

זכור אתיום השבת לקדשו.  
ישת ימים תעבד ועשית כל-מלאכתך,  
יום השביעי שבת לה'

# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

ACHAREI MOT

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בס"ד



## THE PRIVILEGE OF CHOICE

RINA SHAYA  
SHEVET MORASHA

In Parashat Achrei Mot, the Halachot of the scapegoat service are commanded. It says

וַיִּתֵּן אֶהָרֹן עַל-שְׁנֵי הַשְּׂעִירִים גְּרָלוֹת גּוֹרֵל אֶחָד לָהּ וְגוֹרֵל  
אֶחָד לְאִזָּזֵל:

*And Aharon shall place two lots upon the goats, one for G-d and one for Azazel.*

It seems strange that a sacrifice should be decided by the outcome of the casting of lots. Wouldn't it fit better amongst the other highly regulated sacrifices if there were strict laws about which goat would meet each end? Surely the outcome should not be dependent on a random human choice alone?

The Sforno quotes a verse from Mishlei to offer an answer to this.

בְּחִיק יוֹטֵל אֶת הַגּוֹרֵל, וּמוֹה' כֹּל מִשְׁפֵּט:

*The lot is cast in the lap, but from G-d comes all judgement.*

The Sforno explains that in any case where a lot is cast by a person of great faith it is to serve only as a confirmation of Hashem's predestined plans. He says that one who presumes that the lot itself has cast the decision is making a serious error.

The decision in this case is entirely in the realm of Hashem, man takes no part in which goat will be destined for G-d and which for Azazel. Though it may appear to be a man-made decision, the deci-

sion was known in Heaven far before it was known on Earth. But is this not antithetical to values of free will and personal responsibility? If the decision of which goat would serve each purpose was out of human control, when does man begin to take responsibility?

Rav Shimshon Raphael Hirsch writes that this responsibility exists within us, in every given moment. At the point of every decision, one must decide whether they will be "for Hashem" or "for Azazel," will they turn to the Temple or to the wilderness? Circumstance, resources, and ability may be out of our own control but the ability to choose to do the right thing is sacred. Whilst the "lots" of circumstance may be cast in Heaven, the choice to be "for Hashem" or "for Azazel" are firmly on Earth within each individual.

As Rav Hirsch writes, "the entire dignity and worth of a person lies in the ability to sin, the possibility afforded to them to disobey the will of G-d. This is their ethical advantage. Choice." The ability to choose right over wrong is a uniquely human privilege, to choose to help when one could equally have ignored, to give where one could have taken or to be honest where they could have lied.

Perhaps it can seem as though our environments have predetermined our responses, that to make ethical choices is beyond us. The ritual of the Azazel serves as a reminder that the ability to break free of this and to grow is not in huge, life-changing moments but rather in the quiet ability to do right over wrong, every day, in the face of any number of small challenges.

**RINA WAS A MADRICHA ON GIMMEL SUMMER  
MACHANE 5781**

## SHABBAT TIMES

London	In 20:05 Out 21:20	Oxford	In 20:07 Out 21:26	Leeds	In 20:15 Out 21:39
Manchester	In 20:20 Out 21:39	Bristol	In 20:12 Out 21:30	Liverpool	In 20:19 Out 21:42
Cambridge	In 20:03 Out 21:23	Birmingham	In 20:12 Out 21:33	Jerusalem	In 18:42 Out 19:58

# Q&A WITH RAV JOEL

## Q: SHOULD HALLEL BE RECITED (WITH OR WITHOUT A BRACHA) ON YOM HA'ATZMAUT?



**A:** It is hard to deny that the founding of the State of Israel in 1948 was one of the seminal events of modern Jewish history. Whatever one's theological view of the State may be, it is

incumbent upon us to show hakarat hatov for all the positive results its formation has enabled, including the saving of countless lives and an explosion of Torah learning.

Nonetheless, the question of saying Hallel needs to be examined according to specific Halachic considerations. Whilst the Gemara (Archin 10a) lists 18 days throughout the year on which Hallel is recited, in another place the Gemara informs us (Pesachim 117a) that there was an ancient enactment of the prophets to recite Hallel anytime the Jewish people experience salvation from the threat of destruction. Many understand this as the source for the recitation of Hallel on Channukah and for the establishment of Purim. Regarding the establishment of Purim the Gemara is even more explicit and states (Megillah 14a):

*From where did they derive [this obligation]? Rabi Chiya bar Avin said in the name of Rabi Yehoshua ben Karcha: if from slavery to freedom we recite songs of praise – how much more so from death to life!*

The institution of Purim is learned by a *v'chomer* (argument from a stronger case). If the Torah gave us a Yom Tov to celebrate Pesach, when we were released from slavery to freedom, how much more so are we required to celebrate and give thanks when a miracle occurred by which we were saved from death to life. One could suggest the same logic should apply to Yom Ha'atzmaut – whether it be the victory in the war of Independence, or simply the fact that creation of the State meant that Jews now had an army to defend themselves and a land where they could go to escape persecution. The redemption from “death to life” brought about by the creation of the State is enough to warrant Hallel according to many authorities.

Others disagree and place further qualifications on when Hallel may be recited. Tosafot and Behag both note that the Gemara in Archin lists the 18 days on which the individual recites Hallel. They understand the implication of these words to be that Hallel may be recited on additional days when a miracle is performed for the entire nation – but not for individuals. Based on this some have argued that the salvation of Yom Ha'atzmaut, whilst monumental for the Jewish community in Israel, did not have immediate and direct ramifications for the entire nation the world over. Those who reject this approach have countered this argument in various ways – some have shown that in various Halachic matters the Jewish community in Israel is considered to be like the entire Jewish nation, whilst others have opined that the events of 1948 did indeed have an immediate bearing on the safety of all of world Jewry.

Another consideration is based on the commentary of the Maharatz Chayut to the Gemara's discussion about Channukah (Shabbat 21b). He writes that Hallel can only be recited on Channukah because of the miracle of the oil which was completely supernatural. A miracle such as the military victory however, whilst unlikely, could have been explained in natural terms thereby limiting us from reciting Hallel as a result. Similar reservations could be expressed about Yom Ha'atzmaut. Others argue that no such explicit condition was required by the Gemara and to the contrary, Purim too was a miracle that was couched in natural events.

In this article we have examined just a few of the considerations raised by authorities regarding the question of Hallel and its bracha on Yom Ha'atzmaut. Ultimately, whether one follows the conclusion of saying Hallel or not, it is crucial that we acknowledge and find the appropriate way of giving thanks to Hashem for the tremendous gift we received with the establishment of the State of Israel.

# MY POLAND EXPERIENCE

Our Shabbat Lashem Correspondent caught up with Rafi Davis, who has spent the past week in Poland as part of Bnei Akiva UK's delegation on March of the Living.



## What is March of the Living UK?

MOTLUK is a part of International MOTL which centres around a 3km march between Auschwitz and Birkenau led by survivors on Yom Hashoah itself.

MOTLUK builds a programme around this event by visiting a range of sites of Holocaust and Jewish historical significance. There are thousands of participants on the international march and about 300 participants spread across the 9 buses of the UK programme.

## Why did you decide to go on MOTL?

Like many in the Tnuva, I was fortunate to have already been to Poland with my High School but MOTL provides a different perspective and with participants coming from a whole array of backgrounds. This has also allowed me to visit places such as Treblinka which were not covered in my year 12 trip. Lastly, this unfortunately may be the final year with survivors in attendance and their presence, combined with the power of their testimony takes the experience to another level.

## What experiences have you found powerful so far?

On Monday, we spent the morning in Tykocin which was a small town of around 2,500 Jews north east of Warsaw. We got to spend some time in their beautifully restored shul but soon moving up the road to the community's cemetery and seeing how unrecognisable it had become was upsetting due to it being desecrated by both Poles and Nazis.

We were incredible lucky to have survivor, Harry who is 94 join us for our visit to Belzec, an extermination camp now marked by an experiential memorial which you walk down the middle as the ground rises each side of you. At the end walls covered with hundreds of Jewish names a short ceremony was held for Harry's mother, father and sister with a poem, the memorial prayer then Harry reciting mourner's kaddish. It was incredibly moving for him to explain that despite being his 6th visit, he felt an extreme sense of sorrow and loss for his family and each time he wonders why he was saved and not them.

## Have there been any challenges?

I've thought and discussed about the challenge of connecting to individual victims of mass murder. The nature of Belzec and Treblinka, Reinhardt camps, meant they were crafted to be efficiently ruthless factories of death. Such terrible numbers passed through here, hundreds of thousands in mere months, meaning it is so tough to connect to these victims on an individual level. Each of these camps have memorials representing each small village, town and city which lost victims to these monstrosities of camps. Even them, the sheer number of stones and markers for these locations is dizzyingly large.

## How do you think March of the Living has contributed to your Bnei Akiva Journey?

This is a difficult question given that the trip is ongoing but I chose to come from the outset as I felt it was important for the Tnuva to be represented here, to show that we care very deeply about the role that Holocaust education plays in the Movement. Ultimately, those who are madrichim are also mechanchim (educators) and we have a special responsibility to take up the mantle with educating, more than ever now first-hand accounts are fading. Holocaust denial is becoming increasingly prevalent and it's essential that chaverim are equipped not only to rebut such abhorrent ideas, but also to teach and inspire about the stories and lessons of the Shoah.



**RAFI LIGHTING A CANDLE AT TREBLINKA  
IN MEMORY OF THOSE WHO WERE  
MURDERED THERE**

## What lessons will you take with you from the trip?

Rabbi Yoni Birnbaum (our group's educator) quoted Primo Levi: "It happened, therefore it can happen again." It's so crucial to continue to reinforce your understanding of the Shoah and to be a beacon to others; for me, one trip in Sixth-form is not enough for life.

The other main lesson was inspired by Rav Aharon Lichtenstein's Holocaust essay from *By His Light*: our remembrance needs to be twofold, both of the vibrant Jewish life and the heights achieved in the most torrid conditions in the ghettos as well as of the terrible individual tragedies and the widespread destruction of our communities.

# WHAT'S GOING ON?

- **Lishmah** is restarting **this Tuesday**, at 7:45pm and is open to **all Bogrot and Sixth-Formers!**
- Calling all male Bogrim! Join **Rav Joel** for a **Va'ad** on Tuesday evenings at 10:15!
- **London Student Bet Midrash** is taking place weekly on **Thursday evenings** for high school and university students. For more info about London or Birmingham SBM email chinuch@bauk.org
- Don't miss any of our exciting **Yom Ha'atzmaut** events in **London and Manchester!**

- Keep an eye out for **exciting Bnei Akiva updates** for all ages!
- Be sure to like our **Facebook page (Bnei Akiva UK)** and follow our **Instagram (bneiakivauk)** to get regular updates with what is going on in the Tnuva.
- Visit **bauk.org/feedback** for contact details for all Mazkirut members and to leave any general feedback!

This week's edition of Shabbat Lashem is sponsored by Waffle Me Up



**MAY 4TH-5TH, 2022**

## YOM HA'ATZMAUT

IN MANCHESTER

WED. MAY 4TH @ 7PM  
Community Tefillah @ Stenecourt

WED. MAY 4TH @ 8PM  
Dinner Extravaganza @ Stenecourt

Raffle & Giveaways | Quiz & Presentations | Guest Speaker: Cheryl Mandel

Adults £19 | Kids (Under-12) £15

For sign-up and details: north@bauk.org | Sign up closes Sunday 14th May

THU. MAY 5TH @ 8:15AM  
Shacharit and Musical Hallel Open to the Community @ Yavneh Boys

For info: debra@mizrachi.org

STENE COURT | MIZRACHI



**BNEI AKIVA**

## YOM HA'ATZMAUT & YOM HAZIKARON

4TH MAY 2022 / 4TH IYAR 5782

FINCHLEY UNITED SYNAGOGUE (KINLOSS)  
MINCHA 6.45PM  
SERVICE 7.00PM

FOLLOWED BY A PARTY IN THE KINLOSS SUITE

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TURNING BAR OR BAT MITZVAH IS AN EXTREMELY IMPORTANT MILESTONE IN A YOUNG PERSONS LIFE

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WEEK 2: JEWISH IDENTITY IN THE MODERN WORLD  
WEEK 3: TORAH LEARNING AND COMMUNITY  
WEEK 4: BNEI AKIVA AND LEADERSHIP  
WEEK 5: ACTUALISATION AND CONCRETE CONCEPTS

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IF YOU COME TO SHUL TO **WAFFLE**, WHERE WILL YOU GO TO PRAY?

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