

WHAT'S GOING ON?

- **Summer Machane** applications are still open for **Ari** and **Aleph Chalutzki**. To apply, please go to bauk.org/camps. For more information, please email Rafi H at camps@bauk.org

- We had TWO Lag BaOmer BBQ's last week! One saw other youth movement workers join us at the Bayit for lunch, and the other was at **Student Bet Midrash** which also saw **Rav Aviad Tabory** (Rav Shaliach 5765/66) from Eretz HaTzvi give a Yom Yerushalayim Shiur!

- **Student Bet Midrash** continues every **Thursday night at Kinloss!** Come along for a great opportunity to hear amazing speakers, have some great food and learn with friends or madrichim! Please feel free to email Eli at chinuch@bauk.org for more details or if you have any questions

- **Svivot** are continuing all over the country. To get involved (or to even start a Sviva!) please email Rafi C at svivot@bauk.org

- Come along to the London Bayit and spend some time revising in a quiet environment without your home distractions! It is open from now - 15th June 2019 (9.30 am-5.30 pm)

- **2019 marks the 80th birthday of BAUK!!** Keep an eye out for events in your local community!

- We are writing a **brand new Sefer Torah** in honour of our 80th birthday, and **we need YOUR help!** Join this amazing mitzva and

sponsor a word, pasuk or more, by visiting bauk.org/torah

- Join us THIS SUNDAY, 2nd June for a special **Hachnasat Sefer Torah** at the **London Bayit!!**

- **Veida 5779 is now open!!** Go to bauk.org/veida to submit motions for this year's Veida, view a report of last year's Veida, and see the current constitution.

- Join us for **Tikkun Leil Shavuot** on **1st night Shavuot, Motzei Shabbat 8th June**, at the **Herskovitz home!** More details to follow...

- Be sure to like our **Facebook page (Bnei Akiva)** and follow our **Instagram (bneiaktivauk)** to get regular updates with what is going on in the Tnuah!!

- Visit bauk.org/feedback for contact details for all Mazkirut members and to leave any general feedback!!

FOOD FOR THOUGHT

1. Why is comfort implied when Hashem says that He will make the land of Israel desolate? (See Rashi and Sifra on 26:32)

2. Why is the word "remember" not used in connection with the name of Yitzchak in pasuk 26:42?

SHABBAT SHALOM!!!

80 BNEI AKIVA
SUMMER MACHANE
SOMETHING FOR EVERYONE THIS SUMMER WITH BNEI AKIVA
2019/5779

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|---|--|--|
| MACHANE ARI Years 3-6 29th July - 2nd August | ALEPH Year 6 5th-14th August | ALEPH CHALUTZI Year 7 1st-14th August |
| BET BASE Year 8 1st-14th August | BET CHALUTZI Year 9 1st-14th August | GIMMEL Year 10 31st July-14th August |
| BET MIDRASH PROGRAMME Year 13 1st - 8th August | | |

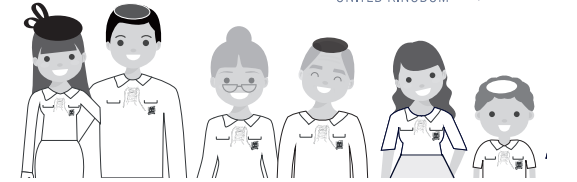
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ששת ימים תעבד ועשית כלמלאכתך,
ויום השביעי שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT BECHUKOTAI
27TH IYAR 5779
31ST MAY & 1ST JUNE 2019
OMER DAY 42



THE LETTER THAT CONNECTS US

EYTAN KLEINBERG
SHEVET TZION

This week, in the culmination of Sefer Vayikra, Parashat Bechukotai focuses in part on the consequences of a lack of holiness and justice. It lists all the curses which will be brought upon the Jews if they are disloyal, and then the blessings which we may merit if we are loyal. The parasha seems to offer us comfort in the form of God's remembrance of the covenants He made with our forefathers: "I will remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham, and I will remember My land" (Vayikra 26:42).

A careful reading of the Hebrew text can unveil a secret in the unusual spelling of Yaakov in this verse. Here, as in only four other locations throughout the entire Tanach, the Hebrew letter 'vav' is included in the name to represent the 'o' sound of Yaakov.

According to Rashi, these five instances of the different spelling of Yaakov, with the additional 'vav', correspond to the five times in the Tanach when the name Eliyahu (the prophet who is seen as the one who will herald the coming of the Moshiach) is written without a 'vav'. Rashi explains that these linguistic anomalies suggest that Yaakov "took" a letter from Eliyahu's name as a "collateral," so that Eliyahu would be sure to come and herald the redemption of Yaakov's descendants.

Why is the promise of redemption, of a world of holiness and justice, suggested by a 'vav', and not some other letter? In his commentary on Sefer Vay-

ikra, Rav Dovid Feinstein, a contemporary scholar and teacher, reflects on the literal meaning of 'vav'.

In the Torah passage about the building of the Mishkan, "vavim" are the connecting hooks that linked the curtains to the poles that supported them. Therefore, the letter 'vav' represents that which connects one thing to another. To put it another way: the 'vav' represents the unity that is achieved when all elements are working together to achieve a common purpose. Our Rabbis believed that the Jews' exile after the destruction of the 2nd Bet Hamikdash in 70 CE was caused by the baseless hatred that they had felt toward each other. This divisiveness and resentment can only be fully reversed when we reacquire the type of unity that characterized the Jews, who were "one people with one heart" when they received the Torah on Har Sinai.

According to a Mishnah in Eduyot (8:7), in bringing about the end of the exile, Eliyahu will also come to bring peace and unity among the Jews. Perhaps this is why God specifically took the letter 'vav' from Eliyahu's name. It is as if God were saying to Eliyahu that he should hurry to reunite the people of Israel and put an end to the exile.

This week, we have the privilege of celebrating Yom Yerushalayim, a day to celebrate the reunification of Yerushalayim, the eternal capital of the Jewish people. But remember that it is only a taste of what we have waiting for us. The complete redemption of the Jewish people and the return of Am Yisrael will only occur when we learn to love each other, and completely unite as a nation and as a people.

May we merit to see the return of Am Yisrael to Eretz Yisrael, bimheira b'yameinu.

EYTAN IS ON HACHSHARAT TORANI AT YESHIVAT HAKOTEL

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|------------|-----------|------------|------------|-----------|------------|-----------|-----------|------------|
| London | In: 20:51 | Out: 22:19 | Oxford | In: 20:54 | Out: 22:26 | Leeds | In: 21:07 | Out: 22:47 |
| Manchester | In: 21:07 | Out: 22:46 | Bristol | In: 20:58 | Out: 22:29 | Liverpool | In: 21:10 | Out: 22:49 |
| Cambridge | In: 20:51 | Out: 22:24 | Birmingham | In: 21:00 | Out: 22:35 | Jerusalem | In: 19:04 | Out: 20:22 |

YOM YERUSHALAYIM 5779: THE BALANCING ACT OF SOVEREIGNTY



RAV AHARON HERSKOVITZ | RAV SHALIACH

On Sunday, we will celebrate Yom Yerushalayim, fifty-two years since the re-establishment of sovereignty over Yerushalayim and renewed access to the entire city.

Over the past fifty-two years, Yerushalayim has flourished, growing vastly in size and population. We cannot help but think of the prophecy of Yeshayahu (54:1-3), normally read over the course of the summer as a comfort after Tisha B'Av:

"Sing out, O barren one who has not given birth; break into glad song and be jubilant, you who have not been in birth travail. For the children of the desolate [Yerushalayim] will outnumber those of the inhabited one, said Hashem. Broaden the place of your tent and let the curtains of your dwellings stretch out, stint not; lengthen your cords, and strengthen your pegs. For you will burst out to the right and to the left; your offspring will inherit nations, and they will settle desolate cities."

In addition to the obvious joy and thanks we must experience, Rav Aharon Lichtenstein zt"l points out the importance of three balancing acts between different visions of "Yerushalayim."

The first regards the physical development of Yerushalayim mentioned above. As a city steeped in thousands of years of history, we must be mindful of its past, present and future. The past contains so much of our own nation's history and development, but if our only goal is to maintain it, we may be lost in the memories and not continue to build. However, if we only focus on the present, we are liable both to erase too much of the past and forget the vision of Yerushalayim's future: the goal is not for the city to be a city like all others, but there is a unique vision for it.

The second balance regards the place of Yerushalayim as the spiritual capital of Israel and of the Jewish world. We have much to rejoice in the fact that Torah learning, Yeshivot and Midrashot are more widespread in Yerushalayim than perhaps any time in history. We see the beginning of the fulfillment of "For from Zion will Torah come out, and

the word of Hashem from Yerushalayim." (Yeshayahu 2:3) However, if we focus only on the religious development of the city, we are at risk of alienating those for whom the religious nature of the city is not only not attractive, but a reason to detach from it. We must remember that together with developing the Torah world, we must still strive to fulfil the vision of Yerushalayim as being a city that "For there the tribes went up, the tribes of Hashem" (Tehillim 122:4), referring to **all** the tribes of Israel, the Jewish nation as a whole.

Thirdly, we must remember that stressing Yerushalayim as the capital of Israel and the heart of the Jewish world should not come at the expense of the vision of Yerushalayim as an international, universal focal point. In Shlomo HaMelech's prayer at the consecration of the Bet Hamikdash, he prays to Hashem (Melachim I 8:41-43):

"Also a gentile who is not of Your people Israel, but will come from a distant land, for Your name's sake – for they will hear of Your great Name and Your strong hand and Your outstretched arm – and will come and pray toward this Temple – may You hear from Heaven, the foundation of Your abode, and act according to all the gentile calls out to You, so that all the peoples of the world may know Your Name, to fear You as [does] Your people Israel, and to know that Your Name is proclaimed upon this Temple that I have built."

This vision is not just of the Bet Hamikdash, but for all of Yerushalayim. The vision of Yerushalayim is one relevant not only to the Jewish people but to the world as a whole. The verse quoted above "For from Zion will Torah come out..." is also said in the context of a universal push to learn from Hashem (Micha 4:2): "Many nations will go and say 'Come, let us go to the Mountain of Hashem and to the Temple of the God of Yaakov, and He will teach us of His ways and we will walk in His paths,' for from Zion will Torah come out, and the word of Hashem from Yerushalayim."

The sovereignty that Hashem has granted us over Yerushalayim is not just an opportunity from which we only reap benefits: it is a challenge that He puts before us. Will we be able to balance all of the visions of Yerushalayim while still pushing its development forward?

DVAR HALACHA - WEEKLY QUESTION WITH RAV AHARON



Question: Does a CCTV system prevent concerns of *yichud*?

Answer: The Gemara (Sanhedrin 21b) writes that *yichud* (i.e. seclusion with a member of the opposite gender forbidden to them)

is forbidden from the Torah; although this applies specifically to the category of forbidden relations (*arayot*), it was extended rabbinically to forbid *yichud* between a man and unmarried woman (i.e. a situation in which there is no specific **Torah** prohibition on their having relations). [important note: this distinction between a married and unmarried woman related specifically to the times of the Gemara, when men and women would frequent the *mikveh* to ensure that any food they came in contact with would be *tahor*. **Now that the custom is that unmarried women do not go to the mikveh**, the assumption would be that they have a status of a *niddah*, and therefore *yichud* between an unmarried man and woman would be **Torah** prohibition (as part of the category of *arayot*)].

The reason for this prohibition is that being alone with someone is an intimate situation that could lead to having relations, in which more severe prohibitions would be violated (Shulchan Aruch, Even HaEzer 22:1). However, even though this concern is phrased in a way that makes *yichud* seem **secondary** to other concerns, it is important to remember that it is an **independent** Torah level prohibition.

When is *yichud* Permitted? An (Open) Door

The Gemara (Kiddushin 81a) records Rav Yosef's words that if there is doorway open to the public domain, there is no concern for *yichud* (פתח פתוח – לרשות הרבים אין חוששין משום ייחוד). This allowance exists even when the seclusion is with someone who is not aware of or exacting with regards to any *issur yichud*, as the whole basis for the allowance is the fear/concern that someone will walk in (Pitchei Teshuva EH 22 sk 9, quoting the Birkei Yosef). Since this is the reason, the allowance also only applies when discussing a place, time and context that it is realistic that someone may come in. It would not apply late at night, in a secluded area or in a more rural area that people are not normally present etc.

What about a door that is closed but unlocked? There is a debate regarding a door that is currently closed but is unlocked. Some poskim (Rabbi Akiva

Eiger and others) felt that this is **not sufficient** - the door must actually be opened. Others felt that an unlocked door is sufficient (Rashba, Maharsham, Chazon Ish and others), while others wrote that it is dependent on the context: if it's a rational worry that someone may just walk in, then it would be permissible (Rav Moshe Feinstein, Igrot Moshe EH 4:65:4). If you are in a situation in which someone's imminent arrival is **with a warning**, that would be more of an issue (for example, in a basement that has a door at the top of the stairs: there are a few seconds between the door opening and someone reaching the bottom of the stairs). Similarly, it would depend on the size of the house and what people are up to at the time: is the presence of others actively and consciously felt or not? Being alone in a car late at night, or in a park in the dark, would present similar issues and being alone in such places should be carefully examined.

Does this apply in serious relationships as well?

Additionally, even though one can rely on an unlocked door in certain situations, there is a debate about what to do in a situation in which there is a certain level of comfort that exists already: this is referred to halachically as **לבו נט**. In this situation, *yichud* should only take place when the door is **actually opened**. During this stage of a relationship, the increased need and desire for privacy paradoxically require extra care in this area. There are certainly ways for a couple to have time that they are able to further develop their relationship and engage in a private conversation without violating *issurei yichud*.

What about CCTV?

If the fear of others' entry can mitigate a concern of *yichud*, what about if there is a camera system present? Poskim have discussed this issue in recent years and offered various conditions for allowing such a situation. I will share what Rav Yosef Zvi Rimon said when I asked him: having a camera system in place would allow *yichud*, as the potential that someone is watching the CCTV is similar to having someone that may enter at any point. It would be allowed **specifically when they are in a place that they are seen by the camera, or possibly somewhat to the side as long as they are still heard**. We are not concerned that they would then go to a place that is not visible to the camera; the Chazon Ish (Nashim 34:1) allows *yichud* even if one of them could potentially lock the door. For this reason, we also allow *yichud* in a lift.

TO ASK ANY QUESTIONS PLEASE FEEL FREE TO EMAIL RAV AHARON AT RAV@BAUK.ORG