

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

SHABBAT LASHEM

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בס"ד



TZELOPHCHAD'S DAUGHTERS JACOB GOLDWATER SHEVET SEENAI

In this week's parasha, we see a curious episode when the five daughters of Tzelophchad approach Moshe and Elazar and explain that their father died in the wilderness. Law at the time dictated that one's estate would be passed from father to son, but Tzelophchad had no sons. The daughters came forward to request that they should receive the land that would have been passed down to his son. Moshe puts this question forward to G-d and laws are subsequently introduced to allow the father's inheritance to be passed onto the daughters, or extended family if he has no children.

What was so special about the daughters' request to make G-d change the law for them? Rarely is there an occasion when we see a revelation of G-d's word in response to a plea of one of Bnei Yisrael.

Rashi offers an explanation by looking at pasuk 27:7:

כִּן בָּנוֹת צִלְפוּחַד דִּבְּרֹת

Tzelophchad's daughters speak justly

Rashi explains that when G-d declared that the daughters had spoken justly, He acknowledged that they were able to see something that Moshe himself had overlooked. This demonstrates Moshe's humility as he accepted that he had missed something and was prepared to approach G-d to change the law. It also shows the courage of the daughters to approach Moshe and Elazar in the Tent of Meeting to make this request. This episode takes place a while after Tzelophchad's death. The daughters knew when it was the right time to approach Moshe and they made their request with determination and gratitude. Consequently, they were granted possession of their father's inheritance.

Rabbi Jonathan Sacks zt"l offers an alternative explanation.

Four weeks ago, we read Parashat Shelach where we encountered most of the spies returning from their scouting mission to Canaan. They reported terrible things and expressed their desire to return to Egypt. In Pasuk 14:1, we see:

וַתִּשָּׂא כָל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם וַיִּבְכוּ הָעָם בְּלַיְלָה הַהוּא
The entire community raised their voices and shouted, and the people wept on that night

Whilst the men among the congregation lost hope and wanted to return to the land of slavery and torture, the women had faith and saw the bright future of the Jewish nation. As demonstrated in the encounter with Tzelophchad's daughters, they wanted their share of the land even though the community around them opposed the idea of their homeland. They viewed the situation through a different lens and saw the true value of the promised land.

We learn in this parsha that Tzelophchad is a descendant of Yosef, who requested that his bones be taken for burial in the holy land. Yosef also saw value in the land of the Jewish nation and the Torah connects this link between Yosef and Tzelophchad to show the love for Israel within the family.

As we have entered the three weeks, we remember the destruction of the Beit Hamikdash. The Rabbis explain that the cause of this tragedy came, in part, from within the Jewish nation. שְׂנֵאת הַגִּזְמִים (Baseless hatred) was rife among the nation as the Jews stopped listening to each other and stopped communicating. They lost touch with the true value of their community and consequently the holiest site was laid to ruin. The story of Tzelophchad's daughters demonstrates the importance of seeing the value of the land of Israel, even when those around may hold the opposite view. We mourn the loss of the Beit Hamikdash, and we must unite as one community to show the real value of the Jewish nation. This will provide hope for our future.

JACOB WILL BE A MADRICH ON MACHANE THIS SUMMER

SHABBAT TIMES

London	In 20:48 Out 22:08	Oxford	In 22:50 Out 22:14	Leeds	In 21:02 Out 22:32
Manchester	In 21:06 Out 22:32	Uttoxeter	In 20:58 Out 22:25	Liverpool	In 21:05 Out 22:34
Cambridge	In 20:47 Out 22:12	Birmingham	In 20:56 Out 22:22	Jerusalem	In 19:07 Out 20:23

BENEVOLENT LEADERSHIP

JOEL UCKO
SHEVET TZION



At the end of Parashat Pinchas, we learn of Moshe being informed by Hashem about the forthcoming end of his life, and the need to consider his leadership successor. Such remarkable leaders like Moshe cared so much about the future of the Jewish nation and said:

וַיִּדְבֹר מֹשֶׁה אֶל־ה' אֵלֹהֵי הָעֵדֻת וַיֹּאמֶר
אֲשֶׁר־יֵצֵא לְפָנֵיהֶם וְאֲשֶׁר יִבְיָאֵם וְלֹא תִהְיֶה עֲדֹת ה' כְּצֹאן
אֲשֶׁר אֵין־לָהֶם רֹעֶה

Hashem should choose a leader that will stand up for them, (the Jewish Nation) and the congregation of Israel should not be like a flock that does not have to them a shepherd. (Bamidbar 27:15-17)

Fascinatingly Moshe uses a few extra words. Instead of simply saying that the Jews should not be like “a flock without a shepherd,” he adds the words

אֲשֶׁר אֵין־לָהֶם רֹעֶה...

...that does not have to them a shepherd

Why use these extra words?

Rav Binyamin Kamenetzky zt”l explained this idea based upon a passage in the Sefer Kehilos Yitzchok. He explains that one who tends to their own sheep does not care about the sheep per se, rather they worry about their bottom line. Concern for an injured sheep would be more for their bottom line than for the welfare of the animal.

Although one who is watching sheep for someone else, doesn’t care much about the bottom line. The sheep don’t belong to them. They have no vested interest in them.

There are many nations in the world – each one with a different leader. Some do their job well, but they ultimately care about their bottom line. The individual needs of the many citizens don’t concern that all that much – as long as their position is secure, and they win the next election.

Moshe wasn’t worried that the Jews would be left without someone taking charge. He knew that there would be a leader. He wanted to ensure that the leader was a leader “of them.” The new leader had to consider the plight of every single Jew, each personal situation, and every individual’s struggles and challenges. He wanted the leader to celebrate with them and revel with joy in their accomplishments. Therefore, he implored Hashem, “Let the Jews not be like a flock that does not have to them a leader.” Moshe insisted that the leader be a leader “for them.”

Whatever Tafkaid you are holding this summer its important to use the lessons of Moshe and his exceptional leadership traits to help you understand your greater responsibility with your Tafkaid. Each person has a huge role to play on what will be an exceptional Machane. Rabbi Sacks zt”l really embodied this mentality. He embodied his idea that whilst all leaders should be critics, successful critics are the ones who do by putting a strong element of love, care, and concern for those who they work with. This mentality originated from Moshe’s leadership and the wonderful traits he displayed in his leadership of Bnei Yisrael.

JOEL WILL BE A TO ON MACHANE THIS SUMMER

THE WEEK IN PICTURES

The four Bnei Akiva UK Israel Machane Groups have had a fantastic week in various locations around Israel. Here are some great photos of what they've been up to!



This week, our Summer Machane Tzevatim began preparing for Machane on pre-camp!



WHAT'S GOING ON?

- Do you have a **parent or grandparent with an interesting life story** who you'd like to interview for our **Moreshet archive**? Contact chinuch@bauk.org for more info!

- **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 (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!**



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