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ששת ימים תעבד ועשית כל מלאכתך,
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A 'TAMID' LIFE

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SHEVET AVICHAI

Halakhic and Hashkafic Consistency

Parashat Pinechas plays host to what is viewed by some as the most important verse in the entire Torah. Seemingly innocuous, Talmudic Rabbi Shimon ben Pazi brings a verse from *chamishi* of this week's Torah portion to illustrate what, in his view, constitutes a '*Klal Gadol BaTorah*' – a great principle of the Torah:

אַתְּ הַקֶּבֶשׁ אֶחָד תַּעֲשֶׂה בַבֶּקֶר וְאֵת הַקֶּבֶשׁ הַשֵּׁנִי תַעֲשֶׂה
בֵּין הָעֶרְבִים:

You shall offer one lamb in the morning, and the other lamb you shall offer at twilight – *Bemidbar* 28:4

Citing this verse, ben Pazi wishes to convey the quintessential Torah message that, just as the *tamid* sacrifice is brought twice daily - day-in and day-out - our commitment to Torah and *mitzvot* must always be present, regardless of emotional reluctance or personal hindrance. Regarding this notion of unwavering consistency, or behaving in a '*tamid*' manner, in the worship of Hashem, an extension of the '*tamid*' principle can be found through a homiletic inference in the *musaf tefilla*, recited on *Shabbat*, *Rosh Chodesh* and Festivals. In this prayer, we again allude to the *tamid* sacrifices, aspiring to be able to offer up both daily sacrifices in the right order - or in Hebrew, '*temidim kesidram*'.

The Bobover Rebbe takes this phrase, '*temidim kesidram*', and applies it within the framework of our day-to-day halakhic observance, through the lens of the beginning and end of the *Orach Chayyim* segment of *Shulchan Aruch*; both of which containing a '*tamid*' halakhic instruction.

At the beginning of *Shulchan Aruch*, relating to one

waking up in the morning, we are instructed to remind ourselves of Hashem's continual presence every moment, with the Ramah offering '*שויתי ה' לנגדי תמיד*' – the verse from *Tehillim* encouraging each person to place Hashem at the forefront of their daily dealings all the time – as an overarching opening instruction at the very start of the *halakhic* work.

Meanwhile, at the very end of *Shulchan Aruch*, where the topic of focus is that of the observance of *Purim Katan*, the last opinion brought regarding whether or not one should have a special feast to commemorate 14th Adar I states that indeed, one should increase their feasting slightly, citing the verse from *Mishlei* which states *שויתי ה' לנגדי תמיד* – 'But the good-hearted has a continual feast'.

The latter *תמיד* gives rise to a glaring question – does it really fit in with the central philosophical tenets of Judaism to partake in 'a continual feast'? Does it not appear to glorify gluttony and overindulgence in the physical world?

In answer to this question comes the Bobover Rebbe's homiletic idea. Namely, that perhaps it is possible to promote the unregulated participation with the materialism of this world, enshrined within the latter *תמיד*, if it is predicated by the former *תמיד*, which summons us to live our lives with Hashem constantly on our minds. This is how he explains '*temidim kesidram*' – where a halakhic order of priority matches a correct, continual order of service which materialised in the two *tamid* sacrifices offered each day in the Temple. Thus, a *תמיד* life empowers each Jew to live a life of priority. Of ideological priority where consistency of Avodat Hashem is paramount. In addition to Halachic priority, where we are encouraged to only participate in the physical goods of this world when they are predicated with opening words of the *Shulchan Aruch* – לנגדי ה' שויתי ה' לנגדי תמיד.

RAFI IS IN SHEVET AVICHAI AND IS THE SVIVOT AND HADRACHA WORKER 5783

London In 21:04 Out 22:21 Manchester In 21:25 Out 22:57 Jerusalem In 19:13 Out 20:30

THREE WEEKS FOR THREE WEEKS

PART 1: THE THREE WEEKS IN OUR DAYS



Just yesterday we started the period known as the 'three weeks', which we spend mourning the destruction of both temples (*batei mikdash*), and (for Ashkenazim) is split into the following three parts:

- (1) From the 17th of Tammuz until *Rosh Chodesh Av*;
- (2) From *Rosh Chodesh Av* until the 8th of *Av*;
- (3) The 9th of *Av*, known as *Tish'a B'Av*.

As we advance through the different stages of this period, the *halakhot* of mourning are stricter. This reflects the same process one goes through when a relative dies, just in the opposite direction: *Tish'a B'Av* is like the days of *Shiv'a*, when the mourning and pain is at its peak, with the *sheloshim* (30-day period) and the *shana* (12-month period) following.

The Gra (Vilna Gaon) describes the mourning during the three week as mourning death:

כִּי מַעַת שְׁחָרַב הַבַּיִת יִצְאָה רוּחֵנוּ,
עֵטְרַת רֵאשֵׁנוּ, וְנִשְׁאַרְנוּ רַק אֲנַחְנוּ,
הוּא גוֹף שְׁלֵה בְּלֹא נֶפֶשׁ. וַיִּצְיֵאָה
לְחֻוֹץ לְאָרֶץ הוּא הַקְּבֹר. וְרַמָּה
מִסְבָּבַת עֲלֵינוּ וְאִין בְּיַדֵּנוּ לְהַצִּיל-
הוּ הַגּוֹיִים הָאוֹכְלִים בְּשָׂרֵנוּ

The destruction of Eretz Israel and the *mikdash* is the taking of our soul and leaving just the body. Ever since the beginning of *galut*, *Am Yisrael* is a dead creature walking in this world. This is why we treat these days with so much significance; they remind us of the time when *Am Yisrael* did not function.

In light of this, many ask the obvious question: We live in a different time! We are living in *geula*, *Am Yisrael* is back on its feet, 'back in the game', so why is there a need for us to 'waste' three weeks a year mourning about something that we have already fixed?

It is interesting that this question was already asked once before, by our ancestors. As Jews in Israel renewed the service (the *Avodah*) on the Temple Mount (*Har Habayit*) in the era of the second *mikdash*, some Jews in Bavel asked if they should still fast *Tish'a B'Av*. Is it still needed now that *kohanim* are working in the *mikdash*? The prophet Zecharia answers them (Zecharia 7:4-6)

וְהִיא דְבַר ה' צְבָאוֹת אֱלִי לֵאמֹר: אֲמַר אֶל כָּל עַם הָאָרֶץ
וְאֶל הַכֹּהֲנִים לֵאמֹר, כִּי צְמוֹתָם וְסֻפּוֹד בְּחֻמֵּי יוֹם וּבְשִׁבְעֵי
זֶה שְׁבַעִים שָׁנָה, הַצּוֹם צְמוֹתוֹנִי אֲנִי! וְכִי תֹאכְלוּ וְתִשְׁתּוּ-

הֲלוֹא אַתֶּם הָאֹכְלִים וְאַתֶּם הַשְׂתִּימוּ!

Hashem starts by making the argument that the fast isn't for his sake, just as when we eat and drink it isn't for his sake. Later on, Hashem gives some more instructions, and ends with a promise (ibid 8:16-19):

אֵלֶּה הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּ: דְּבַרוּ אִמַּת אִישׁ אֶת רֵעֵהוּ,
אִמַּת וּמוֹשֵׁפֵט שְׁלוֹם שְׁפֹטוּ בְּשַׁעְרֵיכֶם. וְאִישׁ אֶת רֵעֵת
רֵעֵהוּ אֶל תִּחְשְׁבוּ בְּלִבְבְּכֶם וּשְׁבַעַת שֶׁקֶר אֶל תֹּאהְבוּ- כִּי
אֶת כָּל אֱלֹהִים אֲשֶׁר שָׁנֵאתִי נֹאֵם ה'
וְהִיא דְבַר ה' צְבָאוֹת אֱלִי לֵאמֹר. כֹּה אָמַר ה' צְבָאוֹת: צוֹם
הַרְבִּיעִי וְצוֹם הַחֲמִישִׁי וְצוֹם הַשְּׁבִיעִי וְצוֹם הָעֶשְׂרִי יִהְיֶה
לְבֵית יְהוּדָה לְשִׂשׁוֹן וּלְשִׂמְחָה וּלְמִנְעִדִים טוֹבִים- וְהָאִמַּת
וְהַשְׁלוֹם אֲהַבּוּ.

Hashem's answer is that the fast will be changed into festivals when *geula* reaches its final stage, but as long as we aren't there yet, we still need the fast. That answer is relevant to us today too. What has occurred

in *Medinat Yisrael* over the last two centuries can't be defined by words alone. Biblical events have occurred in front of our bare eyes and are continuing to happen all the time. The fact that within 75 years the Jewish state has turned into one of the most powerful countries in the world – militarily, financially, entrepreneurially and many more – is something no one can explain logically. It is out of this world.

The fact that we have the merit to see so many Jews leaving their birthplace and coming back home to Eretz Yisrael is worth an endless 'thank You' to Hashem all the time. We are still waiting for the last Jews to join, but even now we are astonished by what is happening. And yet after all of this, we still need the fast. Why?

To remind us that we haven't finished yet. We aren't at the end line of the marathon. Many Jews are still living abroad and not in Israel, and we hope that will change. Lots of our brothers and sisters do not keep Torah & *mitzvot* yet, and we try as much as we can to keep them connected. But, above all, we still do not have the *Beit Hamikdash*. And this is our main focus during the three weeks. During the next two parts we will explore why the lack of a *mikdash* is so pivotal for us.

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ISRAEL MACHANE PHOTO SHOOT PT. 1



Israel Machane Groups 1, 2, 3 & 4 at Lorton Airport [LTN] before they depart



TORAH FROM AROUND THE WORLD

BEN-ZION ABBA SHAUL | NAHALA 18TH TAMMUZ

Between 1949 to 1950, Israel airlifted over 50,000 Jews from Yemen and surrounding areas away from their increasingly hostile native lands into the safety of the Jewish state. Let's follow suit and reach Jerusalem in 1949, at the end of the war, and join the

recently relocated Porat Yosef *yeshiva*.

Hakham Ben-Zion Abba Shaul was born to a Persian family living in Jerusalem in 1924, the eldest of sixteen. At age 11, he began studying in the illustrious Porat Yosef *yeshiva*, under Hakham Ezra Atti'a, and his *chavrutot* included Rav Ovadiah Yosef and Hakham Chelouche (see *Shabbat Lashem Shavuot Edition*). In 1948, during the Independence War, the Arab Legion destroyed the building of Porat Yosef and the *yeshiva* relocated to Geulah. Even after the recapture of Jerusalem in 1967, the alternative building remained in use and the two branches of Porat Yosef ran in conjunction. Hakham Abba Shaul ascended through the ranks until being appointed Rosh *Yeshiva* of the Geulah branch in 1983. However tragically, in the same year, while giving an eulogy for Hakham Ya'akov Mutzafi, Hakham Abba Shaul suffered a debilitating stroke which left him partially paralysed and with slurred speech. His eyesight also began to deteriorate, giving rise to various hagiographic tales about his correction of his students' reading of texts based on his memory. He died in 1998, and 200,000 people attended his funeral.



Whilst at Porat Yosef, Hakham Abba Shaul had two main aspects of his study and overall ethos. The first was a total devotion to Torah study for the *yeshiva* student. Unlike his contemporary Rav Ovadiah, who advocated scholarly involvement in the political and wider spheres of society, Hakham Abba Shaul was against stepping outside of the *yeshiva* boundary, lest one succumb to the temptations of the outside world. In this way, he represented a shift among the chareidi-Sephardi community away from the traditional Sephardic, more integrated worldview and towards the dominant Ashkenazi, more isolationist perspective. The second aspect of his study was that of the simple explanation (*peshat*). A story is recounted about how he dazzled his students with two brilliant and involved explanations of a difficult question, but which employed highly casuistic arguments (*pilpul*). The students were so blown away by his presentation that they

did not spot the subtle flaws underpinning the arguments that the Hakham then pointed out to them. He then presented them with a straightforward answer that did not have any of the flare of the first, but wherein lay the truth. He used this to show how important it is to not be fooled by showmanship, especially in the realm of Torah learning.

Perhaps the great suffering that he endured helped develop his sensitivity and renowned love of his fellow Jew (*ahavat Yisrael*), a quality he embodied. Aside from his 15-year illness, when he was married as a young man to Hadassa Mas'ouda, she tragically suffered multiple miscarriages, and then the death of their daughter while still a child. They had only one son who would survive, who became the head of the *yeshiva* named after his father. In his work on *musar* (character development), he singles out the example of walking over an area of floor that a cleaner is cleaning. He decries the lack of sensitivity it takes to simply disregard another human being's work, and adds that such a person is by definition suspect of monetary fraud!

As mentioned, Hakham Abba Shaul's general trend contained elements of shift towards the more stringent, Ashkenazi approach – which makes it all the more surprising to find a controversial halakha in his responsa! In case enough feathers were not yet ruffled over the past few editions, Hakham Abba Shaul questions why the Shulchan Arukh – a work documenting practical *halakha* – should record that a woman may be called up to the Torah, but in practise *chazal* did not allow this, out of respect for the community (*kevod hatzibbur*). Why not just say it is forbidden? He learns from here that in a case where a minyan is comprised of one family unit, with a dignified, elderly matriarch standing at the head of the family, it would not be an issue of *kevod hatzibbur* to call up that woman to the Torah at this family minyan.

WHAT'S GOING ON?

- **Veida motions** are now open! To **submit a motion** or **apply for a position** within Bnei Akiva, and for more details, please visit bauk.org/veida.

- We will be making a **siyum Tanakh** on pre-camp in memory of former mazkir **Marc Weinberg z"l**. To sign up, please visit tinyurl.com/siyum-5783.

- Applications have reopened for **Israel & Communities worker**, please email mazkir@bauk.org or visit bauk.org/vacancies for more information.

- **Summer Machane** applications are still open! Visit

bauk.org/camps to sign up.

- **Mazal Tov** to Bnei Akiva on **planting our first tree** in Ireland to offset our printing paper consumption!

- 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!**

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The graphic at the bottom shows a stylized representation of books or scrolls, with various colored blocks (purple, yellow, black) arranged in a row, suggesting the structure of the Tanakh.

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