

WHAT'S GOING ON?

- **Summer Machane** applications are NOW OPEN for **Ari, Aleph Chalutz**, and **Bet Base**. To apply, please go to bauk.org/camps. For more information, please email Rafi H at camps@bauk.org

- **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 on Sunday June 2nd 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 years veida, view a report of last years 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 (bneiakivauk)** 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. From where does the Yovel year get its name? (See Rashi, Ibn Ezra, and Ramban on 25:10)
2. What is the link between this week's parasha and Purim?
3. Why does the section prohibiting taking interest include the phrase "I am Hashem your God who took you out of Egypt."? (See Rashi and Sifra on 25:38)

SHABBAT SHALOM!!!

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

WAITING LIST (BET CHALUTZI) Year 9
1st-14th August

GIMMEL Year 10
31st July-14th August

BET MIDRASH PROGRAMME Year 13
1st - 8th August

80 BNEI AKIVA

SUMMER MACHANE

SOMETHING FOR EVERYONE THIS SUMMER WITH BNEI AKIVA

2019/5779

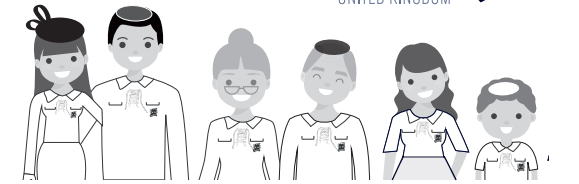
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זכור אתיום השבת לקדשו.
ששת ימים תעבד ועשית כלמלאכתך,
ויום השביעי שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT BEHAR
20TH IYAR 5779
24TH & 25TH MAY 2019
OMER DAY 35



HITTING THE PAUSE BUTTON TALIA HARRIS SHEVET TZION

Having been born into a generation obsessed with social justices it is hard to glance past the first paragraph in this week's parasha and not immediately associate it as a clear example of one of the most profoundly sensitive social justices presented to us throughout the Torah.

וְהִיְתָה שְׁבֵת הָאָרֶץ לְכֶם לֶאֱכֹלָה לָךְ וְלַעֲבָדְךָ וְלַאֲמָתְךָ וְלַשְׂכִּירְךָ וְלַתּוֹשֵׁבְךָ הַגֵּרִים עִמָּךְ: וְלַבְּהֵמָתְךָ וְלַחֵיהָ אֲשֶׁר בְּאֶרְצְךָ תִּהְיֶה כְּלִתְבוֹאָתָהּ לֶאֱכֹל: "The produce of the Shemittah shall be yours to eat, for you, your male and female slaves, and for your labourer and for your resident who dwells with you. And for your animal and for the beasts that are in your land shall all its crop be to eat." (Vayikra 25:6-7)

Shemittah, the year of release, the sabbatical year first mentioned in Shemot (23:10-11) and repeated here in Vayikra, occurs every seven years. Just as the Torah calls for Jews to work for six days and rest on the seventh, it calls for them to work the land for six years and let it rest on the seventh. Debts are forgiven, fields lie fallow and what once were private land holdings are accessible to the public. A stark contrast to our regular capitalist instilled lives. Undoubtedly, we should always be compassionate, and the concept of chessed - kindness is central to our Judaism, and to humanity. However, here we are specifically commanded to have everyone's general well-being in mind, "educating us to be considerate but also care practically for society". As Ramban states in Moreh Nevuchim (3:39) "All the mitzvot we have

enumerated in the laws of Shemittah and Yovel are inspired by compassion for mankind and are designed to promote the wellbeing of all mankind, as the Torah states, 'and the needy of your people shall eat and the beasts of the field shall eat what they leave' (Shemot 23:11)"

Essentially, Shemittah is the ultimate pause on our socially defined economic hierarchy. Everyone is placed on an economically level playing field, everyone is given a chance to start anew. The one who owes money, their debt is cancelled, and the lender must consider that any money they are owed will be written off, allowing everyone to have a chance at financial success. A clear example of moral discipline for the lender that "he is not the ruler of the world and all that he owns belongs to God".

The Sefer HaChinuch further expands on this concept explaining how the essence of Shemittah puts Man in his place, as we often lose perspective of who we are and our role in life. "There is such a thin line between gratefully accepting one's fortune and ego-centric self-confidence. It is this line that distinguishes the atheist from the believer"

Ultimately, this is God's world, our possessions are temporary. What Shemittah reveals to us is the sobering reality of what life is - what we own today could be gone tomorrow.

As the people leave their fields untouched Ramban reveals to us a crucial message: Shemittah does not reflect the holiness of the land but also the holiness of the people - "A holiness emanating from Torah spirituality combined with social justice".

TALIA IS ON HACHSHARAT TORANI AT MIDRESHET HAROVA

London	In: 20:43 Out: 22:08	Oxford	In: 20:45 Out: 22:14	Leeds	In: 20:57 Out: 22:34
Manchester	In: 20:58 Out: 22:33	Bristol	In: 20:49 Out: 22:17	Liverpool	In: 21:01 Out: 22:36
Cambridge	In: 20:42 Out: 22:13	Birmingham	In: 20:51 Out: 22:23	Jerusalem	In: 18:59 Out: 20:17

SELF-REFLECTION IN THE MODERN DAY: DETAILS AND PRINCIPLES



RAV AHARON HERSKOVITZ | RAV SHALIACH

This piece is the fourteenth in a series on self-reflection in the modern day.

"Don't get too caught up in the details. Think of the big picture."

picture."

How many of us have heard or said the above phrase(s)? This week's parasha begins with a mitzva that emphasises the concept of details and the big picture: "And Hashem spoke to Moshe at Har Sinai, saying: Speak to Bnei Yisrael and say to them: When you come to the land that I am giving you, let the land rest as a Shabbat to Hashem." (Vay-ikra 25:1-2). As opposed to many parshiot, which begin with the simple introduction of "And Hashem spoke to Moshe saying", this one references specifically the location, Har Sinai. This bit of information seems extraneous, as Bnei Yisrael have been at Har Sinai since Parashat Yitro!

The Midrash (Sifra Behar 1:1) comments on this "What does Shemittah have to do with Har Sinai? Weren't all of the mitzvot said at Sinai?! But rather, just as the Shemittah had its principles and details said from Sinai, so to all of them had their principles and details said from Sinai."

Rashi interprets this to mean that since we see *Shemittah* mentioned here, but not repeated in Sefer Devarim, the message is that all of the mitzvot's details and principles were given at Har Sinai, whether they were repeated in Sefer Devarim or not.

The Ramban disagrees, saying that is not something unique to *Shemittah*: many of the mitzvot are not repeated in Sefer Devarim! He interprets the Midrash differently, writing that in Parashat Mishpatim *Shemittah* was men-

tioned very briefly, as an overarching principle "You shall plant your fields for six years and gather its harvest. And the seventh you shall let it stay fallow and leave it, and the poor shall let from it and the animals will have what is left over, so shall you do to your vineyard and olive groves." (Shemot 23:10-11). In this week's parasha, the details of *Shemittah* play a more prominent role, and the stress is that they were actually mentioned earlier, at Har Sinai.

However, this explanation still does not explain why *Shemittah* specifically was chosen to teach us this principle. Could it not have been another mitzvah?

**WE MUST KEEP BOTH
THE DETAILS AND THE
PRINCIPLE IN MIND FOR
ALL MITZVOT, EVEN
WHEN THE CONNECTION
ISN'T CLEAR**

My Rosh Yeshiva, Rav Yehuda Amital zt"l explains that people sometimes have a tendency to ignore the details of mitzvot, thinking they're not as important as the big picture: "Does Hashem really care how I tie my shoes, if I touch a pen on Shabbat? Isn't it good enough to be a good person, to keep the mitzvot in general?" Conversely, others can get excessively focused on the details, losing sight of the goal of many of the mitzvot, to improve and refine us.

Shemittah is unique in the sense that the details of the mitzva (do not work the land by planting, ploughing etc., ensure that all food goes to whomever needs it) are extremely reflective of the overall goal of the mitzva ("Plant for six and let rest for the seventh so that you know that the land is Mine"; Sanhedrin 39a). We understand the connection between the principle and the details. Part of the message of the Midrash is that just as this connection exists for *Shemittah* and is understandable to us, so too in all of the mitzvot we must keep both the details and the principle in mind, even in situations where the connection is not necessarily clear to us.

DVAR HALACHA - WEEKLY QUESTION WITH RAV AHARON



Question: May I place bread on a hot plate on Shabbat in order to turn it into toast?

Answer: In general, we are concerned that something that is **baked or roasted** can be **cooked** (using hot water) afterwards (SA 318:5). For this reason, we would not allow someone to put challah directly into a soup pot or even into a *kli sheini* (a vessel that is once removed from the pot; Rama ibid.); it would only be allowed if the removal to a bowl was done using a spoon or ladle, such that the bowl is now a *kli shelishi*, an additional step removed from the pot (MB ibid. sk 45). Even though there can be cooking after baking, **for solid foods there is no cooking after cooking**: once something has been cooked once, it is not considered to be an additional level of cooking to reheat it (this is the basis necessary to allow us to heat up food on Shabbat; **liquid** may be heated up for Ashkenazim as long as it has not cooled down completely, while Sephardim require that it still be *yad soledet bo* (SA and Rama ibid. 4). Similarly, there is **no baking after baking or roasting after roasting**.

To summarise: putting food through a second form of preparation is problematic **if the second process is different than the first** but is generally fine **if the second form is the same as the first** (with the added qualifications regarding liquids and cooking). According to this, we may think that toasting bread would not be an issue: once it has been baked, toasting it (i.e. continuing to bake it), would not constitute an issue, as there is no issue with baking after baking.

However, there are other issues that would be relevant. The Rambam (Shabbat 9:6) states that **softening** various materials is a *tolada* (derivate) of cooking and one would be liable on Shabbat on a Torah level for having done so: for example, for melting metal or wax. He adds that this is true also

with regards to **hardening**, for example by hardening earthenware utensils. His opinion is based on a certain reading of the Gemara in Shabbat (74b).

Does this issue apply with regards to foods as well? It seems as though Rav Moshe Feinstein (OC 4:74) and Rav Ovadia Yosef (Yechave Da'at 3:22) felt that it **does not apply to foods**: the main question is whether the food has or has not already been cooked, as above. If the food has already been cooked, then even if an additional cooking process causes it to soften, that would not be of any concern (on this basis Rav Moshe allows one to put butter made from pasteurised milk on a hot potato). However, Rav Yosef Shaul Nathanson (Shoel U'Meishiv, Mahadura Telita'a, 2:20), rules that this issue is relevant to food, and explicitly forbids one from toasting bread.

In addition to the above question, which applies equally to softening solids (such as melting butter) and hardening softer substances, there is an additional concern regarding toast specifically. In the responsa Orach LaTzaddik (6; quoted by the Kaf HaChaim 318 sk 78) two unique factors are mentioned: we would only say that there is no second possibility of baking (or cooking) when the two processes are **similar**, but baking bread is qualitatively different than the process of toasting. Additionally, **not only is the process different, but one ends up with a qualitatively different result**, as bread tastes different when toasted.

For this reason, the Shemirat Shabbat K'Hilchata (1:62) and others write that **one should not place bread and the like on a hot plate in order to toast them**. This prohibition should extend specifically to one intending to significantly toast something: if one puts challah on the hot plate and part of it becomes crunchier, that would not seem to constitute an issue (even if done so with that in mind).

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