

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

SHABBAT LASHEM

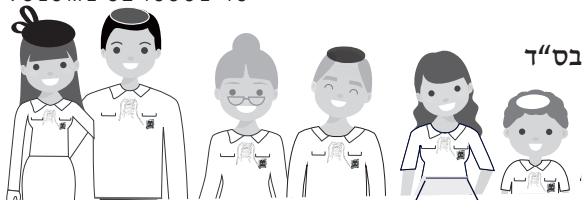
THE VOICE OF BNEI AKIVA UK

SHABAT VAYELEKH

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WHAT HOLDS US TOGETHER

HADASSAH WENDL
SHEVET NE'EMAN

It is the final day of Moshe's life and he wants imparts some words of wisdom to the Jewish people. He tells them not to fear, even when he, who brought them out of Egypt and through the desert, will not be with them anymore. Instead, Joshua will guide them into the land of their (be)longing. Moshe reassures his people that God will help them establish themselves in the Land of Israel. He tells them that his absence will not mean that they will become dispersed. But what will hold them together? God draws a rather scary picture of the future: Eventually, the Jews will depart from the ways of Hashem. They will forget the commandments, will suffer and not know why they are suffering. They will blame God. And this is why, God continues, "you shall write this song, this poem":

וְעַתָּה כְּתוּבוּ לָכֵם אֶת־הַשִּׁירָה הַזֹּאת וְלִמְנָדָה אֶת־בְּנֵי־יִשְׂרָאֵל שִׁירָהּ בְּפִיָּהֶם לְנוֹנוֹ תְהַיְהִי הַשִּׁירָה הַזֹּאת לְעֵד בְּבִנְי יִשְׂרָאֵל: "Therefore, write down this poem and teach it to the people of Israel; put it in their mouths, in order that this poem may be My witness against the people of Israel (Devarim 31.19)"

Moshe shall write down "this song" - the verses of *Ha'azinu*, Ramban and Ibn Ezra explain - so that the Jewish people will not forget the *mitzvot* and their special relationship with Hashem. This song will serve as a witness, as the verse puts it. It is a connector between them and God even in times when they do not or cannot heed all that is written in it. Moreover, every seven years, all of Am Israel will gather together on *sukkot* to hear and study Hashem's ways as we can read in the previous verses (31:10-13).

But "this song" refers to even more than a passive reminder. Rambam remarks in his *Sefer HaMitzvot* that "this song" is a metaphor for the whole Torah itself. And it is from this verse that we derive the *mitzva* of writing a *sefer Torah*.

Such a *sefer Torah* can also serve as a reminder and mediator - a very powerful and meaningful one.

Torah scrolls can connect us to our heritage. Their writing follows ancient rules and is very unlike how books are made nowadays: A Torah scroll is made of parchment; its letters are black; it is hand-written, sewn, rolled up and rolled open to be read from in synagogues - every *Shabbat*, but also during the week. The scribes manufacturing the Torah scrolls, the *ba'alei keria* reading from them and the congregation listening are all actively engaging in a ritual that serves as a reminder of our connection to Hashem. The *halakhot* and *minhagim* surrounding the writing, manufacture of and reading from Torah scrolls link us to the foundation of Jewish history and identity - *matan Torah*. Similar to how we received the Torah on Har Sinai, we take our Torah scrolls from the ark down to the *bima* while everyone is standing, as an expression of awe and respect.

Additionally, these *halakhot* and *minhagim* also connect us with these crucial moments of Moshe's last words to the Jewish people and God's reassurances concerning the fate of Am Israel. One of the main reasons that Vayelekh tells us why we read from Torah scrolls, why we are commanded to study the Torah and its interpretations - from *Mishna over Talmud to Mussar and Kabbala* - is because this commandment serves as a reminder of our connection to God and Jewish history at large. Keeping *mitzva* binds us together. It creates a sense of community centred around the Torah as a text, but also as a ritual object. It is this song, this Torah that we were commanded to write - and *soferim* still write those words. They are printed in book form alongside commentaries, glosses and translations for us to study its wisdom. And the reading and study of these exact words - and no other words - and the unique connection that these words represent for us are what we will soon celebrate on *Simchat Torah*.

HADASSAH IS IN SHEVET NE'EMAN AND IS A PARTICIPANT ON LILMOD UL'LAMED

London In 18:26 Out 19:25
Manchester In 18:36 Out 19:38
Cambridge In 18:27 Out 19:28
Brighton In 18:29 Out 19:28

Oxford In 18:33 Out 19:33
Bristol In 18:38 Out 19:38
Birmingham In 18:35 Out 19:36
Nottingham In 18:32 Out 19:33

Leeds In 18:33 Out 19:35
Liverpool In 18:39 Out 19:41
Thaxted In 18:26 Out 19:26
Jerusalem In 17:50 Out 19:01

SHALIACH'S CORNER: TESHUVA WITH RAV AVICHAJ PART THREE



Having *teshuvah* so easy to perform, as we learned last week, is a must, because no person on earth can go through their life without sin. King Shelomo taught us that:

כִּי אָדָם אֵין צָדִיק בְּאָרֶץ אֲשֶׁר
יִעֲשֶׂה-טוֹב וְלֹא יִחָטָא

'For there is not one good person on earth who does what is best and doesn't err (*Kohelet* 7:20).'

If sinning is a must, then doing *teshuvah* is a must. And this leads us to this week's *chiddush*, which is that the knowledge that I can do *teshuvah* if and when I sin – that itself is what keeps us above the water, mentally and spiritually.

Rambam (*More Nevuchim* III chapter 36) describes *teshuvah* as one of those things that man can't live without, given the fact that we all sin.

If one was to believe that once they sin, even once, that is game over for them and there is no turning back, they would just carry on sinning more. If there is no way back to Hashem, at least I can "enjoy" my presence in this world.

The only way we can live a life of Torah and *mitzvot*, according to the Rambam, is by believing in the power of *teshuvah*, and our ability to perform it.

Rav Kook takes this a stage further (*Orot HaTeshuva*, chapter 5 *siman* 6). If we think a bit about Rambam's way of seeing things and we dive deeper, we can understand that any desire one has to thrive or progress in life is based on the belief that *teshuvah* is possible.

There is no one person, in any area of expertise, who never makes mistakes. We all make them, all the time. The ability to learn from our mistakes is what keeps the world going, and helps it to become a better place.

Says Rav Kook, the fact that Hashem created us with an internal moral drive to become better with everything we do – that alone teaches us that *teshuvah* is an essential part of our lives.

From all of this, we can conclude that not only is *teshuvah* very easy to do, as we learned last week, and not only is it vital for our progression in life, but it is the only solid base we have to trust.

Elsewhere (*Orot Emunah* chapter 1), Rav Kook talks about people who are terrified of making mistakes in life, so scared that they'd rather not even attempt it than attempt it and make a mistake. But we have a secret weapon in our arsenal: *teshuvah*. We believe that "audere est facere" – to dare is to do. In Hebrew, we say "הַמְנוֹעַ מִנְצוּד" – he who dares is the winner, just for daring.

It is the best way to go into the next year- being brave; believing that no matter how many mistakes we make on the way, Hashem is always right behind us waiting for us to get up and go again.


In the end, that is the purpose of life.

Shabbat Shalom & Shana Tova.

RAV AVICHAJ GOODMAN IS IN SHEVET NETZACH AND IS THE NEW RAV SHALIACH OF BNEI AKIVA. TO CONTACT THE RAV, EMAIL RAV@BAUK.ORG.

THERE IS NO ONE PERSON WHO NEVER MAKES MISTAKES - THE ABILITY TO LEARN FROM THEM IS WHAT KEEPS THE WORLD GOING.

MEET THE NIVCHARIM




NAME: Michal Benjamin

WHAT ARE YOU DOING THIS YEAR?
Studying at King's College

FAVOURITE BA MEMORY?
Torani Seder on Kibbutz

FAVOURITE RUACH SONG?
Torah v'Avodah

MESSAGE MICHAL:
07969191537



MEET THE NIVCHARIM



NAME: Rafi Davis

WHAT ARE YOU DOING THIS YEAR?
Studying at Leeds University

FAVOURITE BA MEMORY?
Torani Seder on Kibbutz

FAVOURITE RUACH SONG?
Ivdu (et Hashem b'simcha)

MESSAGE RAFI:
07835415044



MEET THE NIVCHARIM



NAME: Raphael Kastner

WHAT ARE YOU DOING THIS YEAR?
Studying at UCL

FAVOURITE BA MEMORY?
Veida 5782 when we discussed Avodah and how we relate to it today

FAVOURITE RUACH SONG?
Hey Bob Diddy Bo

MESSAGE RAPHAEL:
07902344433



MEET THE MAZKIRUT

BEN ROTHSTEIN | CHINUCH WORKER



Hi! My name is Ben, I'm the new Chinuch (education) worker for this year. I grew up in East Barnet Village and went to Hasmonean, before spending two years at Yeshivat Hakotel. I then studied Ancient Languages at UCL (if you need any Ugaritic translation HMU) and now am spending a year working for Bnei Akiva!

I started out as a chanich at Barnet sviva, then became a madrich and rosh there. My first machane was Israel Machane (Group 5) and since then I've been a madrich on a several machanot, and rosh for the first time last summer. Some of my hobbies include playing music (on guitar and piano), hiking and reading science fiction novels.

In my role as chinuch worker, I will try to educate and enrich the lives of all chavieirim of the tnuva with interesting, meaningful Torah content. Whether that's in the form of Shabbat Lashem, chovrot (the educational materials produced for Svirot each week) or chomer (the educational material produced for machane), I'm always looking for relevant, inspiring and real Torah to share. If you have Torah content you would like to share, please be in touch!

CONTACT BEN AT CHINUCH@BAUK.ORG



TORAH FROM AROUND THE WORLD MALBIM | YAHRZEIT 1ST TISHREI

We're never happy to be leaving Israel so soon, but it's back to Ben Gurion for us and on to Bucharest. The closest airport to our destination (Aurel Vlaicu International Airport [BBU]) has unfortunately been closed to civilian traffic since 2007, and so instead we'll be catching a flight to Bucharest Henri Coandă International Airport [OTP]. Luckily for us, the 783 express line runs between the airport and our destination: Bulevardul Unirii, where stood the Malbim synagogue.

Meir Leibush ben Yechiel Michel Weiser, better known as Malbim, was born in 1809 and had a tragic yet prolific life. His father died when he was a child, he was married off at 14 and then divorced four years later, spent much of his life on the run from various governments and may have had to be freed from prison by Sir Moses Montefiore. Even after remarrying a widow name Chaya, their only son died in childhood and Chaya became depressed and mentally broke down. Malbim was especially persecuted by reformists, against whom he took a hard-line approach; frequently they campaigned to have him removed from his post or arrested by the government and sent into exile.

All of this makes Malbim's achievements all the more impressive. Against the backdrop of turbulent personal circumstance, he wrote detailed and sophisticated works, ranging from the topics of halakha and exegesis to poetry and Kantian logic. One of his most famous works was a monumental hermeneutic, in which he developed 613 'laws' of Biblical exegesis, intended to combat the rise of the reform challenge to Rabbinic interpretation by showing that each nuance of scriptural terminology was infused with meaning.

A fascinating moral critique is also given by Malbim in his condemnation of the slave trade. In his

commentary to Devarim 24:7, a pasuk sentencing a kidnapper to death, he writes:

'There is a hint here to the slave trade, because this [pasuk of kidnapping] is juxtaposed to the [pasuk regarding] avoiding leprosy. For it is known that they bring the slaves from Ethiopia, in Africa, and make them travel great distances, treating them exceedingly mercilessly with poor food, poor clothing, keeping them in prison, to the extent that they catch leprosy, [as it is] an incredibly contagious disease.'



Malbim goes on to criticise even purchasing these slaves, as it strengthens the slave trade itself. He contrasts the traders' treatment of the slaves with the Torah's humane requirements for treating slaves under a person's care, prohibiting abusing them in any way and necessitating their full acceptance in the Jewish community.

Given the context in which he lived, it is surprising that Malbim also recognises true service of God in other religions. Commenting on Tzephaniya 3:9, he writes that 'until [the Messianic age], [the other nations] worshipped God, but not clearly, as they mixed in false beliefs and ideas,' and that in the Messianic age, all religions will come to see God clearly and serve Him correctly.

WHAT'S GOING ON?

- **SBM** restarted this week in **Birmingham!** Beginning with **supper**, we heard a *shi'ur* from Rav Avichai before *ma'ariv*, a **sicha** and **selichot** with excellent BA *ruach!*

- Bnei Akiva will be running services over **Yamim Noraim** at the Manchester Bayit, as well as **Yom Kippur** at the London Bayit. For London, sign up at <https://forms.gle/X3t2RLc1MEV3khh96>.

- Bogrim are invited to **Simchat Torah** celebrations in **Manchester!**

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

[org/camps](http://bauk.org/camps).

- **Winter Machane tafkidim** applications are now open! For junior tafkidim, visit bauk.org/junior-tafkid, for senior tafkidim, visit bauk.org/senior-tafkid

- Join Bnei Akiva for a **sicha** and **selichot** every night at the London Bayit!

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

PREPARE FOR YAMIM NORAIM WITH

BNEI AKIVA SELICHOT

@ THE LONDON BAYIT
BEGINNING SUNDAY 18TH
SEPTEMBER UNTIL YOM KIPPUR

MA'ARIV: 9:45PM
FOLLOWED BY SICHA
SELICHOT: AFTER 10:00PM

IF YOU ARE INTERESTED IN GIVING A SICHA OR LEADING SELICHOT, PLEASE CONTACT BEN AT CHINUCH@BAUK.ORG

BNEI AKIVA UNITED KINGDOM

SIMCHAT TORAH
MANCHESTER BAYIT
OCTOBER 17 & 18

Bogrim

BNEI AKIVA UNITED KINGDOM

ROSH HASHANA

DAY 1 - 26TH-27TH SEPT
Mincha 6:50pm - Speaker - Maariv 7:30pm
Shacharit 9:10am
Shofar & Mussaf 11:00am

DAY 2 - 27TH-28TH SEPT
Mincha 6:45pm - Speaker - Maariv 7:45pm
Shacharit 9:10am
Shofar & Mussaf 11:00am
Mincha 6:00pm - Speaker

YOM KIPPUR

FAST STARTS 6:23PM
Kol Nidre 6:30pm - Speaker 6:50pm - followed by Tisch
Shacharit 9:15am - Yizkor 12:00pm - Musaf 12:15pm

INTERVAL
Mincha 4:30pm
Sermon 6:00pm
Neilah 6:15pm
FAST ENDS 7:25PM

@ **Northern Bayit**

YOM KIPPUR

FAST STARTS 6:17PM

Kol Nidre 6:30pm - Sicha - Ma'ariv - followed by Learning

Shacharit 9:00am - Leining approx. 11:15 - Yizkor 12:00pm

Sicha 12:15

Musaf 12:30pm

INTERVAL

Mincha 3:45pm - Divrei Hit'orerut 5:15pm

Neilah 5:30pm

FAST ENDS 7:16PM

@ **London Bayit**

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