

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 **10th October** we will hear from **Prina Savery**. Please feel free to email Chana at chinuch@bauk.org for more details or if you have any questions.

- Bogrim are invited to a **Student Bet Midrash Shabbaton** on 1st-3rd November, in the beautiful English countryside. Torah, singing discussions and social for two night in a 4* hotel for only £20! Register at www.studentbetmidrash.co.uk

- **Selichot** will continue in the **London Bayit** each night at 9.30pm.

- Join us for an inspirational **Yom Kippur in the Bayit!** Services will take place in the Northern and London Batim. Contact mazkir@bauk.org for more details.

- 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.

- 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 **Aaron Wunsh** (Shevet Shvut) on his recent marriage to Rochelle Herz!

- We are delighted to welcome to the Tnua **Nini and Matan Milner**, our new **Northern Shlichim**, as well as **Rav Joel and Rabbanit Sarah Kenigsberg**, our **Rabbinic Shlichim!!!**

- **Welcome back** to **Eli Maman** (Chinuch Worker 5779) who joins our office to direct our Israel programmes!

FOOD FOR THOUGHT

1. What does Moshe mean by "I can no longer come and go?" (See **Ibn Ezra on 31:2**)

2. Why are we told that God will 'hide His face' after He abandons us? (See **Daat Zkenim on 31:17**)

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



#LIGHTUPYOURWINTER

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ששת ימים תעבד ועשית כלמלאכתך,
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SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT VAYELECH
6TH TISHREI 5780
4TH & 5TH OCTOBER 2019
VOLUME 30 ISSUE 3



NUANCED LEADERSHIP

RACHEL COOKLIN
SHEVET AVICHAI

The differences between two pasukim in this week's parsha highlight an important lesson in leadership.

ויקרא משה ליהושע ויאמר אליו לעיני כל ישראל: חזק ואמץ, כי אתה תבוא את העם הזה אל הארץ, אשר נשבע ה' לאבתם לתת להם, ואתה תנחילנה אותם

"And Moses called Joshua and said to him in the presence of all Israel, "Be strong and courageous! For you shall come with this people to the land which the Lord swore to their forefathers. And you shall apportion it to them as an inheritance." (Devarim 31:7)

ויצו את יהושע בן נון ויאמר חזק ואמץ כי אתה תביא את בני ישראל אל הארץ אשר נשבעתי להם ואנכי אהיה עמך

"And He commanded Joshua the son of Nun, and said: "Be strong and courageous! For you shall bring the children of Israel to the land that I have sworn to them, and I will be with you." (31:23)

The Kli Yakar has questions on the discrepancies between these two pasukim which I'd like to discuss (thanks to the help of Rav Uri Cohen.) He writes that, as Rashi suggests, in pasuk 1 on the use of תבוא את (understood to be 'come with'), Moshe instructs Yehoshua to follow the elders and enter the land with the people. However, Rashi notes in pasuk 2, Hashem instructs Yehoshua, using the verb תביא (bring). This suggests Yehoshua should lead them into the land, even against their will and using a stick if necessary. Furthermore, the Kli Yakar notes further differ-

ences in the pasukim: in 1 Moshe describes Israel as the 'land Hashem swore to their forefathers,' and that they will inherit it, yet in 2 Hashem refers to Israel as 'the land I have sworn to them' and that He will always be with them.

In the first pasuk, Moshe publicly instructs Yehoshua to 'be strong and strengthened' (חזק ואמץ). The Kli Yakar reads this as telling Yehoshua to do things that will strengthen the people's faith.

Moshe is telling him to be a strengthening figure; he brings the example of Moshe hitting the rock as a motive for giving this advice. Moshe's sin in Parshat Chukat, when hitting the rock, was that he didn't cause those watching to love Hashem. Moshe didn't lead the kahal to believe in Him, had only the believers (referred to by the Kli Yakar as Bnei Yisrael) been there, he wouldn't have needed to do anything to prove their faith. They needed a leader that can do miracles, to strengthen those who needed faith.

With this understanding, these pasukim become clearer. The word עם is used to indicate that the kahal (problematic people) are also included, that's why Yehoshua must come with the people. In 1, the elders don't believe this generation deserve the land, only on the merit of their ancestors.

Conversely in 2, Hashem was telling Yehoshua to be strong in Torah Mitzvot. Using בני ישראל, he was referring to the better Jews, who listen to their leaders, so Yehoshua will bring them to a land they are worthy of. Hashem will be with Yehoshua as, according to the Kli Yakar, leaders only become leaders in the merit of the people. Ultimately, these pasukim don't contradict each other, but indicate the nuance required in leadership aimed at different groups of people. May we all strive to understand exactly what the people we meet need, in both a leader and a friend.

RACHEL IS ROSH NIVCHERET AND WAS A MADRICHAN ON GIMMEL SUMMER MACHANE.

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: YOM KIPPUR 5772

JONAH - A MAN OF TRUTH NOAM ROTH | SHEVET ACHIYA

Jonah is furious that Hashem has forgiven the people of Nineveh and rallies against Him, accusing Him of being soft. Upon doing so, Jonah starts listing the thirteen attributes of Hashem, but there's something different:

אַל-חַנּוּן וְרוּחוֹם אָרוּךְ אַפַּיִם וְרַב־חַסֵּד וְנָחֵם עַל-הַרָעָה

"You are a gracious God, and compassionate, long-suffering, and abundant in mercy, and relent from doing harm" (Jonah 4:2)

Most of this is familiar from the thirteen attributes that we repeat time and again on Yom Kippur. But Jonah has changed the ending – we say 'abundant in kindness and truth'. But Jonah omits 'truth', and instead says 'relents from doing harm'. Why the substitution? Isn't Hashem true? It is worthy to note here that Jonah is introduced as a son of 'אמת' – which is 'אמת'-'truth' with a 'ו' on the end. Jonah is truly a man of אמת, and as such can't stand the idea of forgiveness, the idea that people might not receive true, uncompromising justice. He doesn't run away because he thinks Nineveh won't listen – he runs away because he thinks they will, and Hashem will reverse his judgement. Jonah can't call Hashem אמת, because Hashem's just gone back on His promise! Reversing a declaration to overturn Nineveh in punishment – is that truth? Forgiving sinners for the wrong most certainly performed – is that justice? No, says Jonah, and substitutes 'truth' for 'relenting from harm'.

The tension between truth and forgiveness is important and central. How can Hashem be true yet at the same time forgiving? Truth leaves no leeway for forgiveness. Is it even possible to reconcile these two opposing traits? The Midrash on Bereishit (2:4) says that Hashem first thought to create the

world according to the quality of דין (truth/judgement) but, upon realising that the world couldn't endure solely with truth, overlaid it with רחמים (compassion). Despite their contradicting natures, the world wouldn't survive without both of them together. Perhaps Hashem does indeed desire truth, however He also desires for us to do good and return to Him, possibly even more than He desires truth, and so He sets truth aside to give us a chance, 'throwing truth down to the earth' (Bereishit Rabbah 8:5).

On Yom Kippur we are all standing in front of Hashem asking for His forgiveness, even if we don't feel we are worthy of it. Jonah is a character who doesn't want us to be forgiven. He doesn't believe in forgiveness, as he is engrossed in this concept of truth. But the book of Jonah disagrees. We can be forgiven for our sins, just as Jonah is forgiven in the giant fish and just as the 120 000 people of Nineveh are forgiven in ash and sackcloth. However, forgiveness isn't automatic. We need to pray, like Jonah. We need to fast and repent, like the people of Nineveh. Hashem is both truthful and forgiving. May we all strive to utilise this paradox and achieve full Teshuvah.

THE TENSION BETWEEN TRUTH AND FORGIVENESS IS IMPORTANT AND CENTRAL. HOW CAN HASHEM BE TRUE YET AT THE SAME TIME FORGIVING?

THIS ARTICLE WAS FIRST PRODUCED IN SHABBAT LASHEM VOLUME 17 ISSUE 51, 8TH OCTOBER 2011. NOAM WAS A NIVCHAR HAN-HALLA IN 5772.

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

ZOE DANIELS | SVIVOT WORKER



Hi, I'm Zoe and I'm your Svivot and Hadracha Worker. I'm passionate about engaging as many people as possible with our tnuva and bridging gaps between us and the Anglo-Jewry community.

We should be ensuring that a wider pool of bogrim are assisting with events, playing into their individual skillsets, as well as encouraging bogrim-led shiurim and Limmud running on campuses. I think a focus of ours should be ensuring the people who do not partake in Bnei Akiva gap year programmes still feel a connection to the tnuva. In terms of my specific role, I will help the

tzvatim to find Sviva less stressful, working with them and supporting them to ensure that they run their Sviva how they want (within reason) in a way that works for their community. The tzevet should feel appreciated for the effort they put in and supported in increasing chanichim numbers. I am working on improving Hadracha training to include topics such as dealing with challenging behaviour, madrichim wellbeing and also how to convey educational content in an appealing way. My aim is to teach transferable skills, ensuring that our madrichim can go on to be leaders outside of the movement in the wider Jewish community using the knowledge they gained from their time in Bnei Akiva.

A LOOK AT SALFORD SVIVA

YONA DAVIS AND RAFI KLEIMAN | SHEVET AVICHAH

We're looking forward to an incredible year at Salford Bnei Akiva. We started off the year with an incredible 'MadSem' tzevet Shabbaton in Bury Hebrew Congregation with plenty of tzevet gibush as well as sessions on hadracha, ideology, how to effectively run peulot and a

really engaging Q & A session with current and previous Hanhalla members. The whole tzevet really enjoyed themselves and we hope that this will



be something that can be continued in the future!

We also welcomed our brand new Northern Shlichim – Matan and Nini Milner along with their two children Shachar and Meor – to Manchester last week. On Friday night we hosted an Oneg at the Bayit for Bogrim to meet the new Shlichim as well as the new Mizrahi Shlichim, Rav Ari and Laura Silbermann. We

also hosted a Meet the Tzevet Kiddush on Shabbat morning at the Bayit to welcome Matan and Nini, as well as introducing our new Madrichim to our Salford Chanichim and parents, ahead of Peulah officially starting up next week.

We're looking forward to Yamim Noraim services being held at the Bayit over Rosh Hashanah and Yom Kippur, as well as the annual Succah Crawl on Shabbat Chol Hamoed.

We also can't wait to see everyone at Shemini Atzeret/Simchat Torah here in Manchester in a few weeks!

Wishing you all a Shanah Tovah from Salford Bnei Akiva!!!

RAFI AND YONA ARE THE ROSHIM OF SALFORD SVIVA