

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

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT EMOR

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בס"ד



UNDERSTANDING REPETITION

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SHEVET HINEINI

This week's parasha starts with Hashem repeating himself by telling Moshe to tell the Kohanim what they can and cannot do.

וַיֹּאמֶר ה' אֱלֹהֵינוּשָׁה אָמֹר אֶל־הַכֹּהֲנִים בְּנֵי אַהֲרֹן
וְאָמַרְתָּ אֲלֵהֶם לִנְפֹשׁ לֹא־יִטְמָא בְּעַפְוֹן

And the Lord said to Moshe: Speak to the Kohanim, the sons of Aaron, and say to them: Let none [of you] defile himself for a dead person among his people (Vayikra 21:1)

We understand that the Torah never says or repeats something that it doesn't need to. However, here we see that Hashem tells Moshe to both 'speak' and 'say' to the Kohanim, but don't these two words mean the exact same thing?

The Ibn Ezra explains that the repetition of אָמֹר is due to them having two different meanings. The first is that the Kohanim were the teachers of both the Torah as well as general information that those around them needed for their day to day lives. By Hashem repeating to Moshe the instruction to tell the Kohanim what they can and cannot do, He is emphasising the need for the Kohanim to look after the Torah and ensure that it is taught to the next generation.

On the other hand, the Ramban claims that this double use of the word אָמֹר is there as a form of a commandment. He explains that by having the duty to tell and to teach Bnei Yisrael, the Kohanim

should work their lives around those around them, to ensure that they are having the opportunity to learn and understand.

Rabbi Moshe Feinstein gives the idea that Kohanim's lives are restricted more than regular Jews. Although some of what they have to abide by is not necessarily the fairest or most ideal for them, they know that they have to still abide by these separate laws because at the end of the day they are still Kohanim who are serving Hashem from a higher level than all other Jews. He gives the analogy of a parent who does something around their child. The parent will act in the way that they would like their child to act when they get older and have their own families which in turn is seen here Kohanim act the way that they want their children to act both through their role as Kohanim in the Mishkan and as parents to Bnei Yisrael.

However, is it not weird that now over halfway through the Torah, Hashem is only now telling Moshe to tell the Kohanim what to do, when for most of us we are taught these laws from a young age within primary school? One explanation is because Moshe is to tell all Kohanim including children. Therefore what we have seen here is that Hashem waited to tell Moshe to pass on their laws until the descendants of Avraham were at an age where not only they could understand them on a personal level, in relation to how they should live their lives but also on a communal level in which they are able to teach to the next generations both of Kohanim and wider society, allowing them to understand the laws that affect Kohanim.

**SIMON WAS A MADRICH ON ALEPH WINTER
MACHANE 5782**

SHABBAT TIMES

London	In 20:27 Out 21:48	Oxford	In 20:30 Out 21:54	Leeds	In 20:40 Out 22:10
Manchester	In 20:44 Out 22:11	Bristol	In 20:34 Out 21:58	Liverpool	In 20:44 Out 22:13
Cambridge	In 20:26 Out 21:52	Birmingham	In 20:35 Out 22:02	Jerusalem	In 18:52 Out 20:09

PSYCHOLOGY AND THE PARASHA WITH ELAD ESHEL

PARASHAT EMOR: GENUINE GRATITUDE



A: One of the central topics of this week's parasha is the Mo'adim. Reading through the descriptions of each festival, we can divide them into two broad categories. The first are those that are linked to historical events that happened

on a certain date, which the festival comes to mark and celebrate each year on that date. The second group is of festivals linked to the agricultural significance of that time of year, the kind of work being done in the field and the experience of the farmer.

The first two Mo'adim that are brought each set up one of these models for festivals. The section opens with Pesach, recounting only the dates of the festival and that matzah should be eaten during this period.

By contrast, the second Mo'ed discussed, that will later become known as Shavuot, is presented in a completely different fashion. The Torah begins with the lead-up to the festival, starting with the offering of the omer of barley. We learn that no new produce from that year may be eaten until the omer is brought, and on the 50th day after this, the Mo'ed will be celebrated with the offering of 2 loaves made from wheat flour.

The contrast between the description of these two festivals is stark – Pesach is described using a date on the calendar and a unique mitzvah – both of which link directly to an historical event – Yetziat Mitzrayim. Shavuot is not given a specific date, and its unique mitzvot are all connected to agricultural landmarks.

Having set up these two distinct models for Mo'adim, when the Torah continues to the next section, the festivals of the 7th month (Tishrei), these two separate conceptions of a festival seem to merge and come together. The presentations of both Rosh Hashanah and Yom HaKippurim fit neatly into the first model, with a calendar date (1st/10th of the 7th month) and a unique mitzvah (shofar/fasting). However, we see elsewhere that these dates have agricultural significance as well (beyond the scope of this article).

But this idea comes to full expression in the festival of Succot which clearly fits the markers of each of the models above. Indeed, the Torah's description of the Mo'ed is actually split into two separate parts, each with its own introduction (Vayikra 23:34,39). In the first section we are told of Chag Succot on the

15th of the month for 7 days, mirroring Pesach. In the second section the festival is given a new dimension – it is the time of the gathering of the produce, and its unique mitzvah of the Arba Minim both of which are tied up with the agricultural experience of that time of year.

If we look elsewhere in the Torah, we can see that even Pesach, the festival which we saw as the model for the historical festivals, also has an agricultural significance, as it is also a celebration of chodesh ha'aviv – the Springtime (see inter alia Shemot 23:15). This leaves us with Shavuot as the only festival that doesn't fit on both calendars – seemingly having no historical significance.

Indeed, it is only in Chazal that we see the earliest reference to the now ubiquitous historical association with Shavuot – Matan Torah. Now, Chazal did not simply generate this connection out of thin air – but rather through a simple arithmetic of the dates of Pesach and Matan Torah as found in the Torah. So why didn't Torah make this connection? Surely the giving of the Torah – one of the seminal moments of Jewish History – would be worthy of mention outright?! To answer this question, we need to appreciate what this element of Shavuot – Z'man Matan Torateinu – is all about. On this day we show devotion, our appreciation, and our thanks to Hashem for His gift to us of the Torah. As opposed to the other historical events marked by the festivals, there is something contradictory in the Torah commanding us to rejoice about itself. It is one thing to instruct us to celebrate being saved from Egypt, or appreciating the care we received in the desert, but ultimately it is up to us to decide whether we will rejoice over the Torah – or not. This is why it is only from Chazal, from within the Jewish People, that the historical element of the day is recognised, and Shavuot becomes the time when we celebrate the very fact of the Torah as our heritage.

Appreciation cannot be forced – and if it is, it is merely hollow, empty words with no force behind them. A parent can educate their children, and indeed educate them to be thankful and appreciative – but a parent can't tell a child to thank them for the education that they gave! Ultimately the way they relate to the chinuch they received will be up to the child to decide for him or herself. But because of this, such an expression of appreciation is surely the greatest and most dear of thanks that a parent or educator can receive.

So although the origins of this element of the upcoming chag of Shavuot may only originate from the Chazal – it is certainly most dear, and most precious to Hakadosh Baruch Hu.

YOM HA'ATZMAUT

Over Yom Ha'atzmaut, Bnei Akiva Chaverim attended the annual services and celebration events at Kinloss in London and Stenecourt in Manchester, as well as Tefillot Chagigit and a Bogrim barbeque at the Kenigsbergs'. During the day, Bogrim and Shlichim visited schools in both London and Manchester to teach the students about Yom Ha'atzmaut and add to the ruach. Here are some of the many highlights in pictures!



WHAT'S GOING ON?

- **Lishmah** is now open to **all Bogrot and Sixth-Formers!** Don't miss this amazing **Torah learning opportunity!** Sign up: tinyurl.com/Lishmah-BA

- 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

- Bogrim are invited to hear **Rabbanit Shani Taragin** speak at Rav Joel and Rabbanit Sarah's house this **Shabbat at 5pm**

- 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 (bneiaktivauk)** 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!

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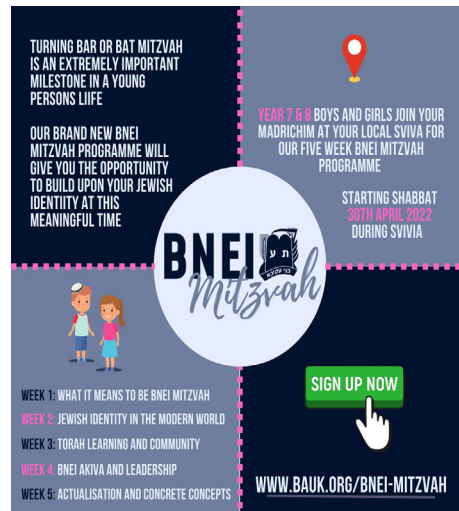
MENTAL HEALTH & HALAKHA

W. RABBI YONI ROSENSWEG

SUNDAY 19TH JUNE
6.30PM - 8PM
NW LONDON LOCATION

Pizza and Shi'ur followed by Q&A

What is the relationship between mental health and halakha and how do we deal with it? Why haven't Jewish books dealt with mental health until now? Join us for this unique opportunity to meet and learn from the leading expert on mental health and halakha.



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SIGN UP NOW

WEEK 1: WHAT IT MEANS TO BE BNEI MITZVAH
WEEK 2: JEWISH IDENTITY IN THE MODERN WORLD
WEEK 3: TORAH LEARNING AND COMMUNITY
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WEEK 5: ACTUALISATION AND CONCRETE CONCEPTS

[WWW.BAUK.ORG/BNEI-MITZVAH](https://www.bauk.org/bnei-mitzvah)



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

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