIT ON ALEPH SUMMER MACHANE.

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|------------|----------------------|------------|----------------------|-----------|----------------------|
| London | In: 18:33 Out: 19:36 | Oxford | In: 18:34 Out: 19:40 | Leeds | In: 18:35 Out: 19:44 |
| Manchester | In: 18:38 Out: 19:46 | Bristol | In: 18:39 Out: 19:45 | Liverpool | In: 18:41 Out: 19:49 |
| Cambridge | In: 18:29 Out: 19:35 | Birmingham | In: 18:37 Out: 19:44 | Jerusalem | In: 17:54 Out: 19:05 |

A TASTE FROM THE ARCHIVES: NITZAVIM/VAYELECH 5772 IN THE BLINK OF AN EYE

SAM TAYLOR | SHEVET KOMMEMIYUT

The Sar Shalom, the first Belzer Rebbe asks us an astonishing question about Mincha on Erev Rosh Hashanah. As sunset approaches on the final day of the Jewish Year we recite the regular weekday Amidah and say, ברכ עלינו ה' אלקינו, 'את השנה הזאת

Bestow blessing upon us Hashem our God this year'. But the year only has a few minutes left, how does it make sense to ask God for a year of blessing at such late notice? In fact, the Sar Shalom goes as far as to say that perhaps we should remove this bracha from the Amidah altogether.

However, he answers his own question by stating 'ישועת' – 'Hashem saves in the blink of an eye'. The Almighty doesn't need a year, six months, one month or any

such period to produce a year's worth of blessings; He executes them instantly, 'in the blink of an eye'.

The Shulchan Aruch says that prior to Shacharit, we first put on our tallit and then our tefillin, because of the principle of מתעלין בקודש, we move upwards in sanctity (the tefillin is considered holier than the tallit). The Nodeh Biyehuda, Rabbi Yechezkel Landau, argues that the tefillin should be put on first because of another principle מחברו קודם את חברו, that which is holier takes precedence. Rabbi Isser Zalman Meltzer solves the difficulty by distinguishing between mitzvot that are external to the

body and mitzvot performed through the body. Regarding mitzvot fulfilled through the body we follow the principle of מתעלין בקודש (moving upwards in sanctity) because humans themselves must also be ascending in sanctity.

When it comes to our relationship with God and issues that we face in our lives, we must realise and acknowledge ישועת עין ה', that years and decades of challenges and struggles can be settled instantly by Him. But when it comes to

work that we must do on a personal level, we should strive to be מתעלין בקודש, to progress step by step with our dedication to Torah and Mitzvot. Hashem may function in the blink of an eye, but we don't.

As Rosh Hashanah approaches we must keep this message at the forefront of our minds to propel us into the new year with extra zeal and excitement to fulfil the word of Hashem.

THIS ARTICLE WAS FIRST PRODUCED IN SHABBAT LASHEM VOLUME 17 ISSUE 49, 24TH SEPTEMBER 2011. SAM IS NOW A COMMUNITY RABBI AT WESTERN MARBLE ARCH SYNAGOGUE.

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

RAFI COHEN | MAZKIR

I am proud to belong to Bnei Akiva, our wonderfully strong, ideological movement, and to stand for our clear ideals. I want to encourage Chanichim, Madrichim and Bogrim of all ages to realise that the Tnuva belongs to them, to invest their time, effort and care, and to take pride in its accomplishments.



We have seen a strong return to the centrality of Torah in our Tnuva, with high quality publications at the Chagim and the planning of Torat HaBayit. This, along with the rebirth of Limmud as the Student Bet Midrash, have shown the Anglo Jewish community that we are a Torah force to be reckoned with. I want to ensure that going forward Bogrim returning from their gap years have a support structure to help them solidify their learning when back in the UK. This should provide for those Chaverim who also do not take gap years, as well as a way to connect younger Chaverim with older Dugmaot and create a strong sense of Bnei Akiva familyhood regardless of age. Over the past year incredible steps have been

LESSONS FROM A GOAT

We are approaching Yom Kippur, and preparing to read the passage in Vayikra that describes the strange ritual of the Seir L'Azazel. Aharon HaKohen is commanded to take two goats, to act as a sin-offering on behalf of Am Yisrael. The first goat is slaughtered and its blood sprinkled around the 'Kodesh' to purge it of the impurity of Bnei Yisrael. The second is brought forward, Aharon places his hands on its head and confesses the sins of Bnei Yisrael, transferring them to the goat, which is then sent off into the wilderness. The sins of Bnei Yisrael are then absolved. Can it really be so easy to be forgiven for one's sins? How can a simple ritual remove all responsibility from the Jewish people and place it on a goat? And what about the first goat? What 'impurity' is being removed from the sanctuary?

There are two types of impurity. One type is 'ritual' impurity, brought about by natural events, such as Tumat Met or Tumat Nida. This form of impurity affects the body and renders one forbidden to engage in Temple rituals. The second type is 'moral' impurity, brought about through sin. This is the type of impurity removed on Yom Kippur. Throughout the year, we are able to do teshuvah whenever we choose. But our actions have a spiritual impact on the place that God's holiness rests. Yom Kippur is not merely a day of forgiveness: it is a time when all traces of our misdemeanors are cleansed from the Temple and from Eretz Yisrael.

taken to lift Bnei Akiva's public profile. This has an important knock on effect in terms of our relationship with our Chaverim, Bogrim, Parents and external organisations. This must be kept up to put us on a platform where similar relationships can be formed to those which helped create the highly successful Student Bet Midrash.

My biggest wish for Bnei Akiva moving forward is for Chaverim of all ages to feel that they belong to a Bnei Akiva community, that they affiliate with a Bnei Akiva ideology. We are certainly a youth movement, but why shouldn't young parents and families and grandparents look to Bnei Akiva with pride, both at memories of their time and involvement but also proud of where the movement is now. I want people of all ages to be able to say proudly throughout their lives "I am a BANik!"

In my opinion, the largest struggle we face as a movement is apathy. Our constitution tells us "The Veida of Bnei Akiva shall be the sum of its membership. The Veida is the highest governing and decision-making body of Bnei Akiva, to which all other bodies are accountable". I want to reach a stage where each Chanich/a, Madrich/a and Boger/et realises that they are Bnei Akiva and that their place, thoughts, ideas and involvement not only matter, but are in fact what matter most.

B'Virkat Chaveirim L'Torah V'Avodah!

Aharon is the executor of this ritual, but Bnei Yisrael are required to be present. They must come together, and each must take responsibility for the part their own sins have played in incriminating the rest of the nation and defiling the Land. Only then will the Kaparah be fulfilled.

The lesson learned here is one of responsibility, not just for ourselves or for our fellows, but from the land that we live in. On Friday, millions of young people across the world marched in protest of government inaction on climate change. In London, a Jewish school saw members of Jewish youth movements join together to advocate for climate justice. The following is an excerpt from the statement signed by Bnei Akiva along with our fellow movements:

"As heirs to a tradition of stewardship that goes back to Genesis and teaches us to be partners in the ongoing work of creation, we cannot accept the escalating destruction of our environment and its effect on human health and livelihood. It is our sacred duty to alleviate environmental degradation and the human suffering it causes instead of despoiling our air, land, and water."

The world that we were blessed with is precious. We have a duty to care for it and must be aware of the impact that our actions have upon it, from both a physical and a spiritual perspective.

This Dvar Torah was inspired by a shiur given by Yael Leibowitz at the Chief Rabbi's Neshama festival.