

WHAT'S GOING ON?

- **Summer Machane** applications are still open for **Ari** and **Aleph Chalutz**. 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!

- **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.

- We had two amazing **Tikkun Leil Shavuot's** at the **Herskovitz home in London** and at the **Manchester Bayit!** Thanks to all those who came and especially to those who gave shiurim at both locations!

- On **Sunday 23rd June** Bnei Akiva is running in the **Maccabi Fun Run!** We are raising money for the **Yoni Jesner Foundation** to mark the release of a Shavuot study booklet in Yoni's memory. To sign up to run visit www.communityfunrun.org or to donate to Bnei Akiva's campaign visit www.gofundme.com/BA-runs-for-Yoni

- With thanks to Tribe, Young US, and Student Bet Midrash for joining with us to produce '**Resilience - Shavuot Study Booklet**'. In case you didn't get the chance to pick up a copy in Shul over Shavuot you can find it online at bauk.org/education

- 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. Why are the verses about the kohanim's gifts followed by the verses about the *sotah*? (See Rashi on 5:12)
2. What sin does a *nazir* commit against himself so that he has to bring a sin-offering? (See Rashi and Sifre on 6:11)

SHABBAT SHALOM!!!



80
BNEI AKIVA
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

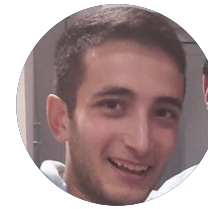
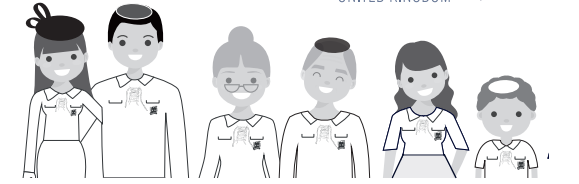
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SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT NASO
12TH SIVAN 5779
14TH & 15TH JUNE 2019
VOLUME 29 ISSUE 30



ACTIONS SPEAK LOUDER THAN WORDS
NATHAN DANIELS
SHEVET NE'EMAN

In this week's parasha we are informed of all the laws being a *nazir* entails - no wine, cutting hair or contact with impurities. Fittingly, therefore, the haftarah focuses on the most famous *nazir* of them all, Shimshon, telling the story of his birth and the events that led up to it.

As with every good superhero, Shimshon has an origin story to remember. His mother and father were members of the tribe of Dan, living under the rule of the Philistines. In striking similarities to the birth of Yitzchak, his barren mother is visited by an angel in the form of a man who tells her that she will have a son. She is told that he will be a *nazir* from the time he is in the womb and is instructed to refrain from drinking wine and eating anything impure during the pregnancy. Her husband is understandably sceptical at first (again, throwback to Avraham) but the angel returns and reiterates his message, even announcing that Shimshon will be the saviour of the Jewish people and free them from the Philistine tyranny.

The Rambam says that Shimshon is not a complete *nazir*. He explains that there are three categories of *nazir*:

1. One who takes an oath to be a *nazir* for a set amount of time, refrains from the banned activities and then ends his time as a *nazir* with a sacrifice.
2. One who is a *nazir* for life (e.g. Shmuel) and may cut their hair when it is too heavy (widely believed to be after 12 months)
3. One who is a *nazir* from the womb (e.g. Shimshon) and can never cut their hair, but is allowed to come into contact with a dead body. It is this third type of *nazir* that Rambam termed an 'incomplete *nazir*'.

Because of the similar wording used to describe them in Nevi'im, the last Mishnah in Masechet Nazir (9:5) learns that Shmuel was a *nazir* from Shimshon. The Gemara (Nazir 66b) then goes on to debate which is superior; saying a beracha or answering Amen to one? Finally, it concludes with the teaching that "Rabbi Elazar said in the name of Rabbi Chanina: The students of the Sages add peace in the world..."

What is the connection between Shimshon and Shmuel being *nazirs*, the debate regarding berachot and the teaching that follows?

Rambam explains that neither Shimshon nor Shmuel ever took the *nazirite* oath. Instead, they became *nazirs* because of the words of others. Shmuel's mother, Chana, made an oath that her as yet non-existent baby would be devoted to serving God which by rule is not a binding oath as it did not come from Shmuel himself. Even more so, the angel came and said Shimshon would be a *nazir* which is certainly not a binding agreement.

Despite these oaths not being binding, they meant that both men started off their lives as *nazirs* in practice. However, once they reached the age of Bar Mitzvah and continued to act as *nazirs*, only then by affirming the statements of Chana and the angel did they become binding oaths.

Here is the relation to the debate about berachot. What is greater: one who says it, or one who affirms it? Chana and the Angel's statements or Shmuel and Shimshon's actions? Here we see that the affirmation is greater, as the saying goes "actions speak louder than words".

The same is true for the final teaching in the Gemara. Why are the students referred to instead of the Sages themselves? Because by following the ways of their Rabbis, the students are acting on the words they are taught.

NATHAN IS A NIVCHAR HANHALLAH AND WILL BE A MADRICH ON ISRAEL MACHANE 5779

London	In: 21:03 Out: 22:34	Oxford	In: 21:06 Out: 22:41	Leeds	In: 21:20 Out: 23:05
Manchester	In: 21:20 Out: 23:04	Bristol	In: 21:10 Out: 22:44	Liverpool	In: 21:23 Out: 23:06
Cambridge	In: 21:03 Out: 22:40	Birmingham	In: 21:13 Out: 22:51	Jerusalem	In: 19:10 Out: 20:29

NASO 5779: HOLINESS BEGINS AT HOME



RAV AHARON HERSKOVITZ | RAV SHALIACH

Parashat Naso continues a process begun at the end of Sefer Shemot - that of the sanctification of the camp of Bnei Yisrael. Whereas Sefer Shemot and Sefer Vayikra dealt more with the holiness of the **Mishkan** that stood at the centre of the camp, the beginning parshiot of Sefer Bamidbar focus on the sanctification of the **camp as a whole** (as an extension of the Mishkan at its centre).

There is a series of five commands in Naso that seem to drive this home. The first (Bamidbar 5:1-4) is the command to send out from the camp all of those who are impure, including those with *tzara'at* and who have become impure through contact with dead bodies. The reason for this is that the entire camp is now becoming a place in which the Divine Presence will rest. This is an idea that comes up in other places in the Torah, such as the command that we act in certain ways when going out to war, "*for Hashem your God is walking in the midst of your camp*" (Devarim 23:15).

The second (Bamidbar 5:5-10) is the concept of *meilah*, the use of holy items for profane purposes: if we are to maintain the holiness, we must treat holiness in a certain way.

The third parasha (ibid. 5:11-31) is the command of the *isha sotah*, the woman who was unfaithful (here too her acts are described as *meilah*). Rabbi Yitzchak Twersky explains that part of the idea behind the sin of the *isha sotah* and the process of attempting to ascertain what happened is that the holiness in the camp is not only in the Mishkan, nor in the camp as a whole, but in each and every household in Bnei Yisrael.

Afterwards (ibid. 6:1-21), we read of the *nazir*,

who chooses to take an oath that requires him or her to refrain from consuming wine products, getting haircuts and coming into contact with the dead. Chazal understood the *nazir's* step as being a response to witnessing the spectacle of the *sotah* (Berachot 63a): "Rebbe says: Why is the parasha of *nazir* juxtaposed to the parasha of *sotah*? To tell you that whoever sees the *sotah* in her degraded state will distance themselves from wine." In addition to this connection between the two, the *nazir* has many parallels to the laws of a kohen as well (refraining from wine, contact with the dead and more). The spreading of holiness to the entire camp enables the opportunity for others in Bnei Yisrael to achieve a status similar to that of kohanim.

**"HOLINESS NEEDS TO
EXIST NOT ONLY IN THE
MISHKAN, BUT ALSO IN
EACH AND EVERY
HOUSEHOLD"**

Lastly, we end this series (Bamidbar 6:22-27) with *Birkat Kohanim*, the blessing with which the kohanim must bless Bnei Yisrael. The goal of this blessing is expressed at the end: "*And they shall place My Name upon Bnei Yisrael, and I will bless them.*" The blessing "works" by drawing Hashem's Presence on to Bnei Yisrael.

The messages of these commands are extremely important: holiness needs to exist not only in the Mishkan, in the national, religious and spiritual focal point but must extend as well to the rest of the camp and to each and every individual household. We must remember that our "everyday" lives and interactions within our home are also supposed to be infused with holiness. Additionally, as opposed to the original process of the spreading of holiness, where the holiness begins in the Mishkan and then extends from there to the rest of the camp, it is possible that the way we will merit having Hashem return to our midst is by first sanctifying the camp. When we can bring holiness to our individual homes and to the public sphere, then He will return to us "*Return to Me and I will return to you*" (Malachi 3:7).

DVAR HALACHA - WEEKLY QUESTION WITH RAV AHARON



Question: I heard the other day that if one does shacharit after *Sof Zman Tefilla* one should not say berachot of the Shema. But this isn't the practice I've seen in minyanim that daven late on Shabbat mornings. Should I be saying the berachot before/after Kriat Shema when davening late, and if not, how does the *seder tefilla* work in practical terms?

Answer: The Gemara in Berachot (10b) states that one who reads Kriat Shema after its time (i.e. after three hours) has "not lost", and then explains that this means that they have not lost the opportunity to say the berachot. In other words, even if the time has passed, the berachot may still be recited. Is there a limit to this

Question: Can a Jew make food for a non-Jew if the food belongs to the non-Jew and it's for professional reasons?

Answer: There are a few issues that could come into play regarding the situation you described.

Firstly, as mentioned in a previous question about giving food to the non-Jewish needy, there is a Torah-level issue both to cook and to benefit from mixtures of milk and meat.

In addition to this, there is a prohibition to engage in business (*sechora*) with non-Kosher food. The Mishna (Sheviit 7:3) has a list of foods that one is forbidden from using in commerce, including non-kosher animals. The Gemara (Pesachim 23a) notes that this prohibition is not relevant if done in a happenstance way (for example, hunters who happen to catch a non-kosher animal in a trap may then sell it). There is a dispute whether this prohibition is a Torah-level or rabbinic prohibition; additionally,

allowance? The Gemara does not indicate that there is an end-time after which one may not recite the berachot at all. There is a three-way machloket amongst the Rishonim and later poskim, with the possibilities being that you can say it all day (Rambam and Pri Chadash), until the end of the time for tefilla, i.e. four hours into the day (Rosh, Tur, Shulchan Aruch) or until mid-day (Maharil and Mishkenot Yaakov). In general, in a regular case (such as waking up late) one should follow the psak of the Shulchan Aruch (OC 58:6) to say the berachot only until the end of the time of tefilla, but in a case of *onnes*, one can say the berachot until midday (when one could also say tefilla until in a case of *onnes*) (Biur Halacha, ibid. "קוראה בלא ברכותיה").

Even if you have passed the time of *Kriyat Shema*, the order of davening is the same as usual.

such commercial use is forbidden only for food that is forbidden on a Torah level (food prohibited rabbinically may be sold commercially).

The Rashba (Responsa III 223; brought in the Beit Yosef YD 117) writes that the reason for this prohibition is that **one may come to eat the non-kosher items**. The Pitchei Teshuva (SA YD 117) writes that if this is the reason, **then we should forbid a Jew acting as an agent for the non-Jew, even if there is no ownership**: if the prohibition stems from a concern that the Jew may eat the food, ownership would not be necessary to forbid it. This would seem to be relevant in the situation you asked about. Although poskim have sometimes allowed one to work in an establishment that serves non-kosher food, it seems that this would only be relevant in a case of great need; when choosing a career, a different path should be preferred.

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