

WHAT'S GOING ON?

- **Summer Machane** applications are NOW OPEN for **Ari, Aleph, Aleph Chalutz, Bet Base** and **Gimmel**. 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

- Last week saw our annual **Yom Hazikaron and Yom Ha'atzmaut event at Kinloss!**

It was extremely moving to see the power of over 1200 people coming together to commemorate Israel's fallen and celebrate the achievements of our State over the last 71 years!!

- 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 <https://bauk.org/torah>

- 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. The blowing of the shofar on Rosh Hashanah is called a "zichron teruah" (sound of remembrance). For what is it a reminder? (See **Rashi 23:24**)

2. Is there significance to the word נח in pasuk 23:39 (See **Rabbeinu Bachya, Ibn Ezra, and Rashbam**)

SHABBAT SHALOM!!!

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

 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		

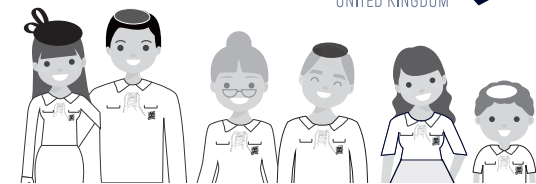
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זכור אתיום השבת לקדשו.
ששת ימים תעבד ועשית כלמלאכתך,
ויום השביעי שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT EMOR
13TH IYAR 5779
17TH & 18TH MAY 2019
OMER DAY 28



THE NEXT STREET NAME
ARON LIPCZER
SHEVET AVICHAI

It's been almost 2 months since I drafted into the IDF and I've already had many different experiences here, but just last week came the most meaningful one.

Last Wednesday, on Yom Hazikaron, I was assigned to stand by the grave of Yosef Shiri - one of the 23,741 fallen soldiers/victims of terror since the establishment of the state of Israel. Yosef was murdered in 1952 whilst serving in the Nachal Brigade after making Aliyah aged 19 from Baghdad, Iraq. He spent most of his life involved with a Zionist youth movement and helping people make Aliyah. Standing by Yosef's grave was especially meaningful because I too am serving in the very same Nachal Brigade, 67 years later, after making Aliyah aged 19 and spending most of my life involved with Bnei Akiva. The Tekes (ceremony) was scheduled for 11 am and with 5 minutes to go no family members had come to visit Yosef's grave which made me a bit sad. But just before they started the ceremony an elderly man came along and sat down next to the grave. This man was Yosef's 85-year-old brother Aviv who was so delighted to see me there and proceeded to light a candle, say Kaddish, read some Tehillim with me and tell over Yosef's life story to me.

Standing there during that minute of silence next to Yosef's brother along with the sobbing families of the 2,000 other fallen heroes buried in that cemetery was mind-numbing. I was just in awe of the sacrifice they'd all made; they had died Al Pi Kiddush Hashem.

That mitzva of Kiddush Hashem is one which is found in Parashat Emor (Vayikra 22:32):

וְלֹא תִחַלְלוּ אֶת־שֵׁם קֹדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה מְקַדְּשְׁכֶם

"You shall not desecrate My holy Name, rather I should be sanctified among the Children of Israel; I am Hashem Who sanctifies you."

This pasuk teaches us to not make a Chillul Hashem and to specifically make a Kiddush Hashem. We hear these terms thrown around a lot, like on Machane for example when we're in public and our Madrichim stress the importance of making a Kiddush Hashem. But what exactly does it mean to 'make a Kiddush Hashem'?

Luckily, the Netivot Shalom asks the same question. He answers that it means that we must publicise the name of Hashem for the good. Now there are many ways we can go about doing this. On one hand, there are those heroes who literally gave their own lives to protect Hashem's chosen people and the land which He gave us. But there's also the option of simply trying to be the best we can be, doing the right thing and being someone, who others look at and aspire to be like. Whenever someone else sees a Jew doing good in the world, that's a huge Kiddush Hashem!

This reminds me of something I heard in Shul last Friday night in Bet El: always live your life aspiring to be someone who's achieved something worthy of having a street in Jerusalem named after them. Always think "what can I do to become the next Herzl, Ben Gurion or Ben Yehuda?" Always live your life Al Pi Kiddush Hashem and always strive to accomplish great things.

ARON WAS A MADRICH ON BET BASE MACHANE 5778

London	In: 20:33	Out: 21:55	Oxford	In: 20:35	Out: 22:02	Leeds	In: 20:46	Out: 22:19
Manchester	In: 20:47	Out: 22:19	Bristol	In: 20:39	Out: 22:05	Liverpool	In: 20:50	Out: 22:21
Cambridge	In: 20:32	Out: 21:59	Birmingham	In: 20:41	Out: 22:09	Jerusalem	In: 18:55	Out: 20:12

PARASHAT EMOR 5779: THE “GREAT” AND THE “SMALL”



RAV AHARON HERSKOVITZ | RAV SHALIACH

We learn at the beginning of this week's parasha various halachot that are specific to the kohanim: for whom they can and cannot become impure, to whom they can and cannot get married, and more. The command that opens up this section begins with a repeated verb (Vayikra 21:1): Hashem said to Moshe: “Say to the kohanim, the sons of Aharon, and you shall say to them: none shall cause himself to become impure for any among his nation.” This seemingly superfluous repetition of the word “say” is noted by Rashi, quoting the Gemara in Yevamot, who comments אמור ואמרת, להזהיר גדולים על הקטנים - “Say” and “you shall say”, to warn the adults (literally “large ones”) for the children (literally “small ones”). The pasuk is teaching us the halacha that adult kohanim are required to prevent kohanim children from becoming impure (from this stems the practice that even young kohanim may not enter a cemetery).

In addition to the specific law that this derasha is intending to teach us, I believe that a more general message can be learned as well. At the most basic level, adults are entrusted with guarding over the young, providing them with their most basic needs. The young cannot fend for themselves and require being provided for by those who are self-sufficient in terms of the basic needs of safety, food, love and care. In that sense, the old are charged with providing for the young.

Over and above this, though, those who are older (not just adults) are expected to, and are charged with, providing guidance to those younger than they are, showing

them not just how to get by in life, but how to live their lives: what is meaningful, what values do we hold dear, and how do we balance those values with others. When an older kohen teaches a younger kohen about the laws of impurity, he is also teaching him about what it means to be a kohen, and how that can be challenging, to be someone who must sometimes separate from being a part of a mourning community or mourning nation (despite the emotional difficulty in doing so, in separating yourself from the group) in order to maintain the unique holiness that he has, which in turn is supposed to benefit the nation as a whole.

Lastly, I would like to suggest that although usually גדולים and קטנים in this context is translated as “adults” and “children/minors”, we can understand them as referring to different levels: distinguishing between one who has a higher level of appreciation or advancement in a certain attribute, and one who is at a lower level in that regard. As part of our community, we must be concerned not only with our own development but also with the development of those around us. If there is an issue that requires work and improvement, it is not for those who are seemingly “great” at this issue to say “Well, I’m doing fine right now, if there’s something others are struggling with maybe I’ll go and start my own community, or join another one that doesn’t have this issue.” Instead, Chazal tell us that those who are further developed must feel a sense of responsibility to others around them, to work hard at creating an environment that encourages growth instead of stagnation or retreat.

WE MUST NOT ONLY BE CONCERNED ABOUT OUR OWN DEVELOPMENT, BUT ALSO WITH THE DEVELOPMENT OF THOSE AROUND US

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

DVAR HALACHA - WEEKLY QUESTION WITH RAV AHARON



Question: Can I listen to music during the Omer?

others).

Answer: The earlier sources regarding mourning do not mention music, instead they forbade getting married and getting a haircut. However, the Magen Avraham (OC 493

sk 1) records that the custom was to forbid **ריקודין ומחולות** (dancing) of reshut (non-mitzvah oriented dancing); he then writes that in his opinion even when getting engaged (for which he would allow a festive meal), dancing should not be allowed (even though there is a mitzvah element). The Mishnah Berurah (ibid. sk 3) records that this opinion of the Magen Avraham became the practice, and that dancing was forbidden even when does as part of an engagement celebration. Although they do not mention the musical aspect of the dancing, the Aruch HaShulchan writes (ibid. 2) as a simple matter that it would be forbidden to play musical instruments, as do other acharonim (Rav Moshe Feinstein, Rav Ovadia Yosef, Dayan Weiss and

Regarding singing, Rav Ovadia Yosef writes that it would be permitted when done as a way of giving thanks to Hashem. Rav Shlomo Zalman Auerbach distinguishes between singing that would lead to dancing and singing that would not lead to dancing (which he would allow). Similarly (though not entirely the same), it is reported in the name of Rav Moshe Feinstein that he allowed listening to background music during the three weeks.

Based off of the distinction recorded by Rav Shlomo Zalman Auerbach, Rav Yosef Zvi Rimon and others write that regarding listening to recorded music, we can make a similar distinction: music that is listened to purely because it is enjoyable is permitted; once it is something that causes a degree of simcha, that would be a problem (as that is what the basis for this custom is). This would allow music played in the background while engaged in another activity, as well as (calmer) music that is listened to for enjoyment. Blaring music and engaging in dancing would be problematic.

A TASTE FROM ISRAEL - TORANI PESACH SEMINAR

Hi! I’m Gabriella Kay and I’m currently on Hachsharat Torani at Midreshet Harova.

On Tuesday we finished the seminar focussing on Torat Yisrael. We were lucky enough to be addressed by Rabbi Riskin, the Chief Rabbi of Efrat. Following that, we heard from Nechama Goldman where we learned about Women and Talmud Torah. Our final speaker of the day was Mathew Lipman and was very topical as he spoke about the Israeli Elections.

Before our time on Kibbutz Ein HaNatziv for Pesach, we spent three days on a seminar in Migdal Oz. On Sunday we focused on Am Yisrael. We met 4 different speakers, the first of the day was Eginu Meyer, an Ethiopian who told the story of her family and their integration into Israeli Culture after Aliyah. Following that we were addressed by Ittay Flescher a secular Jew in Israel. We then went out to the Belz community to meet Yechezkel. He gave us a tour of the Shul and told us about life as a Chassid. To end the day, we had a shiur from Roi Abecassis, the Mazkal of World Bnei Akiva.



On Monday the theme was Eretz Yisrael. The morning began in Ein Rafa, an Arab village, with Yazmina, an Israeli Arab, who told us what life was like for her. Following that, we went for a tour of Shilo and heard about the history of the land and about people today who live in Judea and Samaria. To finish the day, we were privileged enough to hear from the oldest ex-Mazkir of BAUK, Asher Cailingold, about his time in England with Bnei Akiva.

We then spent a week working on the kibbutz trying all the different jobs, from working in the kitchen to being out in the field to being with the chickens and cows.

After this, we were ready for the highlight of our Torani year so far. The Seder. This was led by Rav Ari and family and was an evening where we all exchanged what we had learned in both Yeshiva and Midrasha. For me, it was such an incredible experience to hear about all the interesting and crazy minhagim people have for their Seder. We finished after 4:30 am with plenty of singing to end such a wonderful Seder.

This Torani Pesach Seminar has been one of the highlights of my year so far and I’m looking forward to our last two Shabbatot together in Israel!