

זכור את יום השבת לקדשו.  
ששת ימים תעבד ועשית כל מלאכתך,  
ויום השביעי שבת לה'

# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT ACHAREI-KEDOSHIM

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בס"ד



## LOVING YOUR NEIGHBOUR

HADASSAH SIMON  
SHEVET AVICHAH

In this week's parasha, we learn about the mitzvah of v'Ahavta l'Re'echa Kamocha (Love your fellow neighbour). The Torah tells us:

לֹא-תִקֵּם וְלֹא-תִטֵּר אֶת-בְּנֵי עַמֶּךָ וְאֶהְבֶּתָּ לְרֵעֶךָ כְּמוֹךָ אֲנִי ה'.

"You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am Hashem." (Vayikra 19:18).

Rabbi Akiva said in the Gemara (Talmud Yerushalmi Nedarim 30b) that this is a fundamental rule of the Torah. What is so significant about this commandment, that it is considered a fundamental rule of the Torah?

Many commentators explain that this commandment is extremely significant as it teaches us to focus on others, and not just ourselves. We can learn from this commandment to treat others with the utmost love, respect, and consideration. In the same way we love ourselves instinctively without looking for reasons, so too we should love others the same way.

Hillel, a Sage, later paraphrased this commandment, saying, "what is hateful to you, do not do unto others" (Talmud Bavli Shabbat 31a). It seems, that based on this statement, Hillel is focusing on hate, as opposed to the original commandment,

which focused on love. This seems to negate the lessons we just learned from the commentators. Why would Hillel do this?

Hillel's readjustment of this commandment actually helps us focus on the real essence of this Mitzvah. Hillel added the word "others" to this commandment, which implies that there are multiple members of society. The original commandment of "love your fellow man as you love yourself" is one of the rare instances of commandments that we cannot do alone. The point is not merely just to treat others with love, respect, and consideration, but to have others around you so that you may love, respect, and be considerate of them. Hillel was saying that Judaism thrives and depends on having a community of others around us, so that we can sharpen our relationships with each other (and thereby improve our relationship with Hashem Himself).

It is very fitting that this idea comes out during Sefirat HaOmer. Rabbi Akiva had 24,000 students all of whom died during this time, because they did not treat each others with respect. We can learn from this how important it is to treat others around us with the utmost love, respect, and consideration they deserve. Furthermore, we are currently living in uncertain times and therefore, it is vital that we support and help the people around us, as much as we can while staying safe and embrace the fundamental mitzva of v'Ahavta l'Re'echa Kamocha.

Shabbat Shalom!

**HADASSAH WAS A MADRICHA ON GIMMEL  
SUMMER MACHANE 5779.**

London In: 20:09 Out: 21:25

Manchester In: 20:21 Out: 21:45

Cambridge In: 20:07 Out: 21:28

Oxford In: 20:11 Out: 21:31

Bristol In: 20:16 Out: 21:35

Birmingham In: 20:16 Out: 21:38

Leeds In: 20:20 Out: 21:44

Liverpool In: 20:24 Out: 21:48

Jerusalem In: 18:44 Out: 20:00

# ACHAREI-KEDOSHIM 5780: SWEETNESS IN UNITY

RAV AHARON HERSKOVITZ



We encounter incense, the *ketoret*, as one of the conditions necessary for Aharon Hakohen to enter the Kodesh Hakodashim (Holy of Holies) on Yom Kippur:

וַיֹּאמֶר ה' אֶל־מֹשֶׁה דַּבֵּר אֶל־אֶהָרֹן אֶחָיו וְאֶל־יָבֵא בְּכַל־עֵת אֶל־הַקֹּדֶשׁ מִבַּיִת לַפְּרֹכֶת אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאֹרֹן וְלֹא יָמוּת כִּי בְעֵנָן אֲרָאָה עַל־הַכַּפֹּרֶת:

*“Hashem said to Moshe: Tell your brother Aharon that he is not to come at will into the Kodesh behind the curtain, in front of the cover that is upon the ark, lest he die; because I appear in a cloud from above the cover.” (Vayikra 16:2)*

The simple reading of this is that כִּי ought to be translated as ‘because’: Aharon should not enter the Kodesh Hakodashim at any point **“because** I appear in a cloud from above the *kapporet*”. In other words, Hashem’s presence, as signified by the cloud, is a sign that entering the Kodesh Hakodashim is a risky endeavour. However, Chazal offer an interpretation based on translating כִּי as “rather”: Aharon should not enter at all points, without any preparation, **but rather** must ensure that he do so only **after** the cloud of the *ketoret* fills it (see Rashi on the above pasuk, who brings both interpretations, as well as Rosh Hashana 3a, which mentions all four possible uses of כִּי).

The *ketoret* is not only used to allow Aharon to enter the Kodesh Hakodashim on Yom Kippur, We find the *ketoret* also used in order to stop a plague after the sin of Korach. Aharon runs to the midst of the camp holding *ketoret*, “and he stood between the dead and the living, and the plague ceased” (Bamidbar 17:13). Indeed, Chazal tell us (Shabbat 89a) that Moshe received a number of gifts when ascending Har Sinai; the gift that the Angel of Death gave him was this knowledge that *ketoret* can stop a plague.

What is the connection between the ability to stop a plague and the *ketoret*? The Ramban

(Shemot 30:1) offers an explanation based on various attributes of Hashem, but I’d like to suggest a different aspect of the *ketoret*, one that we actually see hinted to in the Purim story.

The Gemara (Chullin 139b) asks “Where is Mordechai [hinted to] in the Torah?” Its response is that his name is hinted to in the translation of one of the spices used for the anointing oil: *Mor Dror* is translated to Aramaic as *Mara Dachya*. Chazal explain that this spice was present not only in the anointing oil, but in the *ketoret* as well.

The Maor Vishemesh suggests that not all of the spices of the incense have a pleasant smell. It is true that the vast majority of the eleven do have a nice fragrance. However, one of them has a smell that is not exactly pleasant: הלבנה - Galbanum. Despite this fragrance starting off with (in the words of Wikipedia) “initial notes [that] are a very bitter, acrid, and peculiar scent” it is an essential ingredient in the *ketoret*.

Without it, the *ketoret* would be invalid and one who would offer such an incense would be liable to be put to death.

When Esther tells Mordechai “Go, gather

all of the Jews” (Esther 4:16) she is also suggesting that part of the *tikkun* will come when all of the Jews will gather together, whether or not their spiritual level is one that is “pleasant”. Just as the *ketoret* is created by a mixture of a variety of smells, so too Am Yisrael can achieve salvation by becoming a nation that is a combination of its various parts. This is perhaps how the *ketoret* acts in being able to stop plague: when we come together as a nation, we can be granted health. Merely the act of gathering may not be enough: Esther continues to exhort the gathered Jews to repent and pray to Hashem.

Without being able to understand why Hashem has sent this plague among us, I hope that we will be able to use it as an opportunity to come together as one nation.

**RAV AHARON WAS THE RAV SHALIACH OF BNEI AKIVA UK 5778-5779 AND NOW LIVES IN NETANYA.**

**AM YISRAEL CAN ACHIEVE SALVATION BY BECOMING A NATION THAT IS A COMBINATION OF ITS VARIOUS PARTS**



# ASHIRA LASHEM

RAFI COHEN | SHEVET NA'ALEH

**We are all praying for the coming of Mashiach, when we will all be in Eretz Yisrael. Ben David avdecha yavo v'yigaleinu, ruach apeinu Mashiach Hashem!**

**We believe in the Torah! We believe in Avodah! We believe in Aliyah! The ideals of Bnei Akiva!**

I can be sure that some readers are thinking one or both of the two following thoughts:

1. This song has a verse?!
2. Surely, it's "cause we are Bnei Akiva"? What is this nonsense about ideals?!

If you are thinking neither of those things, I congratulate you. If, however, you are, then please join me as we journey back into the murky past of our tnuva for a brief history lesson. The year is 1982(ish) and David Milston is a madrich for Shevet Haroeh at Edgware United Bnei Akiva. It is Shabbat Ha'Irgun season. History is about to be made.

While we may never know for sure which Kvutza won Kriya that year, we do know that Rav Milston's lyrics will be heard at every round of Ruach, probably for as long as Bnei Akiva exists! (There are three other verses by the way, plus an extended chorus, all of which are slightly more relevant to Edgware United Sviva in the early 1980s.)

To dissect the lyrics a little bit, since learning of this verse I have often wondered about the cause and effect it insinuates. Surely it cannot be suggesting that we are waiting for the coming of Mashiach, which will miraculously result in our collective Aliyah! Rather, we must learn from the chorus's "We believe in Avodah! We believe in Aliyah!" that the cause and effect are in fact the other way round. We are all praying for a time when, through our initiative of collective Avodah and Aliyah, we will already be in Eretz Yisrael, and that will cause the coming of Mashiach.

The line *ben David avdecha* comes from the Friday Night Zemer *Tzur Mishelo*, a fascinating song which closely reflects the structure and content of Birkat Hamazon (check it out!). Our line (loosely) translates to "The son of David your servant, the Mashiach of Hashem, will come and redeem us, our breath and spirit" and it serves to elevate our simple Ruach song into a truly idealistic anthem – we will bring redemption, Mashiach, through these three pillars of our ideology.

Interestingly, if you look through 'official' Bnei Akiva literature, this is one of the first times that the three pillars of Torah, Avodah and Aliyah appear together in this form. Sure, our *sisma* is *Am Yisrael, b'Eretz Yisrael, al pi Torat Yisrael*, but after *Meh Chayeinu* we say only *Torah v'Avodah* - why don't we mention Aliyah here?

Bnei Akiva was founded in Eretz Yisrael and seeks the ideal of a religious life in Eretz Yisrael. Torah v'Avodah is how to live your life when you are there, it doesn't need to mention Aliyah! But 'We Believe' is a song composed in the Diaspora. That is why it is so important to sing that these are the **ideals** of Bnei Akiva; especially in Chutz L'Aretz they cannot be taken for granted. I cannot presume to believe them just because I am a chaver tnuva, I must constantly work to keep these ideals in focus, and live my life accordingly.



**RAFI IS THE MAZKIR 5780.**

# WHAT'S GOING ON?

- Thank you to everyone who joined us on Tuesday night to mark the **72nd Anniversary of the State of Israel** in such a moving and special way! If you missed any of the service, don't worry! The full broadcast, as well as select highlights are available on our YouTube page and on our website at [www.bauk.org/yh-5780](http://www.bauk.org/yh-5780). It's never too late to support all the work Bnei Akiva does in the community! **Visit [www.bauk.org/bachad](http://www.bauk.org/bachad) to help in any way you can!**

- Missing sviva? **Virtual Sviva** takes place at **3pm every Sunday** over Zoom. ID: 208-209-1319, Password: YadAchim. Email Zoe at [svivot@bauk.org](mailto:svivot@bauk.org) for more details!

- Calling **Shevet Seenai (Year 10)**! Join us this **Wednesday 6th May at 8pm** for fun, games and Zionism with your madrichim! Zoom ID: 208-209-1319; Password: YadAchim.

- Join us at **3.30pm on Thursday 7th May** for a talk with **Asher Cailingold, Mazkir of Bnei Akiva UK 5712-5717!!!**

- **Student Bet Midrash** continues this Thursday 7th May! We encourage everyone to continue with their regular chavrutot/chaburot over video chat, and invite you to join us at **7.45pm** for a

virtual Ma'ariv followed by a shiur. Email Chana at [chinuch@bauk.org](mailto:chinuch@bauk.org) for more details or if you have any questions. Zoom links will be posted on the Student Bet Midrash Facebook page.

- Be sure to like our **Facebook page (Bnei Akiva UK)** and follow our **Instagram (bneiakovuk)** to stay informed of our online content!

- To receive weekly copies of **Shabbat Lashem** and our **Choveret Chinuchit** activity pack, sign up for our mailing list at [bauk.org/contact](http://bauk.org/contact).

- Visit [bauk.org/feedback](http://bauk.org/feedback) for contact details for all Mazkirut members and to leave any general feedback!

- **Mazal tov** to **Sigalia Kastner** (Shevet Seenai) on winning 3rd place in the JNF 'Song Ha'atzmaut' competition!

## FOOD FOR THOUGHT

1. To what extent can the Kohen Gadol achieve atonement on Yom Kippur on behalf of individuals? (**See Sforno on 16:30**)

2. Why is eating the Korban Shlamim on the third day after its slaughter a sin? (**See Haamek Davar on 19:8**)

**SHABBAT SHALOM!!!**

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**SUNDAY**  
**3PM**

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