

WHAT'S GOING ON?

- Shabbat Lashem is back!!

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

- **Bet Midrash Programme** has returned!! Sign up: bauk.org/bmp-tafkid. For more information, please email Eli at chinuch@bauk.org

- **Student Bet Midrash** is restarting on Thursday 16th May! 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 restarting this week all over the country! To get involved (or to even start a sviva) please email Rafi C at svivot@bauk.org

- **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. Why was Parashat Kedoshim said in front of all the Jewish People? (See 19:1)
2. Why does the Torah speak of Shabbat in the plural in Pasuk 19:3? (See Rav Yosef Dov Soloveitchik)
3. When rebuking someone, what sin must one be careful to avoid? (See 19:17)
4. Is it proper for a Jew to say, "I would enjoy eating ham"? (See Rashi on 20:26)

SHABBAT SHALOM!!!



80 BNEI AKIVA
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

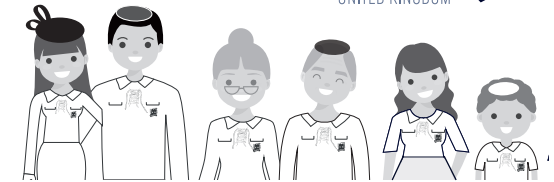
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ששת ימים תעבד ועשית כלמלאכתך,
ויום השביעי שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT KEDOSHIM
6TH IYAR 5779
10TH & 11TH MAY 2019
OMER DAY 21



THE JEWISH CONSPIRACY AARON SEITLER SHEVET NE'EMAN

Of all the various anti-Semitic tropes, perhaps most ironic is the charge that Jews possess malevolent supernatural abilities. A few cursory Google searches reveal a huge amount of literature compiled by people who firmly believe that Jews possess dark powers, deployed to facilitate control of international media and finance. In point of fact, however, sorcery is forbidden by the Torah. As Parashat Kedoshim states:

אַל-תִּפְּנוּ אֶל-הָאֱבֹת וְאֶל-הַדְּעִנִּים ... לֹא תִנְחָשׁוּ וְלֹא תִעֲוֹנוּ
Do not engage in divination, do not read cloud patterns (Ramban)...do not consult ghosts nor other familiar spirits (Vayikra 19:26-31)

Commenting on this pasuk, the Shelah cites Bilaam's conclusion that "there is no divination in Jacob and no sorcery in Israel" (Bamidbar 23:23). He continues that the reason Judaism prohibits these acts is that we ought to surpass a presumptive mindset of fate hinging on the caprice of pre-determined times. Idolaters may take small comfort in the working of black magic or consorting with spirits to determine the future. Jews enjoy the privilege of believing in God's absolute sovereignty. Though the future remains forever uncertain, we believe that God watches over us and provides for our every need. Awareness of this simple fact and active merits accrued for the cause of drawing close to Him influence our circumstances

more than anything else.

How else could we afford to celebrate this week, 71 years choked with bitterness, suffering and dashed hopes? Modern Israel's short history has been fraught with external threats, internal disharmony and a blood-spattered "peace process" that has been at an impasse for three decades. Yet, we express gratitude to God as the iconic Israeli pop song goes "Al Kol Eleh". For the past 71 years also tell an uplifting story. A story of victories won at overwhelming odds, of remarkable economic growth and innovation, of an unprecedented ingathering of exiles. The past 71 years tell the story of a nation reborn. Though Europe may have largely turned its back on Israel, the UN labels the Jewish state a "pariah" and a flare-up of rockets from the Gaza strip threaten a renewed cycle of violence; we are forbidden from gazing forlornly at coffee granules, waiting for the winds to change. The secret of Jewish continuity does not lie in star signs or planetary rings. It is a product of our relationship with the Almighty.

And it is on this front that we need to invest the most work. Hearteningly, overt Jewish themes are making their way back into Israeli culture and society. As the staunchly secularist "Tanach to Palmach" traditional Zionism shifts in favour of an outlook rooted in classic Jewish writings, more Israelis grow interested in their religious roots. Across the world, we've experienced a renaissance in religious learning. And indeed, squaring up to this generation's challenges it will be Jewish prayers, Jewish actions and Jewish ideals that will wholly influence 'fate'. Some conspiracy.

AARON WAS A MADRICH ON H-COURSE MACHANE 5779

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|------------|-----------|------------|------------|-----------|------------|-----------|-----------|------------|
| London | In: 20:22 | Out: 21:42 | Oxford | In: 20:25 | Out: 21:48 | Leeds | In: 20:34 | Out: 22:03 |
| Manchester | In: 20:36 | Out: 22:03 | Bristol | In: 20:29 | Out: 21:51 | Liverpool | In: 20:38 | Out: 22:06 |
| Cambridge | In: 20:21 | Out: 21:45 | Birmingham | In: 20:30 | Out: 21:55 | Jerusalem | In: 18:50 | Out: 20:06 |

SELF-REFLECTION IN THE MODERN DAY: PARENTS



RAV AHARON HERSKOVITZ | RAV SHALIACH

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

This week's Parasha begins with the famous command "קְדוּשֵׁים תִּהְיֶינָה", "Be holy" (Vayikra 19:2). Most commentators understand this to be a specific command, for example, to warn us to separate ourselves from forbidden relations and sin (Rashi), or to lead a life guided not by pleasure-seeking, but rather by a drive for holiness (Ramban). Either way, it seems to be a **discrete** pasuk, standing on its own. It's possible, however, to understand it as the **title** for what follows it: the fifty-one mitzvot that appear in the Parasha. Not only that, it may be that there is a special connection between it and the mitzvah that follows immediately after: "You shall revere your mother and father" (19:3). In other words, that the way to strive to live a life of kedusha, is first and foremost to hold one's parents in proper respect. This link is mentioned by the Alshich, who writes that before aiming to bring ourselves to a life in the World to Come by leading lives of kedusha, we must remember who it was that brought us into **this** world.

Although we are all hopefully grateful to our parents for giving birth to us, providing for us and raising us, the relationship can often be complicated, with these complications stemming from a number of sources. Firstly, the relationship can often be intense on a purely technical plane: living in the same home for years can cause even small issues to become enlarged. More than that, though, a child is often the object of a parent's dreams and aspirations, with all of the attendant hopes, expectations and fears that that entails. Any gaps that may exist between the actual child and imagined/dreamed for the child need to be recognised and reconciled in order to ensure love and acceptance. From the child's perspective, there may be needs that are not met (ei-

ther in objective or subjective reality); perhaps a sense of greater expectations, of a higher standard of behaviour demanded from them, maybe too onerous. These are but a handful of the many complications that can come up.

Perhaps due to this fact, the Torah's commands to both honour and revere one's parents are fulfilled not only by a list of practical actions but by grounding those actions within a certain context. In Masechet Kiddushin (31b), the Gemara tells us "Our rabbis taught: *What is reverence and what is honour? Reverence is not standing in their place or sitting in their place, neither contradicting their words nor providing support for them. Honour is providing them with food and drink, providing them with clothes and dressing them, bringing them in and taking them out.*" It seems like a fairly concrete list of actions one must accomplish, and that it would make no difference within which context one executes such actions.

However, the Gemara above (31a-31b) tells us that

"There is one who feeds his father pheasant and is removed from the world, and one who makes his father work in the mill and this brings him to the world to come." Rashi explains that the first child, despite providing a delicacy, does so in a way that shows he is doing so begrudgingly. The second child, despite forcing hard labour upon his father, does so in a pleasant, calm and comforting way, explaining that it is necessary for him to work in order that they both survive.

The Torah commands us to overcome any difficulties we may have (both within the relationship and also other external issues, such as the financial issues facing the mill-working family) in order to honour and revere our parents. We must hold in the centre of our minds the realisation of the awesome debt that we owe them, one that we can only hope to begin coming close to fulfilling.

**THE WAY TO STRIVE
TO LIVE A LIFE OF
KEDUSHA IS TO HOLD
ONE'S PARENTS IN
PROPER RESPECT**

DVAR HALACHA - WEEKLY QUESTION WITH RAV AHARON



Question: May I shave during Sefirat HaOmer?

Answer: Despite the fact that this time period was originally a semi-Chol HaMoed time, (Ramban Vayikra 23:36), over

time certain mourning customs came into practice during this time period, as result of both the death of the students of Rabbi Akiva (Yevamot 62b) and the massacre of Jewish communities in France and Germany during the Crusades, both of which took place during Sefirat HaOmer (Aruch HaShulchan OC 493:1). Additionally, this time period is considered one of judgment, both regarding spiritual matters as well as for the success of the harvest (Rabbeinu Yerucham). This possibility can fit with the original understanding of this time period: in order to properly reach Shavuot, we must successfully prepare ourselves for the receiving of the Torah. One of the mourning customs relates to haircuts and shaving.

Haircuts/Shaving

The Shulchan Aruch records that the custom is to refrain from לְהַסְתִּיף until Lag BaOmer (493:2). We normally translate this word as "getting a haircut."

Is shaving included in the prohibition as well?

While certain sources make it sound like beard trimming is an integral part of this prohibition (Masechet Semachot 7:11), others make it sound like it is an **extension** of the issue haircuts and not part of the **main** prohibition itself (Rambam Hilchot Avel 5:2). Either way, it seems as though getting a haircut or trimming one's beard would be forbidden.

What about someone who is normally clean shaven?

The Shulchan Aruch paskens (YD 390:1) that during shiva one may not trim their moustache even if it interferes with their eating, but during shloshim (the thirty days following burial), one may. My Rebbe, Rav Aharon Lichtenstein zt"l,

suggested (based on the Ramban in a different context) that during shiva one must **actively** experience **discomfort**, but during shloshim, one need only **refrain from luxury**. To extend this possibility, one who is normally clean-shaven shaves not as a luxury, nor to look their best, but rather because not doing so is actively experiencing discomfort. For this reason, it would be allowed.

Secondly, the opinion of Rav Soloveitchik is that the mourning of Sefirat HaOmer parallels the mourning of the twelve months. During the twelve months of mourning, one may get a haircut or shave when they are rebuked by others for their appearance. There is a discussion as to whether the rebuke needs to actually take place or not; if **not**, a normally clean-shaven person could conceivably shave every 2-3 days, as their appearance would be likely to cause rebuke.

Lastly, Rav Lichtenstein zt"l pointed out that although these two reasons would seem to allow shaving even during the week when there is an additional component of kavod Shabbat, it would perhaps **necessitate** shaving. The basis for this is the basic custom of the week of Tisha B'Av. Although shaving during the week of Tisha B'Av is forbidden, when Tisha B'Av falls on Shabbat one may shave on Thursday for kavod Shabbat (Taanit 26b, based on Rashi's understanding) (note: Ashkenazi practice is to refrain from shaving during the entire three weeks). Although the Magen Avraham records a practical distinction between doing laundry and taking a haircut in such a situation (OC 551 sk 14), his reason is that one does **not normally** take a haircut every week; one who does **normally** shave every week (or every day), should, therefore, be permitted.

Additionally, one who feels that not shaving may affect them financially (such as if they have an interview, or are in an office setting), has other opinions to rely on to allow them to shave during the Omer (Rav Moshe Feinstein OC 4:101, Rav Shlomo Zalman Auerbach and others).

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