

In memory of all those brutally murdered in the war on Israel and the fallen soldiers of the IDF. Praying for the safe return of all the hostages.

בס"ד

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DAF HASHAVUA

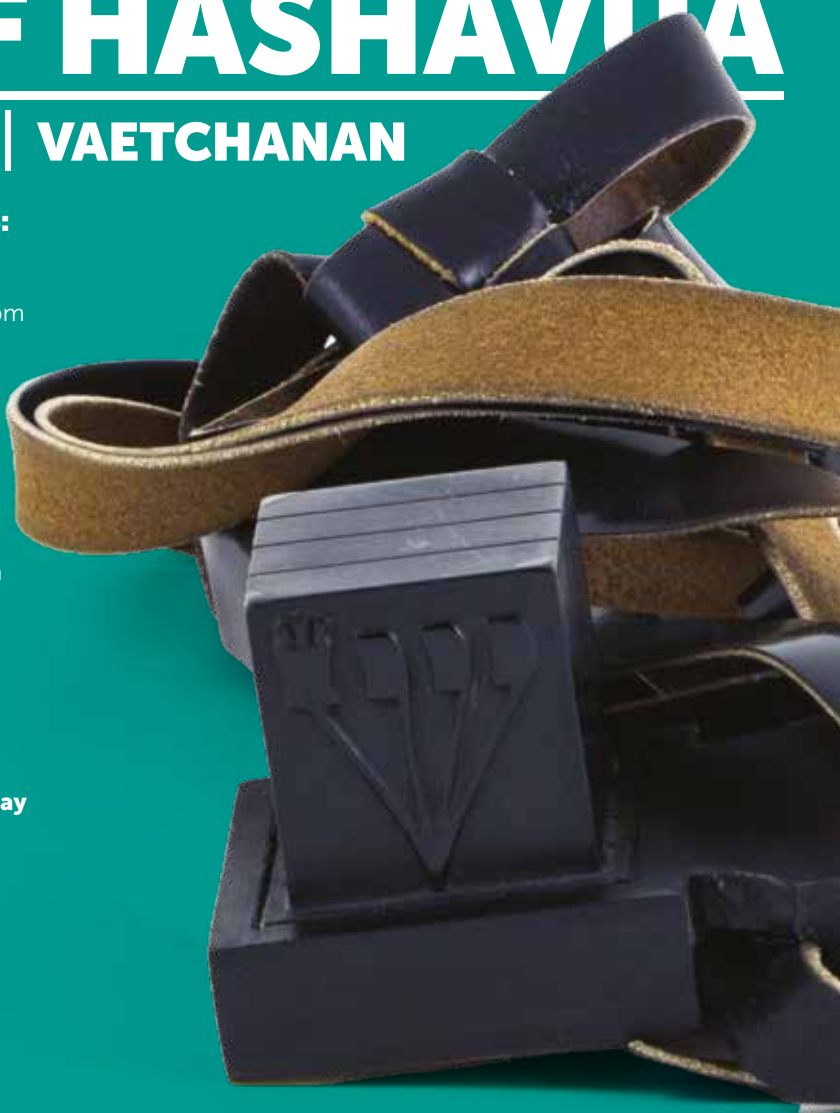
ואתחנן | VAETCHANAN

SHABBAT ENDS:

London 9.11pm
Birmingham 9.21pm
Bournemouth 9.03pm
Cardiff 9.26pm
Dublin 9.42pm
Edinburgh 9.45pm
Glasgow 9.48pm
Hull 9.26pm
Leeds 9.26pm
Liverpool 9.31pm
Manchester 9.28pm
Nottingham 9.24pm
Sheffield 9.28pm
Southend 9.07pm
Southport 9.36pm
Jerusalem 7.59pm

Shabbat Nachamu

Tu B'Av is on Monday



*"Bind them as a sign upon your arm and let them be an emblem between your eyes"
(Devarim 6:8)*

2nd Sidra in:

By Numbers:

**122 VERSES
1,878 WORDS
7,343 LETTERS**

Headlines:

**HISTORY; THE
SHEMA; THE TEN
COMMANDMENTS**

VAETCHANAN:

Artscroll p.958
Hertz p.755
Soncino p.1008

HAFTARAH:

Artscroll p.1196
Hertz p.776
Soncino p.1028

Sidra Summary

1ST ALIYA (KOHEN) – DEVARIM 3:23-4:4

Moshe recalls that after defeating Sichon and Og in battle (see Devarim 2:31-3:11), he prayed to be allowed to enter the Land of Cana'an (see Rashi). God refused Moshe's request, allowing him only to see the Land from afar. Moshe tells the people to observe the mitzvot, which will allow them to inherit the Land and he reminds them of the punishments they witnessed when the nation strayed after the idol of Pe'or (see Bemidbar 25:3). *Point to Consider: What is an example of the prohibition of "not adding to the words" of the Torah? (see Rashi to 4:2)*

2ND ALIYA (LEVI) – 4:5-40

Moshe tells the people that studying Torah and keeping the mitzvot will raise their stature in the eyes of the other nations. He warns them not to forget the historic revelation at Mount Sinai, in which God Himself spoke the Ten Commandments from the midst of the fire. Moshe adds that they must not make any idols, and warns them against worshipping the sun, the moon or the stars. He warns them that failure to heed this will result in exile from the Land. However, God will never abandon His nation; they will always be able to return to Him.

3RD ALIYA (SHLISHI) – 4:41-49

Moshe sets aside three cities to the east of the Jordan River. These cities are to provide refuge for a person who has killed accidentally and is fleeing from the relatives of the deceased.

4TH ALIYA (REVI') – 5:1-18

Moshe again stresses that the people stood "face to face" with God at the time of the giving of the Torah at Mount Sinai. Moshe recalls the Ten Commandments:

1. Faith in God's existence
2. Prohibition of idol worship

3. Prohibition of taking God's Name in vain
4. Remembering Shabbat to keep it holy and refraining from 'melacha' (creative labours)
5. Honouring one's parents
6. You shall not murder
7. You shall not commit adultery
8. You shall not steal
9. You shall not bear false testimony
10. You shall not covet what others have

5TH ALIYA (CHAMISHI) – 5:19-6:3

Moshe recalls that the heads of the tribes and the elders asked him to relay God's commandments to them; they feared they would die if they continued to hear the commandments directly from God. God agreed to their request.

6TH ALIYA (SHISHI) – 6:4-25

The paragraph of *Shema Yisrael* is stated, in which the Jewish people are enjoined to believe in the Oneness of God, to love Him, to teach Torah, to wear tefilin and to affix mezuzot to their doorposts. Moshe warns the people not to allow the material attractions of the Land to cause them to neglect their service of God, nor to test Him like they did in the desert.

7TH ALIYA (SHEVI') – 7:1-11

When the Israelites come into the Land of Cana'an, they will successfully overcome seven great and mighty nations. Moshe warns them not to enter into a covenant with these nations, nor to intermarry with them. Israel is God's chosen nation, whom He lovingly brought out of Egypt.

HAFTARAH NACHAMU (YESHAYA 40:1-26)

Taken from the book of Yeshaya, this is the first of the seven 'haftarot of consolation' read after Tisha B'Av. It starts with God's instruction to the prophets to "Comfort, comfort My people" (*Nachamu, nachamu, ami*) and goes on to prophesy that God will return to Jerusalem and bring an end to the exile.



United Synagogue Daf Hashavua

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Stereo Shabbat: The Harmony of Shamor and Zachor



**RABBI YISROEL
BINSTOCK**

Hale & District Hebrew
Congregation

In the early 1930s, British engineer Alan Blumlein was at the local cinema with his wife. It was a time when cinemas only had one set of speakers, which could lead to the disconcerting effect of an actor being on one side of the screen while his voice appeared to come from the other. Blumlein declared to his wife that he had found a way to make the sound follow the actor across the screen, inventing what we now refer to as stereo. Stereo technology involves slightly different sounds played into speakers or headphones on either side, creating the sensation of a more complete and immersive sound experience.

While Blumlein pioneered this technology, the concept of stereo sound can also be found in the words of the Ten Commandments that are repeated in this week's sidra. The mitzvah of Shabbat is introduced with the words "*Shamor et Yom HaShabbat*" – "Safeguard the day of Shabbat" (Devarim 5:12). This differs from the wording of the Ten Commandments as recorded in the book of Shemot, which uses the words "*Zachor et Yom HaShabbat*"

– "Remember the day of Shabbat" (Shemot 20:8). The Talmud (Rosh Hashana 27a) teaches that these two different words, *Zachor* and *Shamor*, were said simultaneously, providing a kind of stereo sound experience for the Children of Israel.

Our sages explain that *Shamor* teaches us the laws and restrictions of Shabbat, while *Zachor* teaches us to remember and enjoy Shabbat.

We need *Shamor* and *Zachor*, the rules and the inspiration, to be intrinsically linked to each other in order to fully appreciate what Shabbat has to offer.

If these two parts of Shabbat



were separated – if for example we had only heard *Zachor* – Shabbat as a day to remember and enjoy, but there was no framework for to how to enjoy it – we may have enjoyed the first few weeks, but how long would it have lasted without the structure that the Shabbat rules bring? Similarly, if we had only heard *Shamor* – Shabbat is a day of rules, but there was no joy or

inspiration – then there might have been an initial obedience to these rules, but how long would it have endured without the joy?

When hearing the simultaneous utterance of these words together, the Children of Israel were taught that these two aspects of Shabbat are dependent on each other. One of them alone will not give you Shabbat, but the combination will. Like stereo sound, *Zachor* and *Shamor* are complementary sounds in the unique symphony of Shabbat which we get to enjoy each week.

If both *Shamor* and *Zachor* are important, why are they not both written in both versions of the Ten Commandments? Why not say, "*Zachor v'shamor et Yom HaShabbat*" – "Remember and safeguard Shabbat"?

Ramban (Nachmanides, 1194-1270) on Shemot 20:8 says that only *Zachor* was written on the Tablets. God taught Moshe that the negative commands of Shabbat, implied by the word *Shamor*, are an aspect of *Zachor*. Now that Moshe's role as leader is coming to an end, and he wishes to leave enduring messages for his people, he is emphasising the importance of the Shabbat restrictions, without which Shabbat will become forgotten. This is why Moshe emphasises the *Shamor* aspect in this week's parasha when repeating the Ten Commandments.

Shabbat Nachamu



**REBBETZEN
RACHIE LISTER**

Edgware United
Synagogue

This week conjures up memories for me of my earliest youth, holidaying with my grandmother, Rebbetzen Dr Judith Grunfeld z"l, the last of my grandparents, who all, with God's help, escaped the Nazi crematoria. This is the Shabbat after Tisha B'Av, when she would join us for a week in the mountains.

For many years, she helped refugees, survivors and their families here in the UK. She would often say "Thank God the Jews were scattered and not all in Europe, as we would have been totally wiped out by Hitler."

She used to explain this week's Haftarah (Isaiah 40) to me each year with tears in her eyes: God Himself will one day comfort the Jewish people for all the troubles and torments we have been through. The Haftarah starts with a description of a bright future for the Jewish people, in which their troubles and struggles will have come to an end and the nation will have achieved its destiny.

Rabbi Samson Rafael Hirsch (Germany, 1808-1888) explains that our *galut* (exile) is considered here in its dual importance and meaning,

for ourselves and in regard to our role in the world. For us, our exile is the time and place to improve in our service of God. While in exile, as a "nation of priests" (see Shemot 19:2), we are also meant to set an example of how human beings should treat each other, in an ideal society.

The prophet Isaiah tells us that God guarantees our eternal existence and that our mission will be successful.

He tells the prophets to proclaim loudly and forcefully, to be "bearers of good tidings to Zion and Jerusalem!" However dark and gloomy events may be, we are promised that, "as a shepherd, God feeds His flock", God will ensure our survival.

That is the proclamation - the promise - which the children of

Zion are always to keep in mind during their wanderings: the good tidings which Zion-Jerusalem will herald. However little their immediate experiences seem to bear this out, unshakeably, they are to hold fast to it! For God Himself has proclaimed and promised it and He keeps his word.

As it states in Isaiah 40:33, "He is the one who brings princes to nothing and makes judges of the world like emptiness."

Where is the glory of the Pharaohs, the world empires of Nineveh and Babylon, the majesty of the mighty Persian kings? Where are the Macedonian world-empire and the dynasties of the Ptolemies and Seljukians? Where is Rome?

Where is the Third Reich, that was meant to last 1000 years but lasted 12?

God asks us to remain close to Him as a nation and to keep focused on our mission; then we shall endure.

Challenging as it is now, we are assured that in the end the Jewish people will survive and thrive.

"Be comforted, be comforted my people!" (ibid. v.1).

Bring them home now and *Am Yisrael Chai!*



Shema - Creating Mindful Moments



SHIRA JACKSON

US Educator

"*Shema Yisrael*" - Listen, Israel, Hashem is our God, Hashem is One! It is the most fundamental of all our prayers, the most widely known, and for many it is the first prayer they will learn as a child and the last prayer they will recite before they die. Many have the custom to say it the night before a baby's *Brit Milah*, and to sing it in the form of a lullaby to their children as they put them to sleep at night.

The *Midrash Tanchuma* (Bereishit 49:2) explains that this phrase, which appears in our *parasha* (Devarim 6:4), was first said to Yaakov (Jacob) on his deathbed by his 12 sons. As Yaakov's life was drawing to an end, he voiced his concern that, like his father, Yitzchak (Isaac), and his grandfather, Avraham, perhaps not all of his children would follow in the path he had set for them, upholding his beliefs and values. His children wanted to reassure him and they responded, "*Shema Yisrael*..." Listen, Israel (Yaakov's other name), your God is our God and, like you, we believe in His Oneness, that there is nothing besides Him. They reassure their father that Judaism will continue

and that all of his sons will continue to inspire future generations and impart to them the fundamentals of our faith.

Within the first paragraph of the *Shema*, also in this week's *parasha*, we find important mitzvot and ideals. We are commanded to love God and to find times in our busy

their eyes. We are all commanded to put a *Mezuzah* on our doorposts.

Recently, the United Synagogue, in conjunction with Tribe and Seed, partnered with five Jewish primary schools to launch the Shema Project. Over 600 children were given the Shema 30-Day Challenge, to say the *Shema* at night with their grown-ups for that time. They

received a booklet with interesting facts, activities, stories and mindful moments, as well as a star chart to complete. The *Shema* and the accompanying bedtime prayer of *Hamalach* were both translated phrase by phrase so the children could learn the meaning of what they were saying too!

One of the girls taking part wanted to say the *Shema* 30 times in one day so that she could enter the competition early, and a group of children in Yavneh Primary School decided that they wanted to continue saying the *Shema* daily as it had become an integral part of their bedtime routine. Children and adults alike enjoyed taking part and spending quality time together, whilst learning lots of new things too.

The Shema booklet formed the basis of meaningful, intergenerational experiences, discussing shared values and creating points of commonality, much as our ancestor Yaakov had hoped for his descendants.



day to teach our children about the Torah and discuss it with them. The text of the *Shema* is written on a scroll contained in our *Tefillin* and our *Mezuzot*. These two mitzvot are themselves mentioned in the *Shema*, where men are told to bind *Tefillin* to their arms and to place them (on their foreheads) between



Crowds of French patriots line the Champs Élysées

The Liberation of Paris, August 1944



**RABBI
MICHAEL
LAITNER**

US Director of Education
& Head of Research at
The Rabbi Sacks Legacy

By mid-August 1944, following the D-Day landings, Allied Forces had successfully broken out of Normandy after battles involving heavy losses and reached the River Seine. Military choices again loomed large. Rather than an immediate full-out advance towards Germany, Allied generals decided to prioritise the highly symbolic goal of liberating Paris, which was achieved by the end of August. This decision was of great significance for Jews who remained alive in France, especially those in Paris.

Nazi persecution of Parisian Jews intensified in October 1941 when six synagogues were destroyed prior to an ongoing anti-Jewish campaign. In 1942, throughout France, including the

occupied Vichy zone, deportations began to extermination camps.

French police, following orders from German occupying forces, started a large operation on 16 July 1942 in which around 13,000 Jews were rounded up and kept in awful conditions at the Vélodrome d'Hiver before deportation in the main to Auschwitz. This became a symbol of anti-Jewish persecution.

Although any remaining Jews fled Paris or hid to the best of their ability, often assisted by brave ordinary citizens and the resistance movements which counted many Jews amongst their ranks, the Germans relentlessly hunted them down. Moving descriptions of these times were provided by the late Freddie Knoller (1921-2022) in his colourful memoirs *Desperate Journey* (2002) and *My Life on the Run: Living with the Enemy* (2005), written together with John Landaw. A survivor of Auschwitz who became an inspirational Holocaust educator and was a member of

Edgware United Synagogue for many years, Freddie spent time in occupied Paris under an assumed identity and served in the resistance before he was betrayed.

The notorious SS officer, Alois Brunner, a colleague of Adolf Eichmann, was sent to France to hasten the scale of deportations, which continued from the Paris region until the liberation of the city, by which time over 50,000 Parisian Jews had been murdered.

In chapter 5 of his fascinating memoir, *Living History*, former Israeli president Chaim Herzog (1918-97), who served in the British Army during World War Two, described his visit to Paris some weeks after the liberation. As a child, he had travelled several times to Paris where his paternal grandfather, Rabbi Joel Herzog, had served as Chief Rabbi after his previous position in Leeds.

Receiving permission on a Friday to go to Paris for the weekend, Herzog arrived unannounced just before Shabbat for a highly emotional reunion at the home of his Aunt Esther, who had survived the war. The synagogue at the Rue Pavée, where his grandfather had officiated, was one of those which the Germans had destroyed, so Herzog went instead that evening to the Great Synagogue at the Rue de la Victoire, where services had resumed after liberation.

We can imagine how his surprise arrival, especially in British uniform and as the son of Rabbi Dr Yitzchak Herzog, then Ashkenazi Chief Rabbi of the Land of Israel, was of enormous significance and inspiration to the weary congregants.

Herzog's aunt had hidden a bottle of wine during the war years, to be used once liberated as a symbol of thanks to God and celebration. With great poignancy, Herzog used it to make Kiddush that Friday night.

Guard Your Soul



YY SPECTOR

Tribe Fieldworker

In this week's parasha, we are commanded to "guard our souls" (Devarim 4:9). This is the positive commandment to look after our bodies, our health and our general wellbeing. Of course we have to look after our souls, our spiritual lives, but our body houses our soul, so we have to look after our physical health as well. In fact, a healthy soul might even depend on a healthy body.

Right now, we are in the middle of school holidays and many people have been on summer camps. Whilst it's great to be on holiday and

it's so important to relax, it's also important to have some structure. If we are using our time entirely on fun without any purpose, we may lose the momentum we have built up over the year and it will be much more difficult to get back into things when the new school year starts.

For those fortunate enough to have been involved in them, Tribe summer camps are a very healthy way to have a break from school - a chance to bond with your friends, spend time outdoors, get out of your comfort zone and have new experiences.

Here are some of the things that can help you to keep a healthy body and healthy soul over the summer:

Body: We can sometimes let our healthy eating and exercise habits go when on holiday. Summer camp

means some time off the sofa, doing fun and energetic activities and balancing yummy snacks with nutritious meals. Make sure you're eating well and getting exercise whether you're at home or away!

Soul: There are many opportunities on camp to connect to your soul, whether that's through prayer, singing or learning something new. Having a healthy soul sets you up for success. I recommend writing a diary over the summer to record your amazing experiences and also to reflect on some goals for the year ahead.

I would like to end by saying that one of the most important ways to stay healthy in our bodies and souls is to get involved in acts of kindness. Let's take some time over the summer to build better relationships with our family, friends and the wider community around us. Have a great summer!

Parasha Mash Up!

Unscramble the letters to reveal some highlights of the parasha.

- 1 Moshe **SPRAY** to be allowed into **SERIAL**.
- 2 Moshe sets aside **ICIEST FO FREEUG**, where a person who **SKILL** accidentally can flee.
- 3 God gives the **NET MADMOMENTSNC**.
- 4 Prayer of **SHAME LISAREY**.
- 5 Mitzvot of **LIFTNEIL** and **HUMAZZE**.
- 6 Do what is **STUJ** and **DOGO** in the eyes of God.
- 7 Importance of teaching **JAMIDUS** to the next **ARGENTINEO**.



THE TRIBE SCRIBE

VA'ETCHANAN: WINNING!

Shortly after the Tokyo Olympics, Maria Magdalena Andrejczyk, Polish javelin thrower, put her silver Olympic medal up for auction.



IF I WON AN OLYMPIC MEDAL, I'M PRETTY SURE I'D WANT TO KEEP IT.

MARIA WASN'T TRYING TO MAKE SOME QUICK CASH. SHE SOLD HER MEDAL AND RAISED \$125,000 FOR A BABY'S HEART OPERATION.

MY MEDAL IS A SYMBOL OF STRUGGLE, FAITH AND THE PURSUIT OF DREAMS, DESPITE MANY ADVERSITIES. I HOPE THAT IT WILL BE A SYMBOL OF THE LIFE WE FOUGHT FOR TOGETHER.



Zabka, the chain store that won the auction, were so impressed with Maria's bigheartedness that they gave the medal back to her!

THIS WEEK'S PARASHA CONTAINS THE TEN COMMANDMENTS AND THE FIRST PARAGRAPH OF SHEMA, BOTH OF WHICH PROVIDE OUR VALUES FOR LIFE.



DOING CHESED (KINDNESS) WAS MORE IMPORTANT TO MARIA THAN KEEPING HER MEDAL. NOW THAT'S WHAT I CALL A WINNER!

IT'S EASY TO HAVE VALUES IN THEORY, BUT CAN WE LIVE BY THEM? TRUE SUCCESS IS NOT MEASURED BY HOW MANY MEDALS WE WIN, OR HOW MUCH MONEY WE HAVE, BUT BY THE STANDARDS WE LIVE BY AND THE POSITIVE IMPACT WE MAKE.



tribe
www.tribeuk.com

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.