

In memory of Monty Richardson, Mordechai Avraham ben Nechemia z"l

בס"ד

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DAF HASHAVUA

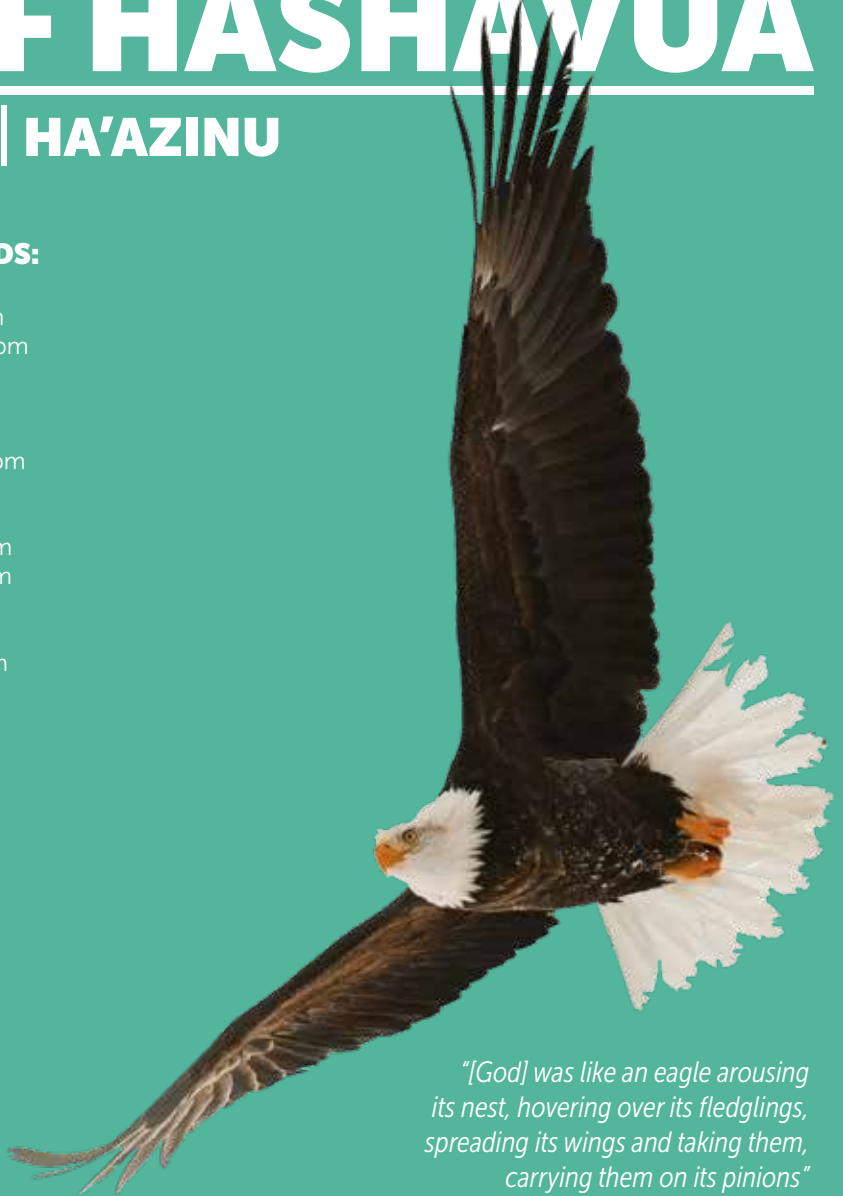
הַאֲזִינוּ | HA'AZINU

SHABBAT ENDS:

London 7.44pm
Southend 7.40pm
Birmingham 7.51pm
Leeds 7.51pm
Hull 7.51pm
Sheffield 7.55pm
Manchester 7.55pm
Liverpool 7.58pm
Cardiff 7.59pm
Edinburgh 8.01pm
Southport 8.02pm
Glasgow 8.06pm
Dublin 8.09pm
Jerusalem 7.12pm

Shabbat Shuva

**Yom Kippur
begins on
Sunday night**



*"[God] was like an eagle arousing
its nest, hovering over its fledglings,
spreading its wings and taking them,
carrying them on its pinions"
(Devarim 32:11)*



הַאֲזִינוּ

HA'AZINU

10th Sidra in:

דְּבָרִים

DEVARIM

By Numbers:

52 VERSES

614 WORDS

2,326 LETTERS

Headlines:

**THE 'SONG OF
HISTORY'**

HA'AZINU:

Artscroll - p1100

Hertz - p896

Soncino - p1159

HAFTARAH

(SHABBAT SHUVA):

Artscroll - p1204

Hertz - p891

Soncino - p1155

Sidra Summary

The first six aliyot are the Song of Ha'azinu, which starts with Moshe calling on heaven and earth to witness the warning that the nation will rebel after entering the Land of Israel, forsaking devotion to God for the pursuit of material possessions. This will lead to terrible consequences. Ha'azinu would then be read to the people, to remind them of the cause of their woes. The Song ends with God's promise to avenge those nations who would attack the Jews. In the seventh aliyah, God tells Moshe to view the Land from the mountains of Moab and reminds him that he will not enter the Land because he hit the rock (see Bemidbar 20:12-13).



HAFTARAH

This is a special haftarah, read on Shabbat Shuva, between Rosh Hashanah and Yom Kippur. It is made up of three parts, from the Biblical prophets Hoshea, Yoel and Micha. The first part calls on Israel to return to God; even after sinning, their return will be lovingly accepted. The second part emphasises that our *Teshuva* (return/repentance) has to be sincere and heartfelt, not superficial. The last section states that God is unique in His readiness to pardon.

In loving memory of Tzemach ben Yisrael z"l



United Synagogue Daf Hashavua

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The Wisdom in Foresight: Embracing a Meaningful Future



SHEVI GRUNEWALD

Young US
Project Manager

Picture the scene: a seasoned hiker ventures into the vast wilderness, map in hand. The path ahead seems uncertain, a maze of possibilities and potential dangers waiting to be explored. Yet, he carries the weathered map he has taken with him since his first ever summit, its surfaces are etched with faded pencil marks and annotations. These marks are more than lines and symbols; they are the footprints of his past journeys, guiding him through familiar trails as well as unforeseen challenges. With each glance at the map, he feels a reassuring connection to his previous expeditions, a source of his own wisdom that illuminated the way forward. The map is not just a tool; it is a portal to his own history, a treasure trove of lessons learned and trails conquered. Amid new

landscapes, these past markings prove invaluable, allowing him to navigate with confidence to complete his trek.

In this week's parasha, aptly situated between Rosh Hashanah and Yom Kippur, Moshe imparts the next stage of his final message to the Jewish people. Filled with hope for their upcoming journey into the Promised Land, while also echoing lessons from their ancestors' past errors.

After his opening words, Moshe admonishes, "Are you repaying God this way? You are an unwise and thoughtless nation. He is your Father, your Creator. He established you on solid ground" (Devarim 32:6). This verse serves as a stern reminder, resonating through future generations as a caution against veering from God's path and teachings. It paints a vivid picture of potential rebellion born from the ignorant actions of the nation.

The commentary of Rashi (1040-1105) sheds light on Moshe's calling future generations "unwise and thoughtless", explaining that wisdom involves insight - deliberating the potential

consequences of one's actions before embarking on them. And therefore, in Moshe calling this generation unwise he is saying, "you have not looked back at wrongdoings and successes of past generations to illuminate the path you are about to walk down". In both instances, the shared principle underscores the profound value of considering past experiences as a guidepost for charting an enlightened path forward.

Our rabbinic sages echo the sentiments of Rashi with the words, "Who is wise? One who sees the future" (Pirkei Avot 4:9). This wisdom does not entail actually predicting the future, but rather grasping that today's choices shape tomorrow. It is akin to glimpsing the outline of an absorbing story before the specifics unfold - a comprehension achieved not through foresight, but through deliberate contemplation. Similar to the seasoned hiker who reflects on his well-trodden paths, meticulously noting down his missteps and triumphs to guide his future.

This sentiment carries special weight as we transition from Shabbat Shuva to Yom Kippur - a day of introspection and renewal. As we engage in fasting and prayer on Yom Kippur, entreating God to seal us for a year of goodness, success and health, we employ our wisdom as we beseech for blessings in the upcoming year. The day teems with potential, not just for the present, but also for the unwritten chapters that lie ahead.

May we all be inscribed and sealed for a year that is good and sweet.

In loving memory of Moshe ben Avraham Zarach z"l

Awesome Alliteration for Shabbat Shuva



**REBBETZEN
HANNAH
BANK**

Yeshurun Hebrew
Congregation,
Cheadle

Shabbat Shuva is a catchy title, but it is more than their shared Hebrew letter *shin* that binds the two concepts together.

Key to the formula of any successful shul event is an eye-catching poster with a punchy title. The use of alliteration is a popular technique for this: Lunch and Learn, Tea and Torah, Parasha and Pizza are all crowd pleasers. Shabbat Shuva did not miss out on this marketing trick either, or perhaps pioneered it. Beyond its memorable moniker, three Chassidic masters explore the connection between Shabbat and (*te*)*shuva* (repentance). Let's look at the different approaches of these teachers.

1. SHABBAT GIVES US TIME FOR TESHUVA:

The *Marei Yechezkel* (written by Rabbi Yechezkel Panet, 1783-1845) takes a practical approach to linking *teshuvah* with Shabbat. Granted we are given ten full days to focus ourselves on *teshuvah*, which may initially sound like an abundance of time for the project. However, between travel, work, family, personal commitments and so on, who really has the time to complete the assignment before the deadline? We are busy all week

and therefore Shabbat is the ideal time to stop and prioritise *teshuvah*, repenting without distraction.

2. SHABBAT AND TESHUVA HAVE A COMMON OUTCOME:

Rabbi Tzadok of Lublin (1823-1900) links the concepts of Shabbat and *teshuvah* explaining that they have a commonality which makes them well matched. Shabbat is the day to reset and restart, helping us to ready ourselves for a new week.



Beyond the catchy title and their shared letter *shin*, Shabbat and *shuva* are natural partners that go hand in hand. It is these two elements working in tandem that allow us to unlock the power of this momentous moment between Rosh Hashanah and Yom Kippur.

Similarly, *teshuvah* also serves to reset and recharge us before the new year ahead. Therefore, Shabbat and *teshuvah* complement each other, and their partnership provides exponential potential for a successful personal recharge.

3. SHABBAT RECONNECTS US TO GOD:

The Sfat Emet (Rabbi Yehuda Leib Alter, 1847-1905) has a third take on Shabbat Shuva. Shabbat is the day on which, given the lack of weekday distractions, it can be easier to feel a greater sense of connection to God. On Shabbat we invest in our most important relationships, those with family and friends and of course with God Himself. All relationships have their ups and downs. After sinning and then doing *teshuvah*, the Sfat Emet recognises that we may feel despondent and distant from God, since we have just admitted our failures to Him. Shabbat serves to draw us back into our connection with God, giving us strength and reassurance.

Beyond the catchy title and their shared letter *shin*, Shabbat and *shuva* are natural partners that go hand in hand. It is these two elements working in tandem that allow us to unlock the power of this momentous moment between Rosh Hashanah and Yom Kippur.

In the spirit of alliteration, Shabbat Shuva Shalom and Shana Tova!

Symbols in Judaism

Part 8: The Symbolism of the Torah



**REBBETZEN
ILANA
EPSTEIN**

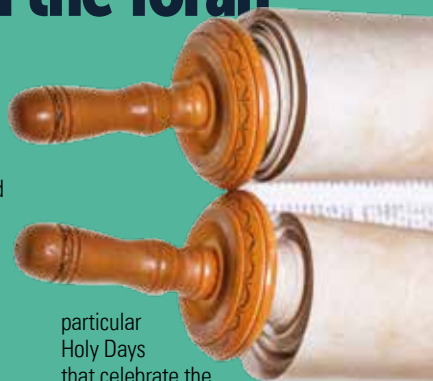
Western
Marble Arch
Synagogue

The Torah, also known as the Five Books of Moses or the Pentateuch, holds a position of utmost reverence within Judaism. It is the foundational text that shapes the identity and behaviour of Jews. Beyond being a compilation of laws, ethics and morals, the Torah is expressed through a vast array of elements, including stories, rituals, art, songs and symbols.

The Torah is not just accessible to a select few; it is believed to possess 70 “faces”, meaning it speaks to each and every individual. The Torah is much more than just a ritual object, a hand-written, unadorned scroll of parchment, encased between two wooden staves, adorned with vestments and ornaments. Its very name, Torah, derives from the Hebrew term meaning “to teach” or “to aim”. Over time, this term has come to refer to the entirety of the Hebrew Bible: the Five Books of Moses, the Prophets and the Writings. Some even interpret it to refer to all of Rabbinic Law and all Jewish teachings. It is no wonder that the word Torah holds such vast meaning, with room for continual growth. The Torah serves as the heart and soul of all Jewish tradition, and that tradition is rooted in learning, growth and the expression of God’s will.

While the Torah has held a central place in Jewish identity since the time of Moses, it gained even greater prominence after the destruction of the First and Second Temples. Many other mitzvot in the Torah gradually replaced the Temple offerings as the primary focus of religious practice. The Torah scroll itself now “wears” the vestments of the High Priest, from the robe to the breastplate. In our services, the Torah assumes a role similar to that of the High Priest, assisting us in forging deeper connections with our Judaism.

The Torah is not merely the sum of its parts; it is infused with holiness, evident in the meticulous care we show toward a Torah scroll. The parchment is not touched with bare hands, and if a Torah scroll is accidentally dropped, those who witness its fall must fast. If a scroll is irreparably damaged, it is buried in a Jewish cemetery. Such is the sacredness of the Torah scroll that whenever it is in motion, or on view in the open ark, the congregation stands as a sign of respect. Although we read from the Torah every Shabbat, Monday, Thursday and on Holy Days, there are two



particular Holy Days that celebrate the Torah itself: Shavuot, when we commemorate the giving of the Torah, and Simchat Torah, which occurs at the end of Succot, which marks the completion of the annual reading of the Torah and when we immediately begin the Torah-reading cycle anew.

In Judaism, the Torah has profound symbolism and significance. It serves as a guide for moral and ethical living, connecting individuals with their heritage and the Divine. It is not merely a historical artifact or a set of rules but a living embodiment of Jewish tradition, wisdom and spiritual growth. Its impact has transcended time, continuing to shape the lives of Jewish individuals and communities, as it has for millennia.

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In loving memory of Devorah bat Avraham z”l

Bnei Brak - Rabbi Akiva's Torah Centre

Tannaim and their Cities: Part 22

This series of articles takes a closer look at the Tannaim (Sages of the Mishnaic era) mentioned in the Talmud (Sanhedrin 32b) and the locations which served as their Torah centres.



**DAVID
FREI**

US Director of External
and Legal Services and
Registrar of the London
Beth Din

When one used to drive from Ben Gurion Airport on Israel Highway 1 towards Tel Aviv, one would have to close the car windows just after the Ganot Interchange, where Route 1 meets Route 4. This was because of the stench coming from the Hiriya dump, a colossal mountain of waste. The landfill has now been incorporated into the Ariel Sharon Park, as part of a major environmental rehabilitation project. The Hiriya dump had been built on the land of the abandoned Arab village of Al-Khayriyya which had changed its name in 1924 from Ibn Ibraq. Ibn Ibraq was built on the site of Rabbi Akiva's hometown of Bnei Brak. It was here that five *Tannaim* reclined at the famous seder mentioned in the Haggadah. Indeed, the Hebrew word for 'reclined' - *mesubin* - is the name of the nearby interchange on Route 4 to the north-east of the site, to mark the fact that the Seder took place in the vicinity.

Bnei Brak started as a Philistine city which was allocated by Yehoshua (Joshua) to the Tribe of Dan, as was the whole area occupied by what is today the Tel

The modern city of Bnei Brak (est. 1924), one of the greatest Torah centres in the world, with its illustrious Yeshivot and Chassidic courts, lies a few kilometres to the north of the ancient city. Fittingly, its main street is Rabbi Akiva Street.

Aviv metropolis (Yehoshua 19:45).

The Midrash (Vayikra Rabba 21:18) records that the legendary Rabbi Shimon bar Yochai, reputed author of the Zohar (whose grave in Tzfat is visited by tens of thousands of pilgrims on Lag B'Omer), spent 13 years learning at Rabbi Akiva's yeshiva in Bnei Brak.

The Talmud, during a lengthy discussion of the laws of bathing on Shabbat and Yom Tov, mentions an incident in a bathhouse in Bnei Brak, where the openings were stopped up on the day before Yom Tov, to conserve the heat. On the Festival itself, Rabbis Elazar ben Azaria and Akiva entered the bathhouse to perspire from the steam and then retired to the outer room to rinse off in cold water (Shabbat 40a).

The countryside around Bnei

Brak was so lush that, in a Talmudic passage (Ketubot 111b) describing the quality of the land in Israel, we are told that a 3rd century Babylonian *Amora* (teacher), Rami bar Yechezkel, visited Bnei Brak and saw goats which were grazing beneath a fig tree. Noticing that honey oozing from the figs and milk dripping from the goats were mixing, he remarked, "this is the meaning of the verse, 'A land flowing with milk and honey'" (Shemot 3:8).

We cannot leave Bnei Brak without mentioning the extraordinary statement made in the Talmud (Sanhedrin 96b) that some of the grandchildren of Haman, the villain of the Purim story who sought to destroy the Jewish people, learnt Torah in Bnei Brak. Given that according to the *Mechilta* (Halachic Midrash on Shemot) we are allowed to accept converts from all nations except for Amalek, the nation from which Haman descended, many rabbinic scholars have sought to explain how Haman's progeny could have learnt Torah in Bnei Brak.

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THE TRIBE WEEKLY

PARASHAT HA'AZINU

22-23 SEPTEMBER | 8 TISHREI

My Lorax moment: Why Tribe run summer camps



**JONAH
WEINIGER**

Tribe Fieldworker

Towards the end of camp this past summer, after a few days of relentless (and oddly specific) requests, we showed the participants of Tribe camp Sufa/Kerach (Years 8 and 9) Dr Seuss' *The Lorax*. I realise how strange it may be to say this given this film is a cartoon based in a fictional world with furry trees, but the unrealistically fast sprouting of the seed at the end of the film bothered me. It took me until this week's parasha to put my finger exactly on the problem.

At the start of this parasha, Moshe begins his song by comparing his teachings to the rain. Rabbi Chizkiah ben Manoach (known as "Chizkuni", 13th century, Northern France) explains this simile through the idea that the impacts of both teaching and rain are not immediately evident. In the sense that rain does not immediately cause plants to flower or crops to ripen, the impact of teaching on someone's life can also take time to show.

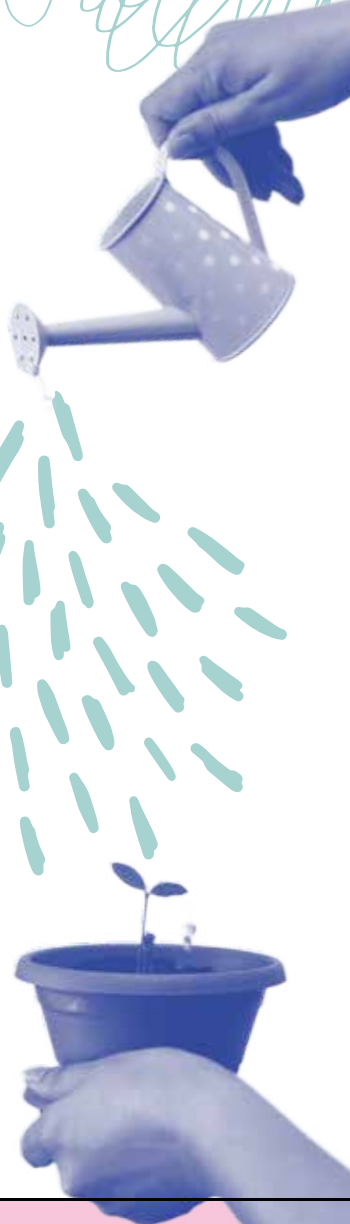
As leaders on camp, our position of responsibility provides us with a unique opportunity to try to encourage participants to connect to our Jewish values, heritage and identities. Learning lessons that can only be learnt in the informal setting that camp provides, away from the routines of their usual lives and surrounded by their friends. Camp may only last a week or so but that does not undermine its formative

power. Speaking from both personal experience and from conversations with peers, the impact of the values learned in a short time over camp can permeate every aspect of your life. Like a rain shower, camp is over in a flash, but this should not understate its potential effect.

Thinking back to camp this past summer, as I sat in our makeshift cinema room somewhere near sunny Stoke, this is what bothered me about *The Lorax* too. The end of the film has the protagonist Ted racing around trying to plant a sprouting seed before it is too late. Not to state the obvious, but that is not how seeds work! They do not sprout immediately - much like with teaching and a rain shower, it can take years before the impact of planting a seed is observed.

This interpretation of Moshe's simile mirrors part of what we are trying to achieve on camps. Recognising the limited window of opportunity provided by the constraints of this setting, the best we can hope for is that our impact will be lasting like that of rain. That we can provide a Jewish setting to encourage each participant in their own journey to developing strong identities.

Of course, it would be remiss not to take this opportunity to reflect in more depth on the incredible summer of camps we have had at Tribe. This summer saw over 500 people spread across 6 countries with activities such as speedboating on the Mediterranean, ice skating, a trip to Disneyland, and we even had time for a New York Yankees baseball match. Can't wait for next year!





THE TRIBE SCRIBE

HA'AZINU: FLOWER POWER!

THEY SAID THEY WANTED FLOWERS. I'LL SHOW THEM THAT TSORIS KNOWS HOW TO TAKE CARE OF FLOWERS. I'D BETTER WATER THE WHOLE GARDEN JUST TO BE SURE.

YOUR HORTICULTURAL SOCIETY CONTEST
PRIZES FOR THE BEST FLOWERS

Whistle!

sprinkler!

SPLOOSH!

ERM, DR TSORIS? SOMEHOW I DON'T THINK THAT'S GOING TO HELP THE FLOWERS GROW.

KER-SPLASH!

YOU'VE MADE A BIG PUDDLE ON THE CONCRETE. THEN YOU WATERED BARE SOIL, MAKING A MUD BATH AND NOW YOU'RE DROWNING THE NEW DELICATE SHOOTS!!!

DR TSORIS

IN THIS WEEK'S PARASHA THE STUDY OF TORAH IS COMPARED TO RAIN. TORAH, LIKE RAIN, AND DR TSORIS' WATERING EFFORTS, NEEDS THE RIGHT CONDITIONS TO BE SUCCESSFUL.

RAIN THAT FALLS ON BARREN LAND MAKES MUD, AND RAIN ON CONCRETE MAKES A PUDDLE. WHEN SEEDS ARE PLANTED, RAIN AT THE RIGHT TIME, CAN TURN DRY LAND INTO A BEAUTIFUL GARDEN, TREES AND FIELDS FULL OF TASTY FRUIT AND VEGETABLES.

IN THE SAME WAY, IF WE PLANT OUR 'TORAH SEEDS' CAREFULLY, THEY HAVE THE ABILITY TO TRANSFORM US INTO BEAUTIFUL 'FRUITFUL' PEOPLE. IN HIS PARTING MESSAGE, MOSHE PRAYED THAT THE JEWISH PEOPLE SEE TORAH-LEARNING LIKE DROPS OF RAIN AND ALLOW THEMSELVES TO BE ENRICHED BY ITS GOODNESS.

Page Editor: Rabbi Nicky Goldwiler Writers: Shira Chaik Cartoonist: Paul Solomon

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Tribe is the Young People's Department of the United Synagogue: Creating a future for our community through engaging, educating and inspiring the next generation.