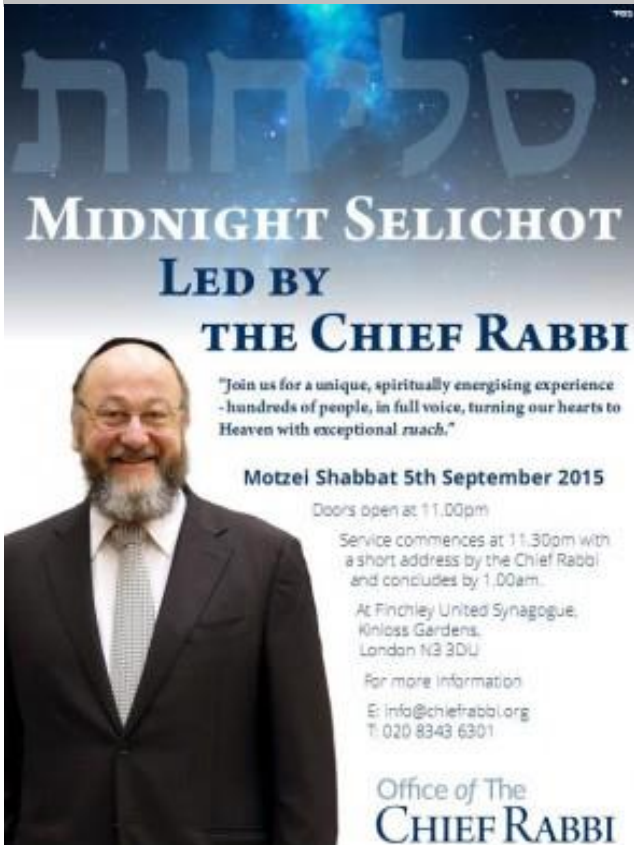


Coming Up...

Full details of all our events are available on our Facebook page, or call the Bayit on 0208 209 1319 to speak to one of the team.

- Watch out for your local svivot, which are relaunching over Sukkot with incredible Sukkah crawls! To find out more, contact your local Rosh or email svivot@bauk.org
- We are excited to be joining with the Chief Rabbi's service for the first night of selichot on Motzei Shabbat 5th September, in Kinloss shul. See <http://kinloss.org.uk/in-the-news/midnight-selichot/> for details
- Selichot will be held every evening at the London Bayit from 6th – 21st September. For information, contact chinuch@bauk.org



סליחות
MIDNIGHT SELICHOT
LED BY
THE CHIEF RABBI

"Join us for a unique, spiritually energising experience - hundreds of people, in full voice, turning our hearts to Heaven with exceptional *ruach*."

Motzei Shabbat 5th September 2015

Doors open at 11.00pm
Service commences at 11.30pm with a short address by the Chief Rabbi and concludes by 1.00am.
At Finchley United Synagogue, Kinloss Gardens, London N3 3DU
For more information
E: info@chiefrabbi.org
T: 020 8343 6301


Office of The
CHIEF RABBI

- The Northern Bayit will be hosting Rosh Hashana Tefilla services, and both the Northern and London Batim will be holding services on Yom Kippur. For information, contact chinuch@bauk.org
- London Limmud kicks off on Monday 7th September, with Lord Robert Winston as our special guest speaker! Contact chinuch@bauk.org for details

Connect with Bnei Akiva, and download our app, at www.bauk.org

Bnei Akiva is proud to be supported by UJIA

 [facebook.com/bneiakivauk](https://www.facebook.com/bneiakivauk)

 twitter.com/bneiakivauk

 [youtube.com/bneiakivauk](https://www.youtube.com/bneiakivauk)

Volume 21 - No 43
13th Elul 5775
29th August 2015



ושבתה הארץ Shabbat Lashem 'שבת לה'

כי תצא - Ki Teitze

The Accidental Mitzvah

Hannah Cowen

Our Parasha contains the only mitzvah in the Torah which is not dependent on free will. It is a commandment which requires you not to change your behaviour.

This is the strange nature of the mitzvah of leaving forgotten produce (shikhcha) for the stranger, orphan and widow when harvesting. A story is told in the Tosefta (Peah 3.8) of a righteous man who forgot a sheaf of wheat in the middle of his field. He ordered his son to go immediately and prepare a thanksgiving offering to Hashem. The son said, "Father! What makes you want to rejoice in this mitzvah more than any other in the Torah?" His father replied, "Hashem has given all the other mitzvot in the Torah to be observed consciously, but this one is to be observed unconsciously. The text meant it to be a blessing. If, when someone has no deliberate intention of performing a good deed, it is given to them as one, how much more so to a person who deliberately performs a good deed!"

This story shows that the basic level of shikhcha is simply being an absentminded person, and the opportunity to fulfil mitzvah which is purely a gift from Hashem. The higher level of shikhcha is the way you react to the situation after you have left the produce for the poor. After all the effort you put into this harvest, will you rejoice that you unintentionally gave some of your profits away?

By giving us an act of tzedakah which we can perform without thinking, the Torah is teaching us about how we should be thinking all the time. The Sefer HaChinuch (216) explains that the mitzvah of shikhcha leads to man acquiring a generous nature, "since a generous soul doesn't concern itself with the forgotten sheaf, leaving it for the poor. On those with a generous nature, Hashem's blessing will rest forever and for all time."

Hannah Cowen is in Shevet Na'aleh and was a Madricha on Bet Chalutz Machane 5775

Celebrating a simcha? A special birthday coming up? Include Bnei Akiva in your celebration by sponsoring Shabbat Lashem! For details email shabbat@bauk.org

Editor's Corner

Shalom!

Our incoming Mazkirut for 5776 are in Israel, attending the UJIA "Chazon" seminar, setting out their vision for Bnei Akiva in the coming year, and taking the first steps to putting it into action, in conjunction with our committed nivcharim and bogrim and madrichim.

Our new Hachshara participants are settling well into their programmes and institutions, looking towards an exciting year of learning and life-changing experiences in Israel.

Shabbat Shalom!

THIS WEEK'S SHABBAT TIMES

		
London	19:42	20:43
Manchester	19:54	20:59
Birmingham	19:47	20:58
Cambridge	19:38	20:49
Leeds	19:30	20:55
Liverpool	19:53	21:06
Jerusalem	18:33	19:45

To receive Shabbat Lashem by email every Friday, or for sponsorship details, send an email to shabbat@bauk.org



Insight and Inspiration on the Parasha

Rav Ari Faust, Rabbinical Shaliach

Tzniut: Seeing Our Own Kedusha

I am often asked about the relevance of laws pertaining to inter-gender issues, and matters of sexuality and tzniut – modesty. Without entering into specific *halachot*, on face-value many of these *mitzvot* may seem outdated. What is the benefit to adhering to the guidelines of *tzniut* in our modern era? What is the true meaning and value of *tzniut*?

An example which highlights the contrast between Torah values and modern-day ones can be found in this week's *parasha* (Devarim 23:18):

“A woman from Israel shall not be promiscuous, and a man from Israel shall not be promiscuous.”

Rashi defines a promiscuous person as one who is “licentious, designated and ready for immoral behaviour.” Contrarily, the Rambam takes a radical approach that is at odds with accepted social norms of the twenty-first century:

“The Torah prohibits cohabitation without a *ketuba* – marriage contract – and *kiddushin* – betrothal. And this is what is said, ‘A woman ... and a man shall not be promiscuous.’”

According to the Rambam, sexual activity out of wedlock (not for the sake of marriage) is considered promiscuity and is prohibited by the Torah! Although the Rambam's position has already been challenged by the early medieval commentators (Ramban, Raavad), what lesson do we stand to learn from his approach?

A further question: The Hebrew word used here by the Torah for the promiscuous man or woman is *kadesh* or *kedesha*, respectively; this word comes from the word *kadosh*, meaning holy. Why does the Torah use the same word to describe promiscuity as that for holiness? What is the connection between the two?

The concept of *tzniut* is often misunderstood to merely imply restrictions on dress-code, that relate principally to women in order to prevent men from having inappropriate thoughts. While dress code may be one particular expression of *tzniut*, this misconception unfortunately inhibits us from being able to appreciate one of the most fundamental concepts in Judaism; one which applies equally to men as it does to women.

Tzniut is an all-encompassing way of life in which a person projects a specific image of themselves upon their surroundings. It takes expression in the tone in which we speak, the words we choose to say, the way we interact with people (of the same or opposite gender alike), as well as the clothes we wear. All our decisions and behavioural patterns project our self-image upon the world, the question is what sort of image of ourselves do we have? *Tzniut* is about projecting a self-image of being genuine, humble, beautiful, dignified and self-respecting; the guidelines of *tzniut* allow for this image to become projected.

Human beings were created “in the image of God”, and this is the self-image we are meant to project. The statistics about self-image in today's society are staggering. *Tzniut* is not about covering-up, it's about what and how we are revealed. *Tzniut* is not about how others think about me, it's about what I think about myself. We cannot know the reasons behind the God-given *mitzvot*, but I believe that those pertaining to *tzniut* and sexuality are not outdated, and can certainly contribute towards repairing the fractured sense of self that is so rampant today. If culture today over-encourages the objectification of people and our bodies, the guidelines of *tzniut* are a stark protest against that by promoting true beauty, both inner and outer.

Judaism believes that sexual relations is a positive act (not only for procreation). However, this very act can be abused when it comes to satisfy the ego, and when the other is seen as an object. Beyond contributing to a healthy self-image, *tzniut* also fosters the values of true Jewish sensuality which is based on intimacy, unification, love and holiness. Thus the Rambam holds that any sexual act performed without the intent to fulfil these ideals is incompatible with Torah values. Holiness is not abstract spirituality; *Kedusha* implies connecting to Hashem through the physical world, and appreciating that the mundane is not disconnected from divine. Cohabitation is the quintessential act of *kedusha*. Promiscuity is the rejection of *kedusha*, thus a promiscuous person is called a *kadesh* or *kedesha* – they are named after the crucial value that they have cheapened (Ramban).

Through *tzniut* and *kedusha* we can rid ourselves of the culture of objectification, ego and self-gratification which cause us such suffering and harm. In its place we can nurture a society of humility, beauty and dignity, in which the “image of God” is projected clearly upon reality through our own self-image.

Rav Ari Faust is in Shevet Yechiam. and is Shaliach for Bnei Akiva and the Jewish Agency for Israel

תע
בני אקיבא
תנועת בני אקיבא
BNEI AKIVA UK

Exciting opportunities to take Bnei Akiva forward

Tafkid applications for Svivot are now open!

Svivot are at the heart of Bnei Akiva in communities across the country. Now YOU have the chance to take them to the next level!

To apply visit bauk.org/applyforsviva
For more information email adam@bauk.org



All the Land that You See

Looking at and learning about every corner of our Land

Shiloh

Gabriella Soffer

After the Jewish people entered the land of Canaan, under the leadership of Yehoshua, the Mishkan – the travelling Temple that the people had used during their time in the Wilderness - needed a place to reside between the conquering and dividing of the land and the building of the first Temple. It resided in Shiloh and therefore on each of the Shalosh Regalim (pilgrimage festivals), Jews would go there to give their festival offerings at the Mishkan just as they would later do at the Temple in Jerusalem. Shiloh was ideal – the southern approach is on a gradual rise with easy access while other directions have steep, rocky cliffs, making the city easy to defend.

Today, Shiloh is split into two sections: there is ancient Shiloh, where the Mishkan stood and where there is much archaeological activity. Next to this is residential Shiloh where a couple of hundred families live. Ancient Shiloh is encompassed by huge city walls including the remains of city gates and watchtowers. Underground caves and warrens were also uncovered, including cisterns and bathing pools.

Shiloh is known to be the burial site of Eli (the Kohen Gadol who preceded the Prophet Shmuel) as well as housing the synagogue where Channah made her famous prayer. The first direct mention of the city of Shiloh is in the book of Yehoshua (18:1) where it states:

“The whole congregation of the children of Israel assembled together at Shiloh and erected there the Tent of Assembly, and the land was conquered before them.”

It is also mentioned several times in both books of Shmuel.

Shiloh for me has added significance in that my brother, his wife and two sons live there and it shows us just how the Jewish people grip onto their roots and preserve their origins.

Gabriella Soffer is in Shevet Lehava and was Head Cook on Bet Chalutzim Machane 5775