

Shabbat Times

	⦿	☾	⦿	☾
London	17:56	19:04	Cambridge	17:49 19:00
Manchester	18:02	19:08	Leeds	17:56 18:57
Birmingham	17:57	19:04	Liverpool	18:02 19:14
Oxford	17:55	19:05	Jerusalem	17:13 18:26
				18:25

Coming up....

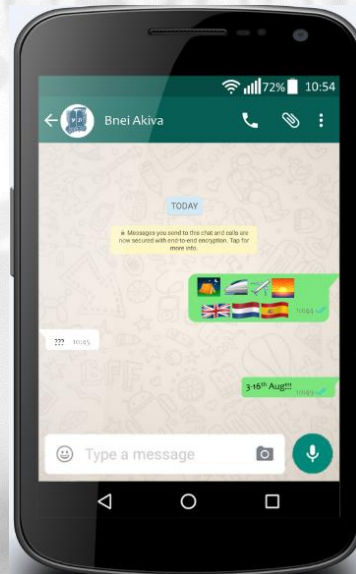
- Limmud Monday at the London Bayit beginning at 19:30
- on Sunday the 26th of March, at 10am at the London Bayit we are continuing our learning programme - Yeshivat Torah v'Avodah. This programme will be for everyone in years 12 and 13 and will cover a broad scope of topics surrounding contemporary Judaism. For more info contact Dena on dena@bauk.org
- Summer Machane forms are now out, for more information contact Akiva on akiva@bauk.org
- Ha'irgun season continues next week with Salford and Hendon Ha'irgun

Hukok 17:17

Shabbat debate

Every week we will be writing weekly debates to discuss over Shabbat. The debates will then be continued on Facebook, on Sunday at 2pm.

How is it that Moshe could get God to change His mind?



SHABBAT



LASHEM

שבת לה'

שמורת כי תשא

PARASHAT KI TISA

תנועת בני אקיו
BNEI AKIVA UK

The most widely distributed weekly Torah periodical written by our youth in the United Kingdom.

And On the Seventh Day You Shall Rest

Sam Prais

"The Children of Israel shall observe the Shabbos, to make the Shabbos an eternal covenant for their generations. Between Me and the Children of Israel, it is a sign forever that in a six-day period Hashem made heaven and earth, and on the seventh day He rested and was refreshed. (Shemot 32:16-17)

It was promised to the Bnei Yisrael by Hashem that Shabbat will remain forever and that they will need to make great personal sacrifices for its sake and it will be through these that this sign will remain with them forever. The Malbim tells us that Hashem also promised them that no other nation or people will accept this day as their day of rest, and they will rest on another day.

So, what's so special about Shabbat? Why is it the central day in the Jewish week?

Rabbi Yehuda Halevi tells over an interesting point. All other various measurements of time have some sort of astronomic indication. A day is measured by the time it takes for the earth to make one complete rotations (and hours, minutes and seconds are fractions of this measurement); a month is measured by the time taken for the moon to make one complete revolution round the Earth; and a year is measured by the time taken for the Earth to make a single revolution round the Sun.

However, a week is unique. Why does the entire world follow a seven-day week? Rabbi Yehuda Halevi suggests that it is a remnant of the persistent memory of all humanity. From the very beginning of the world there has been an original and continuing cycle of Shabbat.

Another point of interest is that out of all other faiths in the world, none has chosen 'Saturday' as their day of rest. They don't contest which day is uniquely holy to the Jews. All are in agreement on that.

It's been written down in the Torah for 3329 years now, that the 7th day will be 'exclusive' to the Jewish people, as long as it is kept holy. As long as Shabbat is observed and kept holy by the Jewish people, Shabbat will keep the Jewish nation holy.

Sam Prais is in Shevet Avichai and is a Madrich at Salford BA



Don't Mix Meat and Milk?

Rabbi Avraham Twerski related that once, when he was a young boy, he desperately craved an ice-cream. His mother patiently explained that he couldn't have ice-cream now, as he had just had a meaty meal and was *fleishig*. The young boy retorted, saying, "If you give me an ice-cream, I'll show you how quickly I can become *milchig*!"

So much of our lives are defined by how long ago we ate meat, and whether or not we eat milky now. I personally am always weary of eating a meaty meal lest I crave a coffee to assist keeping myself awake!

The source of the prohibition against mixing meat and milk is found in our *parasha* (Shemot 34:26):

"You shall not cook a kid in its mother's milk."

This prohibition is repeated a total of three times in the Torah (Shemot 23:19, 14:21), to teach that not only is cooking prohibited, but eating and benefitting from meat cooked in milk is also prohibited biblically, and even without being cooked together meat and milk mixtures are prohibited rabbinically (Shulchan Aruch YD 97:1). Meat-and-milk is a *halachic* anomaly: It is the only example of two food items that alone are completely *kosher*, but when mixed together are prohibited; moreover, it is one of very few non-*kosher* products that one cannot cook or derive benefit from (the other being *chametz*, which we cannot even own). So whilst pig is inherently *unkosher*, a Jew can prepare it for a non-Jew and can even make a living selling it; but both of these are prohibited when it comes to meat-and-milk, which are inherently *kosher*!

The wording of this prohibition is perplexing: Why specify the kid's meat and its mother's milk if the prohibition is more far-reaching than this? There are numerous *halachot* derived from the mention of "kid" meat and "its mother's" milk, and we can identify the categories of permitted and prohibited milk and meat from the choice of this language (Talmud Chullin 115-116). But the wording of the *mitzvah* in this way also suggests an indication to understanding its essence.

The Torah sanctioned the consumption of meat (Devarim 12:21) begrudgingly – not as an ideal, but out of necessity – and outlined specific laws to guide our conscience toward higher moral awareness (see Rav AY Kook, *Chazon HaTzimchonut Ve'hashalom*).

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The Week that Was...

On Purim we had a Bogrim's Purim party on Purim night. On Sunday we had Shacharit at the Bayit followed by Breakfast. We ended Purim with a Seuda at Rav Ari and Chaya's.

We continued our celebrations on Shushan Purim at Sinai Primary School where we ran activities for Year 5 and 6.

This Shabbat we have a BAUK Shabbaton in Israel for all those that are currently in Israel on gap year programmes.

Shabbat Shalom to all those at the Mill Hill Shabbat Ha'irgun this week.

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Regarding the mixture of meat and milk, we must also be sensitive to an important ethical nuance: When we eat meat, we are expressing our dominance over the animal kingdom – "And the fear of you and the dread of you shall be upon every beast of the earth ... into your hand are they delivered" (Bereishit 9:2). On the other hand when we benefit from milk, we are expressing our partnership with the animals.

The natural relationship between man and beast is one of partnership and peace. The consumption of meat and the dominance over the animals is a violation of this relationship. We cannot celebrate our partnership with the animal kingdom whilst simultaneously expressing our dominance over it; we cannot extend one hand in peace and the other in war – doing so is hypocritical, and morally repulsive.

Rabbi Avraham Yitzchak Kook further comments:

"A person must be aware that in principal, the existence of milk in the mother animal's bosom is not for humans to aggressively take and consume it for their own benefit. It is there for the mother to feed milk to its beloved young kid. Naturally, the kid is meant to enjoy its mother's milk. But mankind's weak and diminished morality caused for a perversion of this nature, and thus the young kid will not merit to cuddle lovingly with its mother, but rather will be killed and eaten in order to satisfy mankind's gluttonous nature ... No! The kid's purpose is not to be consumed by your sharpened teeth, and the milk was not designated to be the condiment of your lowly cravings."

The saying goes, you are what you eat. The stringency with which the Torah and Rabbinic sages relate to the mixture of milk-and-meat enlightens us with the light of the utopian, harmonious morality mankind aspires towards.

ISRAEL: GET CONNECTED

ALIYAH & RETURNING TO ISRAEL CONFERENCE, MONDAY 20.3.17 | 18:30-21:30 MANCHESTER

RETURNING TO ISRAEL CONFERENCE, TUESDAY 21.3.17 | 18:30-21:30 ALIYAH CONFERENCE, WEDNESDAY 22.3.17 | 18:30-21:30 NORTH LONDON

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