

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

SHABBAT LASHEM

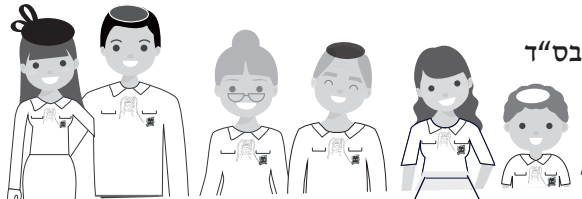
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PARASHAT EMOR

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LEADING BY EXAMPLE

NADIA GOLDMAN
SHEVET MORASHA

"...Say to the Kohanim, the sons of Aharon, and tell them: Each of you shall not contaminate himself to a (dead) person among his people" (Vayikra 21:1)

This week's parasha begins with Hashem commanding Moshe to explain to the Kohanim their expected responsibility in maintaining higher standards of holy behaviour and purity. There appears to be a redundancy in these instructions, for Moshe is told twice "say to the Kohanim" though the words "emor" and "ve'amarta". As we are often taught, the Torah does not have redundancies but rather every word is written for a particular reason.

One explanation for the two-fold emphasis is maintained by the Ramban, who asserts that this double expression is similar to those occasions when the Torah records "daber el Bnei Yisrael ve'amarta" – "speak to Bnei Yisrael and say". According to the Ramban, the Torah uses a double expression in order to stress to us the importance of the commandment, or if it involves an activity which runs counter to an accepted norm. Rashi, however, cites the Talmud, which derives from this redundancy that the Kohanim are being instructed twice, once in regards to themselves and once in regards to their children: "Lehazir gedolim al haketanim" – "to caution adults regarding their children". What is implicit within the words "emor ve'amarta" which specifically alludes to the instruction of children, while no such conclusions are drawn from the words "daber ve'amarta"?

The difference between "amira" and "dibur" is as follows: "amira" is the relaying of information without any imposition by the person conveying it, while "dibur" imposes the

will of the speaker upon the listener. A parent pressuring his child to behave in a manner different than his peers will invariably fail, unless the parent is able to convey the message that such behaviour is in the child's best interest. The only way that this can be successfully accomplished is if the parent himself willingly performs that which he is requesting of his child. We can take this idea and not only use it in our everyday lives, but specifically in the context of being Bnei Akiva Madrichim/Madrichot. Together we represent and embody a shared ideology and values, and we ought to remember to live by these values in a day-to-day life, teaching by example.

"Lehazir gedolim al haketanim" does not mean that adults should caution their children, rather that the adults themselves are being cautioned to perform the commandments without any sense of imposition. By so doing, the children will perceive that following their parents' example is in their best interest. The Torah specifically uses the expression "emor ve'amarta" and not "daber ve'amarta", for "daber" implies imposition. Especially when requiring of the Kohanim to behave in a more restrictive manner than their peers, it is essential that the message they convey to their children is "This is in our best interest, and not an imposition." The Kohanim lead the Bnei Yisrael, they did not force them to take a path or impose obligations on them, rather they acted in a certain manner, abiding by Hashem's laws, and inspiring the Bnei Yisrael to live a Jewish lifestyle, so much so that our Torah was passed down from generation to generation and here we are today.

From Parashat Emor we learn the value of teaching and inspiring rather than imposing and forcing. Inspiration may sometimes be overlooked because of its elusive nature; however, it propels a person from apathy to possibility. It is so important to lead by example and if you live your life by this principle, you create a picture of what is possible, making it easy for others to follow and learn from you.

NADIA WAS A MADRICHAN ON WINTER MACHANE IN MANCHESTER 5781.

London In: 20:07 Out: 21:23
Manchester In: 20:22 Out: 21:42
Cambridge In: 20:05 Out: 21:26

Oxford In: 20:09 Out: 21:29
Bristol In: 20:14 Out: 21:33
Birmingham In: 20:14 Out: 21:35

Leeds In: 20:17 Out: 21:41
Liverpool In: 20:22 Out: 21:45
Jerusalem In: 18:43 Out: 19:59

EMOR 5777: SPIRITUALITY AND PHYSICALITY

RAV ARI FAUST | RAV SHALIACH 5774-5777

For a person aspiring towards godliness, the world of physicality can appear as an inhibitor towards advancing. Many beliefs have shun the physical in favour of the spiritual, by means of sexual celibacy to abstinence from food and other forms of asceticism.

The tension between the physical and spiritual is expressed in the Hebrew language when describing the basic function of eating; in Hebrew bread is called lechem, which shares the same root letters as milchama – war. This tension is not only to be found in the luxury and the excess of physical life. There is an internal war waged even over the most staple food item, one that is a basic need for survival.

In our parasha we see a bizarre juxtaposition of topics. The bulk of Parashat Emor focuses on the holidays and their offerings. This, however, is followed by the mitzvah of Ner Tamid (the eternal light) and Lechem Hapanim (the showbread). The parasha concludes with a strange episode (Vayikra 24:10-23):

“And the son of an Israelite woman, whose father was an Egyptian, went out among the children of Israel ... and the son of the Israelite woman blasphemed the Name [of Hashem], and cursed; and they brought him to Moses ... and they put him in ward, that it might be declared unto them at the mouth of Hashem.”

Why is this story included here?

What is the context of the man cursing God? The Midrash (Vayikra Rabbah 32:3) provides context:

“Went out’ – Where did he go out from? Rabbi Brachiya said he came out from the previous section (teaching about Lechem Hapanim). He said, ‘The way of royalty is to eat warm, fresh bread. But here it is cold...”

The man blasphemed because he felt the Kohen deserved the freshest bread just as food is served to royalty. The Lechem Hapanim was baked on Friday and eaten the following Shabbat – nine days later. At first thought, the man was right – why wait so long to eat the bread? The Gemara (Yoma 38a) describes how difficult it was to bake bread in such a way that it remained fresh for so long, and in fact describes this outstanding feat as a miracle (Yoma 21a).

There is a theme that emerges from the sequence of topics in our parasha: Judaism doesn't shun away from the physical because of its tension with the spiritual, rather it embraces it.

Judaism believes in elevating beyond the either-or of physicality-spirituality to a realm that includes these but transcends them. Regarding the holidays, halacha stipulates that “one must divide their day between prayer and Torah study, and half a day for humanly pleasure” – the holidays are “half for Hashem and half for you”. This is not purely a strict chronological split, but an indication of the nature of the holy day: Holiness is the fusion between spiritual and physical, and the holy days are characterised inasmuch as they fuse both these dimensions harmoniously into one. On the holidays there is a mitzvah to eat and be merry. This physical indulgence is not in contrast to the spiritual dimension of the day, but compliments and harmonizes with it to create the holiness.

This is immediately followed by the mitzvah of Ner Tamid, which represented Torah. “It is a testament to the world that the shechina resides in Israel.” (Talmud Shabbat 22b)

It is from within this context that the Lechem Hapanim episode of the blasphemer emerge: The secret of the Lechem

Hapanim is inasmuch as it is physical that transcends these boundaries because of its spiritual properties. It remains fresh for over one-week because of this synthesis, it is “the bread of God”. The word Lechem Hapanim literally means “the inner bread” – it is the bread that represents the essential spiritual property that is “inside” all physical existence; it represents our ability to look

within ourselves and develop a holistic – godly – relationship to the physical world we live in. The Lechem Hapanim would simply not be itself if it were served fresh; it would just be bread.

The man looked at the Lechem Hapanim – and this as a representation of the physical world in general – with a dualistic mind set: Priests are holy and bread is not. In Judaism, this is the greatest blaspheme imaginable. Food is not merely something consumed in order to keep us alive, it is an opportunity to encounter God as He manifests within our lives. It is a great “milchama” to succeed in doing so, but this war represents our very raison-d'être in this world.

Judaism rejects the dichotomy of physical-spiritual. It transcends the duality and unifies these two opposites in perfect harmony. Parashat Emor teaches us that physicality and spirituality are both parts of a greater whole called godliness.

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SANCTIFYING AND PROFANING G-D'S NAME

JOEL OHRENSTEIN | ISRAEL AND SIXTH FORM WORKER 5781



Parashat Emor contains two of the most fundamental concepts of Judaism: Kiddush Hashem and Chillul Hashem. Defined respectively as sanctifying G-d's name and conversely, profaning G-d's name.

Although these are Rabbinic terms themselves, the origins can be traced back to this week's Parsha.

ולא תחללו את־שם קדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדְשְׁכֶם: הַמּוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לְכֶם לְאֱלֹהִים אֲנִי ה'

"Do not desecrate My holy name. I must be sanctified among the Israelites. I am Hashem, who made you holy and who brought you out of Egypt to be your G-d. I am Hashem." (Vayikra 22:32-33)

Of course, when we are discussing G-d's name, we do not literally mean Hashem. We are talking about our faith and the entire Jewish people. Every action we make as Jews has wider repercussions as we are in control of the fate of the Jews. Hashem made us in His image and in turn, we become His representatives in the world.

Even Moshe at the end of his life recognised this. No other religion or people has ever had a revelation as powerful as the events at Har Sinai. Nor have they suffered the trials and tests faced by the Jewish people. The Jewish people are a testimony to G-d, something much greater than all of us. Therefore, when we perform a Kiddush Hashem, a sanctification of G-d's name, we are celebrating our past and creating positivity in our future. When we perform a Chillul Hashem, we violate our responsibility as ambassador of G-d and cause immeasurable contempt towards ourselves.

Living in the Diaspora, Kiddush and Chillul Hashem become especially important as we

live as a minority in society. Furthermore, our actions do not just reflect on the Jewish people, but very often Israel. Some people around us wrongly see our actions, both good and bad, as a reflection of the State of Israel. It is an unfortunate, yet classic, antisemitic trope that is all too often seen in society. When a Jew does something bad publicly, there are people out there who will find a way of involving Israel. Therefore, we not only carry the responsibility of the Jewish people, but also the State of Israel.

Rabbi Lamm zt'l tells the story of Mendel the waiter. In 1976, just after the success of Operation Thunderbolt and the raid on Entebbe, the passengers on board a large cruise ship wanted to pay tribute to Israel. The captain searched through all the passengers and crew until a

Jew was found. Eventually, they found the only Jew on board, Mendel the waiter. In a large ceremony on board, the captain brought Mendel to the front and congratulated him on a successful rescue. Mendel had suddenly gone from a humble waiter on a ship, to a public ambassador of the Jewish people and Israel.

**EVERY ACTION
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JEWS.**

Regardless of background, gender, wealth or anything else, if you consider yourself a Jew, you immediately receive an equal share of this responsibility. Perhaps some of us feel this more than others, but at some point, every Jew feels the heavy weight of this responsibility.

What is the best way to deal with the responsibility that Hashem as entrusted to us? The answer is simply to embrace it and make it a part of ourselves. We should remember the repercussions of our actions and welcome the challenge presented to us. As Rabbi Sacks said:

"To have done something, even one act in a lifetime, to make someone grateful that there is a G-d in heaven who inspires people to do good on Earth, is perhaps the greatest achievement to which anyone can aspire."

WHAT'S GOING ON?

- Applications are open for **Summer Machane 5781!** With the Government's roadmap in place we are looking forward to a fantastic Summer Machane, with some epic residential Machanot and day camps for children in Years 3-10. Spaces are filling up fast, so if you haven't yet signed up make sure you do so as soon as possible and join us for a summer experience not to be missed! Join us from **2nd-15th August** and enjoy a fantastic Bnei Akiva experience full of fun, friends and Ruach! Sign up today at bauk.org/camps or email camps@bauk.org for more information.

- Calling **Shevet Hineini** (Year 13!) Join us on **The Bet Midrash L'Manhigut Programme!** A unique leadership (Manhigut) experience to develop your learning through Shiurim and Chavrutot and leading others through Tochniot and Chaburot! **Apply now - www.bauk.org/bmp-tafkid/** For more information about the programme or other options this summer please email - Chinuch@bauk.org or Camps@bauk.org

- **WE NEED YOUR HELP!** Coronavirus has hit Bnei Akiva hard, costing us over £150,000. Our Mazkirut, Bogrim and Madrichim have

been working tirelessly to put on a range of fantastic programming for our youth, from Machane Aviv last Spring, to a celebration of Israel like no other on Yom Ha'atzmaut, a packed summer of programming for over 400 children, and Winter Machane. Please support our **Yad Achim Campaign**. Visit bauk.org/yad-achim for more information and to donate.

- **Mazal Tov** to **Mia Gray** (Nivcheret Hanhalla 5778, Shevet Ne'eman) and **David Amran** on their **engagement!**

- Keep an eye out for **exciting Bnei Akiva events** for all ages! **Stay Safe > Stay Inspired > Stay BA**

- 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!

SHABBAT SHALOM!!!



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