

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

# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT SHEMINI

23<sup>RD</sup> ADAR II 5782

25<sup>TH</sup> & 26<sup>TH</sup> MARCH 2022

VOLUME 32 ISSUE 22



בס"ד



## THE PERSON BEHIND THE COHEN

JODIE FRANKS  
SHEVET AVICHAI

In this week's parasha we gain an insight into the sons of Aharon. We see two pairs of brothers, Nadav and Avihu and Elazar and Itamar. The well known story of Nadav and Avihu's deaths by holy fire is followed by a strange interaction between Moshe, Aharon, and his remaining sons. Moshe instructs Aharon, Elazar and Itamar to eat the leftover meal offering, for it is extremely holy. He continues to detail who should eat which offering and where it must be eaten, relative to its degree of kedusha.

In pesukim 16-17, we read:

*Then Moshe inquired about the goat of sin offering, and it had already been burned! He was furious with Elazar and Itamar, Aaron's remaining sons, and said, "Why did you not eat the sin offering in the sacred area? For it is most holy, and it is what was given to you to remove the guilt of the community and to make atone for them before Hashem."*

At this point, Aharon comes to the defence of his two sons, explaining that at such a tragic time for him and his family (after the loss of Nadav and Avihu), would it really have pleased Hashem for Aharon to eat a sin offering? Moshe listens and agrees with his brother.

To understand Moshe's anger and Aharon's response, we must first take a closer look at the idea of korbanot. The Korban Chatat ultimately reflects the first sin. Adam and Chava ate from something that was out of bounds, breaking a barrier Hashem had placed in Gan Eden. The sin offering is when we return something edible to Hashem, to be eaten by the Kohanim on Hashem's behalf. The burnt offering (Olah), has a different message. Symbolic of the Akeida, the Olah recognises that nothing is really ours, and

that everything should be sacrificed in its complete form to Hashem.

Elazar and Itamar offered a Korban Chatat on behalf of Bnei Yisrael. However, Moshe saw that the korban had not been offered like a Chatat, with some left for the Kohanim to eat, but had been completely burnt like an Olah, and he became angry at Elazar and Itamar for not eating the Chatat as required. Eating the Chatat takes something from the level of ordinary to holy, re-establishing the boundaries of the world broken by the sin.

Rabbi David Fohrman explains that Elazar and Itamar treated the Chatat as an Olah and allowed it to be entirely consumed by the Mizbeach. They didn't eat the meat as they felt they could not eat it on behalf of Hashem. Their most precious possession, their brothers, had been taken from them, and with that all boundaries were broken. Aharon felt he could take nothing on behalf of G-d, do nothing but stand still and be silent, in utter awe, and simply accept events as they were.

This explains Aharon's reply to Moshe's query, when he says, "look at these things which have befallen me, if I had eaten the Chatat today, would it have been pleasing in Hashem's eyes?" How could he take, how could he assert boundaries, even on behalf of Hashem, when everything had been taken from him. Aharon in that moment was not acting as a Kohen, but as a person experiencing a loss, struggling with Hashem. Moshe saw this, and approved. Every role we play in our lives comes with expectations, and limitations. When we experience a loss, or any event which knocks us, we must learn from Aharon and allow ourselves to take a pause from our responsibilities, and just be a person, feeling our emotions.

**JODIE WAS A MEDIC ON ALEPH AND AC SUMMER  
MACHANOT 5781 AND IS A GRADUATE OF THE LILM-  
OD UL'LAMED EDUCATOR PROGRAMME**

### SHABBAT TIMES

London	In 18:06 Out 19:14	Oxford	In 18:08 Out 19:19	Leeds	In 18:10 Out 19:24
Manchester	In 18:16 Out 19:26	Bristol	In 18:13 Out 19:24	Liverpool	In 18:16 Out 19:29
Cambridge	In 18:03 Out 19:14	Birmingham	In 18:11 Out 19:23	Jerusalem	In 18:18 Out 19:31

# Q&A WITH RABBANIT SARAH

**Q: I NEVER SEEM TO HAVE ENOUGH TIME. DO YOU HAVE ANY ADVICE AND DOES JUDAISM HAVE ANYTHING TO SAY ABOUT TIME MANAGEMENT?**



**A:** There is a quote attributed to William Penn in the 17th century: "Time is what we want most, but what we use worst."

Despite probably first being uttered 300 years ago, these words sound like they were written for today. The feeling of never having enough time to meet your goals or not maximising the time you do have, is a common malady in our productivity-obsessed world. Perhaps as Jews we have the added difficulty of also creating time for our religious obligations. I am sure many can relate to the experience of checking the calendar at the start of the year to see when the Chagim fall and how many holiday days they will need to take off from university, work or even school. And so too in a less literal way, finding the time for our additional religious pursuits can certainly complicate things.

The very first mitzvah given to Bnei Yisrael as a nation teaches us the responsibility we have over time. Just before they left Egypt, Bnei Yisrael were commanded regarding Kiddush HaChodesh, the mitzvah of sanctifying the new moon, or put another way, that of sanctifying time itself. After being slaves with no control over their own time at all, they were given the responsibility of literally determining time. The Jewish people's input would determine the calendar and when the festivals would fall out. But how can we sanctify and thus manage time in our own personal lives?

In his best-selling book *Essentialism – The Disciplined Pursuit of Less*, Greg McKeown explains that the key is to, "do less, but do it better." Instead of trying to get everything done, we need to focus on getting the right things done.

"It is about making the wisest possible investment for your time and energy in order to operate at your highest point of contribution by doing only what is essential." The concept of prioritising our focus in the right direction is one of the first lessons taught in Mesilat

Yesharim, the Ramchal's 18th Century classic work of character building. When detailing the character traits needed to perfect ourselves and attain closeness to Hashem, the Ramchal lists the first step as *zehirut*, caution or vigilance, or as Rabbi Efreim Goldberg translates it, mindfulness. This trait precedes that of *zerizut*, alacrity or zeal. In order to be able to enthusiastically make the most of our time, we have to first be incredibly selective as to where it goes.

שיתבונן מהו הטוב האמיתי שיבחר בו האדם,  
הרע האמיתי שינוס ממנו

*He contemplates what is the true good for man to choose and what is the true evil for him to flee from.*

Often this step doesn't quite fit with the desire we have to rush forward and be busy, but it is a crucial prerequisite to being productive. Only once we know what it is that we want to focus our time on can we move to the second step of *zerizut* and put in all our energy and truly invest ourselves.

Another Torah source from which we can learn about time management comes from the creation of the world itself. One of the first things to be created when the world came into existence was the distinction between day and night – the boundaries of time.

In a world where so many boundaries are being erased, where technology has meant that we are always available, where working hours and locations are becoming ever more flexible, never has there been a greater need for vigilance and strict boundaries in the way that we manage our time, our priorities and our focus. To quote a modern buzz-word – boundaries are key in helping us create a proper work-life balance.

And let's not forget Shabbat – our sanctuary in time. It doesn't matter how busy we are or how much work we have, Shabbat creates an impenetrable boundary where we make space for our spirituality, our families and ourselves. Let us utilise it and learn from it to extend those boundaries to wherever else they are needed.

**DO YOU HAVE A QUESTION FOR RABBANIT SARAH? SEND IT IN TO RABBANIT@BAUK.ORG**

# SNAPSHOT FROM THE CHOVERET

The Choveret is the educational handbook that Bnei Akiva UK madrichim use to create their activities and discussions in Sviva each week. This week, it looks at the messages we can take from Kashrut.

In his book "To Be a Jew," Rabbi Hayim HaLevy Donin explains that the ability to distinguish between the sacred and the profane, is very important in Judaism. Indeed, it is specifically with regards to Kashrut that the Torah stresses the need, "to distinguish [l'havdil] between the tameh and the tahor." (Vayikra 11:47)

Imposing rules on what you can and cannot eat ingrains a kind of self-control, requiring us to learn to control even our most basic, primal instincts. Kashrut is an opportunity to develop self-control and to suppress our natural self-centeredness; even when we are hungry and thinking about our own stomachs, we are required to consider what Hashem wants us to eat and what He does not want us to eat. R' Donin also points out that the laws of kashrut elevate the simple act of eating into a religious ritual. A Jew who observes the laws of kashrut cannot eat a meal without being reminded of the fact that they are a Jew.



Furthermore, beyond the exercise of self-restraint, the Rabbis in the Talmud came up with another, more mystical idea. If you eat non-kosher food, they said, it reduces your spiritual capacity - "clogs up the pores of your soul." Just as a healthy diet is good for the body, so too we keep kosher because it's good for the soul. In the Jewish home, the table is an altar, the kitchen is a domestic sanctuary.

*Controversial Quote: Our Sages taught: One should not say, "I find pork disgusting," or, "It is impossible for me to wear shatnez [a mixture of wool and linen]," but should rather say, "I indeed wish to, but what can I do? - my Father in Heaven has imposed these decrees upon me!" (Rashi, Vayikra 20:26)*

**Discussion Point: What's the meaning of this quote? How can we communicate the message behind this quote to chanichim?**

## THE WEEK IN PICTURES



Bogrim enjoyed themselves at the Purim Seuda at the Kenigsbergs!

Thank you to everyone who leined, spoke at and attended our Women's Megillah Reading on Purim morning!



# 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](http://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](mailto:chinuch@bauk.org)
- **Tafkid applications** are now open for **Summer Machane!** Junior Tafkidim: [bauk.org/junior-tafkid](http://bauk.org/junior-tafkid)  
Senior Tafkidim: [bauk.org/senior-tafkid](http://bauk.org/senior-tafkid)
- Hatzlacha to **Bushey, Edgware, Kinloss and Radlett Svivot** for their **Shabbat Irgun** this week!
- **Mazal Tov** to **Oscar Koslover** (Shevet Eitan) and **Esther Leah Cohen** on their **marriage!**
- 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 Tnua.
- Visit **[bauk.org/feedback](http://bauk.org/feedback)** for contact details for all Mazkirut members and to leave any general feedback!

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This week's edition of Shabbat Lashem is sponsored by Waffle Me Up

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SHUL TO **WAFFLE**,  
WHERE WILL YOU  
GO TO PRAY?

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