

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

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בס"ד



SHABBAT NACHAMU

TAMARA KAY
SHEVET OROT

This week is the Shabbat after Tisha b'Av and it's called Shabbat Nachamu because the haftarah starts with God's words to Isaiah: *Nachamu, nachamu ami*, "console, console My nation" (Isaiah 40:1) or otherwise translated as "comforting" which Isaiah had to do for the Jewish people who were suffering.

Shabbat Nachamu is the first of the seven haftarot about comforting that lead up to the holiday of Rosh Hashanah.

Seeing as this week is the first of the haftarot about comforting, shouldn't we begin with one 'nachamu', that is, a basic level of comfort, and then as the weeks go on nachamu/comfort is added? Why does the first haftarah begin with a repetition of the expression for comforting?

The repetition of the word nachamu speaks not just of the quality and quantity of comfort, but also emphasises the fact that the comforting is not just at a great intensity, but it is also ongoing. The double expression also sets a standard for the rest of the seven haftarot that are yet to come.

Another place where a double expression is seen further along in Isaiah, which will be read in a few weeks time (Parashat

Shoftim), is where God asks the prophets to console the Jewish people. It is written "I, it is I Who consoles you." (Isaiah 51:12) The double 'I' is God saying that His comfort comes from the deepest part of His essence. Even deeper than the giving of the Ten Commandments, recounted in this week's parasha, which begins with only one 'I': "I am the Lord your God" (Devarim 5:6). We can see that in these two instances that when Hashem really wants to highlight his comfort that he will repeat himself to help show that his essence is always present.

Following the three week mourning period, one would think that the comfort that we receive from Hashem should be slow; this is so that the Jewish people are able to handle the comfort and consolation. However, as Jews who are always close to God, even in exile, with the double 'nachamu', God is saying: "You can handle a full measure of comfort with all its intensity."

We can learn from this that all Jews across the world are close to Hashem and that whatever he gives us in life is with full comfort and all intensity. This is to help us learn and grow, whether that be through challenges or blessings. As well as this, we should believe in ourselves to accomplish whatever it is that we all struggle with in our daily lives and to constantly be putting in double the amount of effort to feel the full force of our own actions.

TAMARA IS A SGANIT AT SALFORD SVIVA.

London	In: 20:34 Out: 21:50	Oxford	In: 20:36 Out: 21:56	Leeds	In: 20:46 Out: 22:11
Manchester	In: 20:47 Out: 22:11	Bristol	In: 20:41 Out: 21:59	Liverpool	In: 20:50 Out: 22:14
Cambridge	In: 20:33 Out: 21:53	Birmingham	In: 20:42 Out: 22:03	Jerusalem	In: 19:01 Out: 20:16

VAETCHANAN 5780: SHARING A DESTINY

CHANA BE'ERI | CHINUCH WORKER



At the beginning of Parashat Vaetchanan, Moshe tells Bnei Yisrael of his entreaty to God to permit him to enter Eretz Yisrael:

אֶעֱבְרָהנָא וְאֶרְאֶה וְאֶתְהַאָרֵץ
הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הַהוּ
הַטּוֹב הַזֶּה וְהַלְבָּנוֹן: וַיִּתְעַבֵּר ה' בִּי לְמַעַנְכֶם וְלֹא שָׁמַע אֵלַי
וַיֹּאמֶר ה' אֵלַי רַבְלָךְ אֶל־תּוֹסֵף דַּבֵּר אֵלַי עוֹד בְּדַבְרֵי הַזֶּה:

"Let me, I pray, cross over and see the good land on the other side of the Jordan, that good hill country, and the Lebanon." But Hashem was wrathful with me on your account and would not listen to me. Hashem said to me, "Enough! Never speak to Me of this matter again!" (Devarim 3:23-26)

On a first reading of this passage, it appears that Moshe is rebuking Bnei Yisrael. As a leader, he is so tied up with his people that he must pay for their sins and is therefore forbidden from entering the land. Such an outcome seems harsh: Moshe has not done anything wrong himself and has on many occasions been responsible for praying on the nation's behalf or encouraging them to do teshuva. Why should he deserve to suffer for this?

Rav Shlomo Riskin suggests a different interpretation of the pasuk. "On your account" refers not to the sins of the people, but to the mistakes that Moshe made in the way that he related to them. Moshe had always been a reluctant leader; when Hashem enlisted him, he begged Him to choose someone else, claiming "I am not a man of words" (Shemot 4:10). Sefer Devarim (lit. 'the book of words'), Moshe's speech to Bnei Yisrael, is testimony to how much he grew. Yet, in our parasha, Moshe seems to see a deficiency in his skills as a leader.

Perhaps this deficiency can be explained with a criticism of Moshe brought by Rambam. Back when Bnei Yisrael were still slaves in Egypt, Moshe attempted to reassure them of the coming redemption, but "they did not listen

to Moshe because of impatience and hard work" (Shemot 6:9). Though this "impatience" is normally understood to be the impatience of the Hebrews, Rambam understands that it was Moshe's own impatience with his people and his "hard work" in developing a relationship with God.

Moshe was closer to God than any person who has ever lived. He was able to communicate one-on-one with Hashem whenever he desired. To cultivate a relationship on this level requires extreme dedication; dedication that Moshe did not have when developing his relationship with Bnei Yisrael. As Rav Riskin puts it, he was a 'God-person', rather than a 'people-person', living his life on a level close to God but unable or unwilling to stoop to the level of ordinary people.

TO CULTIVATE A RELATIONSHIP ON THIS LEVEL REQUIRES EXTREME DEDICATION

Perhaps, had Moshe spent the time forming closer personal relationships with the people, he could have succeeded in convincing the first generation who left Egypt to desire to enter Eretz Yisrael. The whole forty years of wandering in the desert could have been avoided. This is the regret that he expressed when he explained that he could not enter the land "on your account" – on account of the fact that he did not spend enough time with the people to form a deep connection with them.

A leader's destiny is tied up with the destiny of their people. In the generation of the spies, Moshe had not regarded himself as connected with the people on this level. It is therefore fitting that his punishment was to experience the same destiny as them: to die in the desert, unable to enter the Promised Land.

Moshe announced this personal flaw and the punishment he received from it to the entire nation, just before reciting the Ten Commandments. Clearly, this is more than a personal story; it is a message to the people, an instruction for their own lives. Leadership is not about being a charismatic individual. To be a true leader is to be invested in the direction that your people are headed.

A TASTE FROM THE ARCHIVES: VAETCHANAN 5740

DANI YEMINI

Once again, we receive the Torah, at the revelation of Sinai. The Torah is the spiritual content of Am Yisrael and is summarised in the Ten Commandments.

The first commandment clarifies for Israel and the whole world the new tidings: *"I am the Lord your God, who has taken you out of Egypt, from the house of slavery"* (Devarim 5:6). This is the innovation in the Torah – God speaks and refers to man, there is a direct connection between God and man.

The idea of belief in one God is particularly special to us. Philosophers have also spoken about the Divine as the 'vital' through which all was created. However, their god is distant – in the heavens. A god such as this does not speak to man, does not instruct man and show him his role in life.

With us it is different, as the Ran says: *"they did not have any doubt that there was a vital existence, but now He is innovating and commanding belief in Him; it was Him that said: "I am the Lord your God", I am the Vital, I am leading you, and this is the meaning of "your God". This is the root of this commandment – that we should believe that since we know that He is the Vital... that from Him come all the commandments and warnings."* This is the innovation in the Torah: God is interested in man, and speaks to him to instruct and elevate him. He does not sit in Heaven and permit man to degenerate endlessly, rather He is anxious and gets involved, directs and shows the path which we should take. In the giving of the Torah, God sends us the gift of His instruction, summarised in the Ten Commandments.

He is the leading God; He "who has taken you out of Egypt", as Rav Kook says: *"he who does not believe in "who has taken you out", also in "I am the Lord" he does not believe, for*

the Exodus from Egypt is a virtue Israel has over all the nations, and this is the secret of the whole Torah."

The Exodus from Egypt is the secret of the whole Torah, since the supervision of God in the world and His strong intervention to bring about His aims is especially evident in the Exodus of Israel from Egypt. Were it not for the virtue of Israel, the nation's special role of instilling the word of God in the world, the act of taking Israel out of Egypt would not be understood. What is the reason for taking a nation from within a nation through the smiting of nations and people without a Supreme aim? The only way to understand this is by looking deeply at the special role of Am Yisrael in the world that required their creation as a nation in the melting pot of Egypt, and after that in their contests against the nations in Canaan.

Recognition of God and belief in His uniqueness is belief in the eternity of Israel. The history of Am Yisrael is the history of the revelation of the name of God in the world. There is no whole belief in God without understanding of the secret of Am Yisrael in the Land of Israel by the Torah of Israel.

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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?

- Last Sunday we held our first ever **Virtual Veida!** Bogrim and madrichim came together to debate the future of our tnuva, with motions passed including a requirement for specific tzevet members to undergo mental health first aid training, a commitment to activism supporting Uyghur Muslims in China, a pledge to reduce Bnei Akiva's environmental impact, and a project to record tisch and ruach songs. Look out for the Hanhalla's full Veida report, to be released in the coming months!

- **Machane Ari** in the London Bayit began on Monday. It's been a week of arts and crafts, sports, games, and adventure, all while learning about Bnei Akiva! Kol Hakavod to the tzevet for their hard work so far!

- **Hatzlacha Raba** to all of our wonderful madrichim, roshim and sganim who are about to begin Machane!

- Thank you to all those who participated in our meaningful Tisha b'Av programming, whether you read part of Eicha or a Kinna, shared an idea, or attended tefillot, shiurim, or the tisch.

- 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.

- 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** is taking a break and will be back after Machane!

- Mazal tov to **Reut Engle** (Shevet Tzion) on the occasion of her Aliyah!

- Be sure to like our **Facebook page (Bnei Akiva UK)** and follow our **Instagram (bneiakivauk)** 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. What is the meaning of the word 'Vaetchanan'? (**See Rashi on 3:23**)

2. Why is there a particular concern that the children and grandchildren of the generation who entered Eretz Yisrael would turn to idolatry? (**See Chizkuni on 4:25**)

SHABBAT SHALOM!!!

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