

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

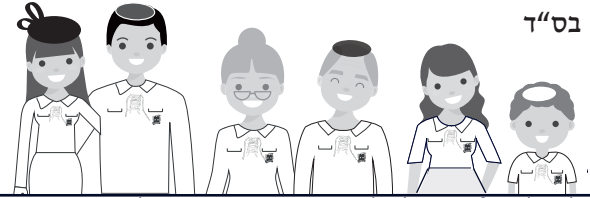
SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

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בס"ד



PERFECTIONISM NOAH KREIKE SHEVET TZION

In this week's parasha, Parashat Emor, pesukim 1-9 of perek 24 discuss the specifications for the Menorah and the Shulchan. Pasuk 10 immediately follows with the story of the unnamed son of Shulamit bat Divri of the tribe of Dan, who was to be stoned for taking God's name in vain (in some style as well by using the Tetragrammaton). When reading through the parasha this can strike as being a bit odd; why place this anecdote immediately after detailing the process of keeping the Menorah lit and the Shulchan full? What is it trying to teach us?

Rav Hirsch offers one explanation: earlier on in Emor we are bombarded with a series of mitzvot regarding the Mishkan and this is followed by the laws of relationships between people; a similar progression to what we see between pesukim 9 and 10 where the laws about how to serve God precede an example as to how to treat others. This emphasises the motive of the Torah to establish a nation of those who seek perfection in their interpersonal relationships as much as they seek perfection in their relationship with God.

However, the juxtaposition of the blasphemer and the Menorah and Shulchan has its own deeper meaning: the Menorah symbolises wisdom and the Shulchan our dealings in everyday life. So, only with purity in our wisdom and everyday actions can our social relationships be sound.

The parasha also introduces the principles of Kiddush Hashem and Chillul Hashem, "You shall not desecrate My holy Name, rather I should be sanctified among the Children of Israel" (Vayikra 22:32). The Ibn Ezra explains that this pasuk has a localised meaning and is aimed at the Kohanim; it was their duty to serve in the Mishkan

and preserve its purity as the home of God. Rabbi Sacks looks into this further, as he says that the misuse of power is wrong, but when those who are guilty are the leaders, then something more is involved. When Hashem directs this Passuk at the Kohanim he is making sure that they are acutely aware of the repercussions and disrespect that they will create, as the elite of the nation, if they do not stringently follow his commandments.

But how do either of these aspects relate to us at the moment? Firstly, the case of taking God's name in vain. The grammar of the text highlights the fact that he is named by his mother's name and his tribe to bring shame upon them, this implies the significance of the entirety of Jewish people to 'pull their weight' - that anyone can 'let the side down' and no one is exempt. In the current climate of uncertainty and, to some extent, fear, our reliance on each other has increased more than we could have imagined - even though social distancing regulations are keeping us physically separated. Therefore, we must be like the Menorah and the Shulchan to channel our wisdom and provide support to our friends and those we do not regularly speak to, in order to do our part for the Jewish people.

Secondly, the case of a Kiddush Hashem. As part of the Jewish people we must strive for perfection, as mentioned before, in all of our interactions, and there is no better group of people to attempt to emulate more than the Kohanim at the time of the Mishkan. We must be seen to be doing the right thing at all times so as to create a good reputation for ourselves and for God, especially in our current predicament.

שבת שלום לכולם

Hashem Imachem!

In memory of Moshe David ben Zev Moshe z"l

**NOAH WAS A MADRICH ON MA'APILIM
MACHANE 5780.**

London	In: 20:20 Out: 21:39	Oxford	In: 20:23 Out: 21:45	Leeds	In: 20:32 Out: 22:00
Manchester	In: 20:33 Out: 22:01	Bristol	In: 20:27 Out: 21:49	Liverpool	In: 20:36 Out: 22:03
Cambridge	In: 20:19 Out: 21:43	Birmingham	In: 20:28 Out: 21:52	Jerusalem	In: 18:49 Out: 20:05

EMOR 5780: EVERYONE LOVES SOME SHUL POLITICS

ELI MAMAN | SHEVET NA'ALEH



One of the most disheartening episodes that happened in the midbar is recorded in this week's parasha. Two men were arguing, and one left the argument in a rage. He reacted by blaspheming Hashem.

This behaviour was so rare at that time that no one knew what the punishment was!

Hashem reviewed the penalty for such an act and the Torah declared a death penalty. But curiously enough, Hashem does not leave it at that. When the Torah reveals the penalty for blasphemy, it continues:

"And one who pronounces blasphemously the Name of Hashem shall be put to death... And if a man strikes mortally any human/animal life, he shall be put to death... If he inflicts a wound, as he did, so shall be done to him: a break for a break, an eye for an eye... And one who wounds an animal must be made to pay." (Vayikra 24:16-21)

Shouldn't blasphemy be in a league of its own? Surely this cannot be equated with attacking human beings. And surely it has no place next to the laws of injuring animals!

Rav Yonasan Eybeschutz, one of Jewry's most influential leaders during the early 1700s, was away from home for one Yom Kippur and was forced to spend it in a small town. Without revealing his identity as Dayan of Prague, he walked into a shul and looked around for a suitable place to sit and daven.

Toward the centre of the shul, his eyes fell upon a man shokelling with tears swelling in his eyes. "How encouraging," thought the Rav, "I will sit next to him. His tefillot will surely inspire me." The man cried softly as he prayed, tears flowing down his face. "I am but dust in my life" wept the man, "and surely in death!" The sincerity was indisputable. Rav Yonasan left shul after Kol Nidrei inspired. The next morning, he took his

seat next to the man, who, once again, poured out his heart to God, declaring his insignificance and lack of merit.

But, during Kriyat HaTorah, something amazing happened. A man was called up for the third aliyah, one of the most honourable aliyot, and suddenly Rav Yonasan's neighbour charged the bimah!

"Him!" shouted the man. "You gave him shlishi?!" Rav Yonasan stared in disbelief. "Why I know how to learn three times as much as him, I give more charity than him, and I have a more yichus! Why would you give him shlishi over me?" With that, the man stormed back from the bimah toward his seat.

Rav Yonasan could not believe what he saw and decided to approach the man. "I don't understand," he

began, "minutes ago you were crying about how insignificant and unworthy you are and now you are saying you are much better than this man?" The man snapped back,

"what are you talking about? Compared to Hashem, I am truly nothing." He then pointed to the bimah and said, "But not compared to him!"

People are very wary of the honour they give to their teachers, Rabbis, and role models. Even more so are they careful about the reverence that they show to God. However, human feelings and possessions are often trampled on even by those who seem to have utmost respect for the spiritual.

This week's parasha, in the same section that discusses the severity of blaspheming God, does not forget to mention the sin of harming someone less than Omnipotent. It links the anthropomorphic cursing of Hashem to the crime of physical damage toward those created in His image. It puts them one next to each other because all of Hashem's creations deserve respect. Even the bats!

ELI IS THE ISRAEL AND SIXTH FORM DIRECTOR ON THE MAZKIRUT 5780.

HUMAN FEELINGS AND POSSESSIONS ARE OFTEN TRAMPLED ON EVEN BY THOSE WHO SEEM TO HAVE UTMOST RESPECT FOR THE SPIRITUAL



ASHIRA LASHEM

AARON SEITLER | SHEVET NE'EMAN

אם יש לכם ת'רוח, אז תשירו עם הרוח! אם יש לכם ת'רוח, אז תשירו עם ה- [ידיים, רגליים, ראש, כתפיים, אזניים, עיניים, לשון, אף, בכל הגוף].
קצב!

**If you have the ruach, then sing with the ruach! If you have the ruach, then sing with the [arms, legs, head, shoulders, ears, eyes, tongue, nose, the whole body].
Ketzev!**

(According to one *girs*a, other versions available.)

Awakening rose-tinted memories of Aleph Machane 2009, I was disappointed to learn that this song has little spiritual resonance.

I associate this one with transitioning from sitting, nebuch-like, in the corner with a long face, to getting up and singing on the benches with newfound friends. And indeed, its message of pumping each part of the body with ruach seems pertinent to the present parasha and period.

Emor commands physical perfection, both in the Korbanot and their officiators. Any bodily blemish or disfigurement would be a deal-breaker for Temple service. These laws were not intended to stigmatise the disabled (ש ו ה) but rather to show that service of God must suffuse every part of our being. The national exemplar of Avodat Hashem necessarily exhibited unbroken life and strength (see Rav Hirsch Vayikra 21).

In this light, the chant of Im Yesh Lachem Et HaRuach is almost a tefilla in its own right. The leader asks participants: do you have the ruach? The *nachat ruach*, that is, to integrate Divine ideals, from head to toe?

Naturally, the chorus has been corrupted in Chutz La'aretz. Whilst the Israeli original sang קצב (beat, rhythm), some Chutznik misheard כסף (money). Many chanichim have since interpreted the song as a call to give charity.

Cute, but the mistranslation unwittingly reflects a very real tragedy of substituting the organic rhythm of authentic Avodat Hashem with a scattergun approach of doing mitzvot, like charity for example, when we feel like it.

Rav Kook is emphatic that transforming the theoretical wisdom of Torah into practice requires cultivating a ruach that reaches out to our emotions and feelings (Olat Re'iyah Intro to Vol.1 p.21-22). Without tefilla to attune the heart to deeper yearnings for God's eternal values than say, 'feeling generous', it becomes impossible to sincerely internalise holiness and goodness.

Some unusual folks were able to stamp spiritual images on heart and soul just by learning about them... we'll commemorate one of them on Tuesday.

For most of us, emotions have a stronger impact on actions than abstract thought, and so if we want to realise ethical principles in our day-to-day lives, we have to summon all of our emotional strength and call out for it.

A kid has to jump up and down on a bench and make lots of noise to do that, as it's the only way s/he knows how. I'll speak for myself at least in hoping I've transitioned once again to be able to evoke successfully, as an adult should, with a siddur. Now, more than ever.

AARON WAS A MADRICH ON ISRAEL MACHANE 5779.

WHAT'S GOING ON?

- Help us reach 100 **Acts of Kindness!** By (anonymously) sharing your deeds you will inspire others to give their time, and let them know where and how they can! Fill in the form at tinyurl.com/BA-100AOK.

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

- **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 for more details or if you have any questions. Zoom links will be posted on the Student Bet Midrash Facebook page.

- Look out for information about our Tikkun Leil taking place over Zoom on Tuesday 26th May!

- Be sure to like our **Facebook page (Bnei Akiva UK)** and follow our **Instagram (bneiakivauk)** 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.

- Visit bauk.org/feedback for contact details for all Mazkirut members and to leave any general feedback!

- **Mazal tov** to **Hannah and Yoni Abrams** (Shevet Na'aleh) on the birth of a beautiful baby boy!

FOOD FOR THOUGHT

1. Why does the verse emphasise that the Kohanim are the children of Aharon? (**See Rav Hirsch on 21:1**)

2. Why did Moshe relate the laws of the Kohanim to all of Bnei Yisrael? (**See Rashi on 21:24**)

SHABBAT SHALOM!!!

CALLING ALL BOGRIM!!

INTRODUCING...

**Sichot
B'Ivrit!**

BA'S NEW IVRIT CLASS TAUGHT BY
THE BNOT SHERUT!

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To sign up: bit.ly/ba-ivrit

For information on more Ivrit classes, drop us a dm!



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