

# WHAT'S GOING ON?

- **Summer Machane** applications are NOW OPEN for **Ari, Aleph, Aleph Chalutz, Bet Base, Bet Chalutz, and Gimmel**. To apply, please go to [bauk.org/camps](http://bauk.org/camps). For more information, please email Rafi H at [camps@bauk.org](mailto:camps@bauk.org)

- **Bet Midrash Programme** has returned!! Sign up: [bauk.org/bmp-tafkid](http://bauk.org/bmp-tafkid). For more information, please email Eli at [chinuch@bauk.org](mailto:chinuch@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](mailto:chinuch@bauk.org) for more details or if you have any questions

- **Sivot** are continuing all over the country. To get involved (or to even start a sviva) please email Rafi C at [svivot@bauk.org](mailto: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



**80** BNEI AKIVA

# SUMMER MACHANE

SOMETHING FOR EVERYONE THIS SUMMER WITH BNEI AKIVA

## 2019/5779



**YOUR help!** This will be used for years to come by children on BA Machane, helping spread the word of Torah to thousands over the years. Join this amazing mitzva and sponsor a word, pasuk or more, by visiting <https://bauk.org/torah>

- Join us on **Sunday June 2nd** for a special **Hachnasat Sefer Torah parade at the London Bayit!**

## FOOD FOR THOUGHT

1. What is the significance of putting ashes next to the Mizbeach being the first service of every day in the Mishkan? **(See Rav Hirsch on 6:3)**

2. Is there any significance to a sin-offering being slaughtered in the same place as an elevation-offering is? **(See Avnei Nezer on 6:18)**

3. What is the significance of the three places that Moshe placed blood on Aharon during the consecration? **(See Rav Avraham ben HaRambam on 8:23)**

**SHABBAT SHALOM!!!**

 <b>MACHANE ARI</b> Years 3-6 29th July - 2nd August	 <b>ALEPH</b> Year 6 5th-14th August	 <b>ALEPH CHALUTZI</b> Year 7 1st-14th August	
 <b>BET BASE</b> Year 8 1st-14th August	 <b>BET CHALUTZI</b> Year 9 1st-14th August	 <b>GIMMEL</b> Year 10 31st July-14th August	 <b>BET MIDRASH PROGRAMME</b> Year 13 1st - 8th August

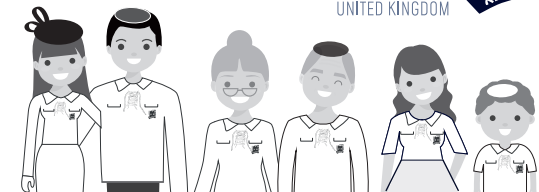
**TO SPONSOR AN EDITION OF SHABBAT LASHEM OR FOR ANY QUERIES PLEASE CONTACT ELI AT [CHINUCH@BAUK.ORG](mailto:chinuch@bauk.org)**

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

# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

**PARASHAT TZAV**  
16<sup>TH</sup> ADAR II 5779  
22<sup>ND</sup> & 23<sup>RD</sup> MARCH 2019



Please continue to daven for the refuah and strength of Yeshaya Noson ben Shira Gittel



## APPLYING OUR LEARNING DANIEL SACKS SHEVET AVICHAH

All agree learning is one of the most important tools in the development of any single person. We learn to read, to write, to walk. Inevitably, anything we achieve has come from something we have learnt somewhere. Learning gives us the tools to act. We learn to read so we can read a book, we learn to write so we can write a letter. Everything we learn must be applied to our lives to truly gain from education. In the end, without applying anything we have learnt, we haven't really affected anything.

In this week's Parasha, Tzav, we carry on discussing sacrifices and we learn more and more about them. Our Sages teach us that, in the absence of the Temple, someone who learns the laws of sacrificial offerings is considered as if he had actually offered it up. One might then ask: if the study of the laws of sacrifice achieves the same thing, then why should we even bother with the sacrifice itself when the Temple is rebuilt?

The difference between learning about sacrifices and actually doing the sacrifices is their effect on the world. Learning about the sacrifices has an impact on our own personal relationship with Hashem and elevates ourselves spiritually. Whilst learning is a holy endeavour and we should strive to constantly be learning more, it is still a very personal thing. Physically partaking in a sacrifice, and including all aspects of creation, elevates the world

around us and brings a tangible and practical way to apply spiritual inspiration we gain from our learning to our everyday life and the world around us.

I believe this applies equally to all the laws and Mitzvot. Constantly learning about our own personal Judaism is important and absolutely essential for development and growth. However, to truly gain from all we learn we must apply it to the real world. This has a positive effect on both us and the world around us. Applying our Torah knowledge to the world around us allows us to appreciate the world for its inherent divinity and accept that the world around us is entirely attributed to Hashem. Following the Torah and Mitzvot and applying the Halachot to our daily lives can become a source of strength for ourselves and people around us.

Continuing from the previous Parashiot, the Lubavitcher Rebbe draws parallels between the Sanctuary built in the desert and the sanctuary inside each and every Jew. Whilst we work on the Avodah in the Temple, we must also work on ourselves. Just as we keep the flame of the Altar always alive, we too must keep the flame of Torah alive within ourselves and continually strive to learn more and to apply our learning to our everyday lives.

The takeaway message from the Rebbe's ideas is that to truly grow spiritually, we should always seek to apply our learning to our everyday lives and to keep the Torah and Mitzvot. Learning is vital, but to truly benefit from what we learn we must seek tangible applications in the world around us.

**DANIEL WAS A MADRICH ON ALEPH CHALUTZI MACHANE 5778**

London In: 18:01 Out: 19:08	Oxford In: 18:02 Out: 19:13	Leeds In: 18:04 Out: 19:18
Manchester In: 18:07 Out: 19:20	Bristol In: 18:08 Out: 19:18	Liverpool In: 18:10 Out: 19:23
Cambridge In: 17:57 Out: 19:09	Birmingham In: 18:05 Out: 19:17	Jerusalem In: 17:16 Out: 18:29

## DVAR HALACHA - WEEKLY QUESTION WITH RAV AHARON



**Question:** If you're unfortunately davening in a minyan with multiple mourners, and they are saying Kaddish at very different speeds, is it best to stick with answering just one of them the whole way through, or is it acceptable to answer whenever there is an opening in any of the recitations going on? Would the answer change at all if there aren't enough people for each mourner to have their 'own minyan' answering?

**Answer:** In the past, the Ashkenazi minhag was that only one mourner would say Kaddish. This led to an elaborate set of rules as to who would come first and how to split up the total number of Kaddishes (see Rema YD 376:4 and the Biur Halacha at the beginning of OC 132, who writes a "Kuntres Maamar Kadishin" (a pamphlet on the saying of Kaddish)). In this situation, a person would likely only say a few Kaddishes a day (if at all!)

There are different reasons given for this custom:

a) Binyan Tziyon (122) - when many people say it together, the listeners cannot have the proper kavannah, as the voices of those individuals saying it will not be discernible.

b) Chatam Sofer (OC 159) - the merit of saying a Beracha aloud is not the saying, but that it is causing many people to **say amen**. When others are saying as well, they will each "fight" to get the others to say amen to them.

c) Chazon Ish (Dinim V'Hanagot 4:7) - just as we would not have two chazzanim, so too we should not have multiple people saying Kaddish.

Despite these objections, the Ya'avetz in his siddur praises the practice of the Sephardim to have everyone say Kaddish together. This practice is further recorded in the Chayei Adam (30:7) and

the Pitchei Teshuva (YD 376:6). Despite his aforementioned words in the Biur Halacha (which seems to indicate that only **one** person should say Kaddish), in the Mishna Berura (55 sk 4) it seems as though **multiple** people may say Kaddish at once. This seems to be the prevalent custom in Ashkenazi communities. However, it is important to point out that those saying Kaddish should strive to recite the Kaddish in unison (as in the Sephardi custom), particularly since that may mitigate some of the concerns raised above. In certain shuls, mourners sometimes congregate around the *bimah* or elsewhere in order to do so. While it is understandable that sometimes mourners may not hear the Kaddish of others and/or have difficulty synchronising their words with others, it is not proper for them to willfully ignore others or dominate the saying of Kaddish.

### What should a listener do?

Up until now, the discussion has centred on those **reciting** Kaddish. What about those who listen to Kaddish? How should they act? The Pitchei Teshuva (ibid.) and Mishna Berura (ibid.) both quote the Halachot Ketanot (2:47), who writes that if they are finishing fairly close to each other (what we refer to as תוך כדי דיבור - enough time to say a few words), then one should answer amen to the **first or last** person, and this is sufficient for others as well; if there is a greater gap, one should ideally answer amen to **each** of them separately.

Although some raise a concern of there not being a minyan to answer to each mourner individually, it seems that this is not necessary, as in other areas of halacha (for example when saying Birkat Kohanim in a minyan of mostly kohanim); the Kaf Chayim (55:32) writes that one saying Kaddish should strive to raise their voice a bit to ensure that 2-3 people hear them; if you are close to someone who is saying the Kaddish relatively quietly, it would be best to respond to theirs for this reason.

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

## TZAV 5779: BRINGING IT ALL TOGETHER



RAV AHARON HERSKOVITZ | RAV SHALIACH

This week's Parasha focuses on the laws of bringing the korbanot. As part of them, we read (Vayikra 7:16) that the *shelamim* are able to be eaten for two days and one night. This length of time is unique amongst all other korbanot. What is the message behind this unique length of time? Why is it not like (most) others, that can be eaten only for the day on which they are sacrificed and the night after?

Rav Yonatan Grossman explains that in general, in Judaism our "days" begin at night and end at the following sunset. For example, Shabbat begins on Friday night and ends on Saturday night. Night followed by day. However, the days in the *mikdash* are different. Korbanot are brought during the day and then have their parts burned at night: day followed by night. The fact that the fats of the korban are burned on the *mizbeach* all night means that what we "give" to Hashem from the korban is an all-day giving: it begins at day and

ends at the end of the night. For this reason, the rest of the korban can also be consumed during that time. The regular day and night eating are parallel to the way the day works in the *mikdash*: day followed by night.

The *shelamim*, though, is different. It's eating time is a combination of both forms of a day: both the night and day of "regular" time, as well as the day and night of time of the *mikdash*. It is a synergy between these two different aspects of time, and when we eat it for two days and a night, we are combining these two different concepts of time.

This idea fits with one of the ideas expressed in the name of the *korban shelamim*. Rashi (ibid. 3:1) explains that the name is derived from the fact that they increase shalom, peace, in the world. By having its owners come to Yerushalayim, share the sacrifice with kohanim and with others throughout the city, they are using the korban to connect with others and overcome boundaries. The korban's ability to combine different aspects of time is a further expression of this.

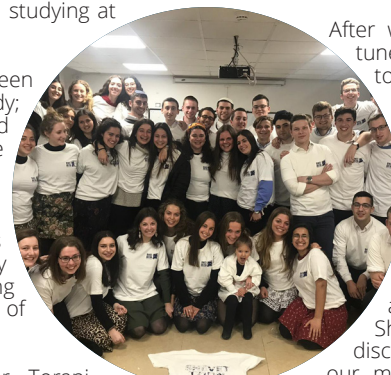
## A TASTE FROM ISRAEL

TALIA HARRIS SHEVET TZION

Hi! I'm Talia and this year I'm studying at Midreshet Harova.

I honestly can't believe I've been here for eight months already; the time has flown by and I have been so fortunate to have been part of such incredible opportunities. From hiking in the Negev, to lighting Chanukah candles in the Golan- I feel so truly privileged to be spending my year here, in the heart of Jerusalem, in the Old City.

So far, throughout the year, Torani has provided us with numerous amazing Shabbatot and Tiyulim - Eilat, Bet She'an and Tel Aviv to name a few. Last Shabbat we had the annual Shevet Shabbaton in Modiin-Maccabim. Sixty Shevet Tzion members were reunited from across Israel to spend a Shabbat together. We were fortunate enough to have Hannah and David



Reuben, as well as Rafi Cohen fly out from London to spend Shabbat with us. Rav Ari and his family joined us on our arrival to Modiin for what was going to be a very memorable Shabbat.

After we brought in Shabbat with a tuneful Kabbalat Shabbat, we all took part in a very exciting Peula run by Rafi, setting the tone for Shabbat which carried on through to the Friday night meal with an atmosphere of dancing and singing. After the meal, we had an informative Peula run by Hannah, which consequently triggered some very interesting conversation about BAUK and our future. Shabbat day was also filled with discussions and Chaburot led by our madrichim, Rav Ari and Rafi. In the afternoon we had another thought provoking Peula run by Hannah and David.

Overall, Shabbat was absolutely wonderful and I'm sure it was one that will never be forgotten!

**TALIA WAS A MADRICHAN ON ALEPH SUMMER MACHANE 5779**