

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

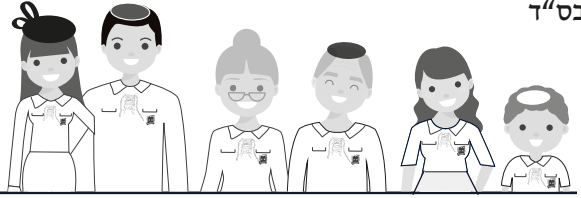
PARASHAT NASO  
14<sup>TH</sup> SIVAN 5783  
2<sup>ND</sup> & 3<sup>RD</sup> JUNE 2023  
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בס"ד

# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK



## NEZIRUT AND KEHUNA

AVI CLEMENTS  
SHEVET OROT

*Revi'i of Parashat Naso* details the laws concerning the *nezir*. It is puzzling that the To-

rah decides to interrupt the account of the census, organisation and roles of *Am Yisrael* with these *mitzvot*. Thematically, they belong in *Sefer Vayikra*, where the central focus is *kedusha*.

By becoming a *nazir*, the following three prohibitions are adopted: (1) becoming *tamei* for a dead body, including family members; (2) drinking wine and all grape products; and (3) cutting one's hair. A *midrash* (*Bemidbar Rabba Naso* 10:11) notes the parallels between these laws and those of the *kohen gadol* and comments:

זה לפי שמוזיר את עצמו מן היין ונוהג צער בעצמו  
שלא יגלח ראשו כדי לשמור עצמו מן העבירה  
אמר הקב"ה הרי הוא חשוב לפני ככהו גדול... ולפי  
שהוא מגדלו לשם שמנים קראו הכתוב עטרה  
לראשו

Since he swears off wine and afflicts himself by refraining from shaving his head so as to guard himself from transgression... the Holy One, Blessed Be He says "he is as precious to Me as the Kohen Gadol"... and since he grows [his hair out] for the sake of heaven, scripture refers to [his hair] as a crown on his head.

The *midrash* is to be understood as follows: since the laws of the *nazir* mimic the laws to which the *kohen gadol* is bound, the laws of the *nazir* elevate a regular *yisrael* to the status of a *kohen gadol* in the eyes of God. The reference to the crown in the latter part of the quote plays on the meaning of the root *n/z/r* as both a vow

(i.e., the one taken by the *nazir*) and a crown. The *nezir*, also known as *tzitz*, is the name of the crown worn by the *kohen gadol* during his service in the *mishkan/mikdash* (*Shemot* 39:30). It is interesting to note that *nazir* also has a *nezir*, of a different sort (*Vayikra* 6:7):

לְאִבּוֹ וּלְאִמּוֹ לְאִחֵיו וּלְאֶחָתּוֹ לֹא יִטְמָא לָהֶם  
בְּמוֹתָם כִּי יָנַךְ אֶ-לֵהֵיו עַל רֹאשׁוֹ:  
"He may not become *tamei* for his father, mother, sister or brother upon their death, for the *nezir* of his God is on his head."

Here, the term *nezir* refers to the *nazir's* long hair which forms a sort of natural 'crown' on his head as he grows it out during his *nezirut*. While the *nezir* of the *kohen gadol* is an item placed on his head, externally imposed, the *nezir* of the *nazir* grows from within; the *nazir* has an innate capacity for *kedusha*, and he need only allow it to emerge.

In light of this analysis, the placement of '*parashat nazir*' becomes clear. During this section of *Sefer Bemidbar*, it is easy to get carried away with the hierarchy established by the different roles within *Am Yisrael* and assume that certain individuals or groups are closer to God than others. Any distinction in role or status is technical, not essential, because we fundamentally are all capable of the same intimate connection to God as a *kohen gadol*. Our covenant with God, which we celebrated over *Shavu'ot*, establishes a *mamlechet kohanim ve-goy qadosh* (*Shemot* 19:6), a non-hierarchical, horizontal society in which each citizen has equal access to and opportunity for relationship with God.

**AVI IS IN SHEVET OROT AND WAS A MADRICH ON  
GIMMEL MACHANE 5782**

London	In 20:55 Out 22:14	Leeds	In 21:15 Out 22:51	Birmingham	In 21:09 Out 22:38
Manchester	In 21:16 Out 22:50	Nottingham	In 21:09 Out 22:40	Liverpool	In 21:18 Out 22:52
Thaxted	In 20:57 Out 22:14	Brighton	In 20:54 Out 22:16	Bristol	In 21:06 Out 22:31
Cambridge	In 20:59 Out 22:27	Oxford	In 21:03 Out 22:29	Jerusalem	In 19:05 Out 20:23

# SHALIACH'S CORNER: Q&A WITH RAV AVICHAH



## Question:

Hi Rav Shavua tov. I have some walking on Shabbat questions for you. If I'm waiting to cross at traffic lights and a Jew pushes the button (let's say I know

they're Jewish not just guessing!) am I allowed to benefit from them doing *melakha* and cross the road when there's a green man?

Or separately let's say there was someone at the traffic lights and they already pushed the button but now they've crossed so it's just me. Am I allowed to still cross when there's a green man or does that count as *mar'it ayin* to the non Jews in the car? Pushing the button isn't actually necessary because one can just wait for a gap in the traffic which is probably just as safe.

## Answer:

The question you brought up is one of the most fascinating ones in *hilkhot Shabbat*.

Our journey starts with a *machloket tannaim* (*Chullin* 15a) what is the *halakhic* status of food cooked by a Jew on Shabbat. And we have 3 opinions:

1. **Rabbi Meir:** If the cooking was *b'meizid* (intentional), the one that cooked can't eat the food. But, if it was done *b'shogeig* (by mistake) the food can be eaten.

2. **Rabbi Yehuda:** *B'shogeig* the food can be eaten on *motza'ei Shabbat*, *b'meizid* the food can never be eaten.

3. **Rabbi Yochanan HaSandlar:** *B'shogeig* the food can be eaten on *motza'ei Shabbat* by others, but not by the one who cooked. *B'meizid*, the food can never be eaten.

The Gemara (*ibid.*) discusses the different opinions, but at the end of the day the *posekim* debated which *tanna* should we Paskin by. So, as we have 3 *tannaim*, we have three different opinions in the *posekim*:

1. **Rambam** (*shabbat* 6:23), **Rosh**, **Ramban** & more: Pasken like Rabbi Yehuda.

2. **Tosafot** & **Ba'al Ha'Maor:** Pasken like Rabbi Meir. Their proof is that Rav (the *amora*) paskened to the community like Rabbi Meir.

3. **Smag** & **Smak:** Re cooking they pasken like Rabbi Meir, but re other *melakhot* of Shabbat they pasken like Rabbi Yehuda.

The *Shulchan Arukh* (*Orach Chayyim* 318:1) paskens like the Rambam (Rabbi Yehuda), and almost all *posekim* agree with the tur (*ibid*) who says there is no difference between cooking and other *melakhot*.

Thus if a Jew cooked on *shabbat b'shogeig* the food can't be eaten on Shabbat, but on *motza'ei Shabbat* it can be eaten even by the cooker. But, if it was done *b'meizid*, only others can eat the food on *motza'ei Shabbat*, and the cooker can never eat the food.

The Gra (*ibid.* 2) paskens like Rabbi Meir, and the *Mishna Berura* (*ibid.* 7) says that we can rely on the Gra in time of *tzorech* (need). Thus in a time of need, the cooked food could be eaten on Shabbat already, if *b'meizid* then only by others, but if *b'shogeig* then even by the cooker.

Elsewhere (339), the *Mishna Berura* paskens unhesitatingly like the rest of the Gra's *pesak*: that if the violation was only on a *d'rabbanan* level then it is allowed to be enjoyed, and in *Sha'ar HaTziyyun* he says that really there is no reason to be *machmir*.

The *Yalkut Yosef* (*Shabbat* 3, p18) paskens that Sefaradim can't be *meikel* with *d'oraita*, but can with *d'rabbanan* that was done by mistake.

If we stop here and examine the *pesak* for your question we must say this- whoever pushed the button violated Shabbat on a *D'RABBANAN* level, and it was done on purpose (*b'meizid*). So, according to the *Mishna Berura* you can benefit from what was done and cross the road.

There are many other side-questions to discuss- such as (a) what if they press the button just for you? (b) what if it was a non-Jew? (c) Is there a difference between a frum or non-frum Jew? But, seeing that anyway these questions won't change the *pesak* in your case I took them out.

**RAV AVICHAH GOODMAN IS IN SHEVET NETZACH AND IS THE RAV SHALIACH OF BNEI AKIVA.**

**TO CONTACT THE RAV, OR TO BE ADDED TO THE Q&A WHATSAPP GROUP, EMAIL RAV@BAUK.ORG.**



# TORAH FROM AROUND THE WORLD

## HAKHAM FAUR | NAHALA 18<sup>TH</sup> SIVAN

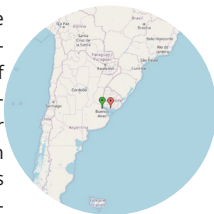
Now it's time for our second trip across the Atlantic! From Ben-Gurion [TLV] we travel to Paris, Charles de Gaulle [CDG] and then on to Ezeiza International Airport [EZE] in Buenos Aires (just a hop across the river from the last time we were here!).

José Faur was born in Buenos Aires in 1934 to a Damascus family, as part of a community who had moved there around the time of WW1. He lived with his grandfather, who arranged for him to join the classes of the leading *hakhamim* of the community. The last *av beit din* of Damascus, Yitzchak Abulafia (author of the *Penei Yitzchak*) had two elderly students who had travelled to Buenos Aires, and Hakham Faur began studying under them aged 13. By 18, he had heard about the famed Beth Medrash Govoha, more commonly known as the Lakewood yeshiva, and moved to New Jersey to study there. After listening to the *shiurim* given by Rav Aharon Kotler, he began to fundamentally question them; reportedly, R' Kotler was not able to answer them on the spot, but always returned the next day with answers... which H' Faur would question, and so the cycle of learning would continue, thus gaining the young Faur a reputation as an *ilui* (prodigy). Eventually, the prevalent yeshiva-world focus on pilpulistic dialectics and casuistry dealt - in Faur's mind - too much violence to the text itself and to the halakhic enterprise, and was totally incompatible with the Judaism he had been taught as a teenager, such that he left and entered the tutelage of Hakham Matloub Abadi in the Syrian Jewish community in Brooklyn. In Hakham Matloub Faur found a teacher of the Talmud who accorded with his earlier teachers, the elderly Damascus *hakhamim*. This form of studying Talmud dispensed with the obsessive predilection for commentaries (read: intermediaries) between the reader and the text, and placed a high premium on the *tzurata dishmateta*, or the format and layout of the *sugya*. Understanding of technical terms is essential in order to arrive at the correct legal conclusion, and for that one requires an advanced grasp of both Hebrew and Aramaic grammar - one of the many things Faur felt were lacking in Lakewood.

Hakham Faur went on to study at the University of Barcelona, achieving an MA and PhD in Semitic Philology, and then received a post-doctoral fellowship studying under Saul Lieberman at the Jewish Theological Seminary. When H' Faur was appointed to a communal role, his affiliation at JTS was used as an excuse to launch a series of allegations against him, namely that 1) he had taught at JTS, 2) his books have a '*reiach apikorsus*' (a scent of heresy), 3) he speaks 'improperly' about great medieval Ashkenazi sages; and 4) that he is a 'a threat to the purity of faith and religion in the congregation'. A letter to this effect was purportedly signed by 17 rabbis, although some 'signatures' were simply taken from condemnations of anyone who taught in a Conservative yeshiva, not specifically against H' Faur. For example, Rav Moshe Feinstein wrote a *teshuva* placing any teach-

ers at Conservative *yeshivot* in cherem. In response, Hakham Matloub wrote a *haskama* (approbation) for Faur, writing in defence of his righteousness and acceptability. Rav Shalom Messas (see *Shabbat Lashem Parashat Tzav*) convened a *beit din* to discuss this issue, and exonerated him from all charges, with *Rishon LeZion* Mordechai Eliyahu declaring that 'the greatest Sephardic *hakham* living in the US today is Rabbi Faur.' In 1995, Hakham Faur made aliyah and taught Talmud at Bar-Ilan and law at the Netanya Academic College Law School.

Hakham Faur's writings and thought revive what came to be called 'Old Sepharad' - the Geonic-Andalusian approach to Torah study. At the same time, he was greatly involved with the academic notions circulating in the late 20th century; his ideas draw influence from post-structuralists such as Derrida and much of his theory of Rabbinic literature rests on the study of semiotics. In *Golden Doves with Silver Dots*, he advocated the discarding of the Greek, ontological, meta-



physical approach to the universe in favour of what he considered the Jewish, semiotic approach (cf. *SL Parashat Va'eira*). Furthermore, Faur reintroduced the idea of Maimonidean mysticism, in stark contrast to the prevalent *kabbala*. Briefly, rather than content-based mysticism, as is presented by the *Zohar*, where the mystic attempts to gain positive knowledge of God and the divine realm, in reality no 'posi-

tive' assertions whatsoever can be made about God, who stands beyond any form of human comprehension. Thus to have a 'mystical experience', one must first undergo apophysis, clearing one's mind of all preconceived notions of God and the divine, to then 'allow God in', so to speak. This also flies in the face of the so-called 'rationalism' associated with Maimonides, which has become a common knee-jerk reaction to the highly prevalent popular *kabbala*. In reality, the mystical experience is the product of the 'post-rational' individual; neither a highly trained 'mystic' nor a feel-good sing-song is enough to produce real closeness to God.

One of Hakham Faur's most fundamental teachings is the idea of the horizontal society. Since the covenant is formed between God and every member of *yisrael*, every member is on equal footing in God's eyes. Moreover, unlike in Pagan societies, not only the sovereign but the Deity Himself is equally bound by the law! The law was to be widely disseminated, not kept simply within the purview of the priests, and indeed was to be publicly read every seven years, as well as each member of the covenant charged with having their own copy. In this sense, the Torah gives absolute equality among all members of the covenant with God.

# WHAT'S GOING ON?

- **Manchester SBM** continues this **Monday 5<sup>th</sup> June** at the **Manchester Bayit!**

- If you have **exams coming up**, join other chavairim studying at **Revision B'bayit**, with helpful bogrim on-hand to assist! Plus some Torah and refreshments.

- **Lishmah** for bogrot and sixth-form women continues this **Tuesday 6<sup>th</sup> June**. Join this **dynamic mekom Torah** for women!

- **London SBM** continues on **Thursday 8<sup>th</sup> June**

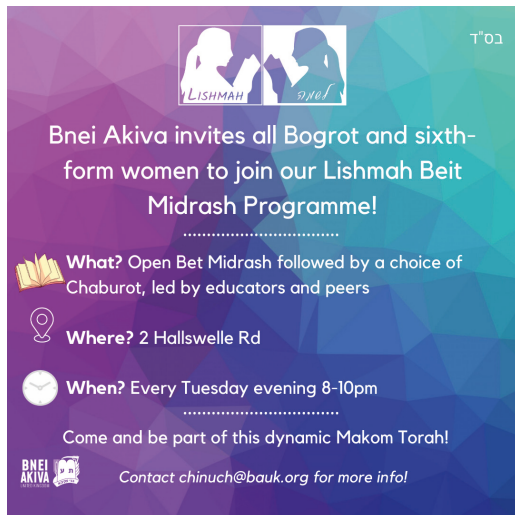
at **Kinloss!** Make sure to sign up so we can order enough food.

- **Summer Machane** applications are open! Visit **bauk.org/camps** to sign up.

- To give any **comments** or **suggestions** to Bnei Akiva, please visit **bauk.org/feedback**.

- To keep up-to-date with all our latest events and announcements, make sure you're following us on **Facebook** and **Instagram!**

**FOR MORE INFORMATION ABOUT ANY OF THESE EVENTS, PLEASE CONTACT BEN AT [CHINUCH@BAUK.ORG](mailto:CHINUCH@BAUK.ORG)**



**LISHMAH** **אִשְׁמַח**

T"ב


Bnei Akiva invites all Bogrot and sixth-form women to join our Lishmah Beit Midrash Programme!

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**Where?** 2 Hallswelle Rd

**When?** Every Tuesday evening 8-10pm

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**BNEI AKIVA** 

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