

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

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

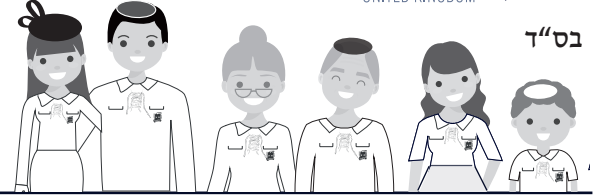
PARASHAT SHMINI

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SANCTITY IN SEPARATION

LARA KAY
SHEVET MORASHA

A key theme of this week's parasha is the contrast between holy and unholy, and the stark difference between them. This is dramatically felt in the swift jump from the celebratory first sacrifice in the Mishkan, to the mistaken korban and subsequent death of Aharon's sons, Nadav and Avihu. In response to this, the parasha then continues with the strict guidelines of kashrut and ritual purity.

In the concluding Aliyah of the parasha the same phrase is repeated twice והייתם קדושים כי קדוש אני which means, "and you shall be holy because I am holy" (Vayikra 11:44 and 11:45). How do we behave in a holy way? Another phrase repeated in the parasha provides the answer:

להבדיל... בין הטמא ובין הטהור
"To separate...between the impure and the pure." (10:10 and 11:47)

We bring holiness by separating between the impure and the pure. A well-known way we do this in our daily lives is the laws of kashrut.

Interestingly, when one reads these laws a focus quickly emerges. Perek 11, pesukim 4-8 all end (varying slightly grammatically) with הטמא הוא לכם - 'they shall be impure to you'. This is furthered in the 25 variants of 'טמא' condensed in the sixteen pesukim

discussing impurity through physical contact. The pesukim go out of their way to create the separation of the pure and impure. This is one of the clearest examples of when the Torah links our spiritual status to some of the most physical and instinctive things we do- eating and touching. Holiness is not something limited to the world of korbanot, but as Jews extends to all aspects of our lives. Just like during havdalla every week, we work to bring *kedusha* (holiness) by living out the listed separations.

Quoting the Sifra, Rashi comments on the closing pasuk of the parasha (11:47) that להבדיל (to separate) means 'לא בלבד השונה, אלא שתהא יודע ומכיר ובקי בהן'. 'Not only that you should learn the differences, but know, recognise, and be a 'בקי'-expert' in them'. On a pshat level, Rashi's furthering of the meaning of להבדיל can be understood since the repetition of the phrase must come to teach something additional here. As practical advice- the only way to make sure you don't make a mistake is to have the right level of knowledge. But Rashi's comment on להבדיל also links it back to its first use in response to Nadav and Avihu's mistake. ויקריבו לפני ה' וה'. 'And they brought before Hashem a foreign fire- that He had not commanded them' (10:1). Rashi's emphasis on doing things exactly as Hashem teaches us that we can learn from the brothers' mistake of not doing so.

Shabbat shalom!

**LARA WAS A TECHNICAL MADRICHA ON BET
BASE MACHANE 5778.**

London	In: 19:46 Out: 20:58	Oxford	In: 19:48 Out: 21:03	Leeds	In: 19:54 Out: 21:13
Manchester	In: 19:56 Out: 21:14	Bristol	In: 19:52 Out: 21:07	Liverpool	In: 19:59 Out: 21:17
Cambridge	In: 19:43 Out: 21:00	Birmingham	In: 19:52 Out: 21:09	Jerusalem	In: 18:34 Out: 19:49

SHMINI 5780: KEEPING THE EXCITEMENT ALIVE

RAV JOEL KENIGSBERG | RAV SHALIACH



At the end of chagim it's only natural to feel a sense of anti-climax. After weeks of intense preparation: days of cleaning, scrubbing, searching for chametz in every nook and cranny and getting everything ready for the Seder, Pesach has gone

as quickly as it came.

But in reality, Pesach is only the beginning. On Seder night we recall the physical freedom we achieved when we left Egypt, but it wasn't until 50 days later when we received the Torah, and then built the Mishkan that the spiritual purpose for which that freedom had been given was finally achieved. As the culmination of the redemption process, there couldn't have been a greater cause for celebration than the Chanukat Hamishkan (inauguration of the Mishkan) that we read about in Parashat Shemini.

But in an instant, it turned to tragedy. In the midst of the celebration, Aharon's sons Nadav and Avihu, Kohanim and revered leaders of the people, were struck down. The Torah tells us that they lost their lives because they brought an "*esh zara*" – an alien fire. Exactly what this means is a subject of dispute, but nearly all the commentators agree that their sin lay in a blurring of boundaries. They brought an offering that they weren't meant to. Through their enthusiasm and zeal to come close to Hashem – they came too close. And the result was tragic.

The subsequent command given to Aharon, as we read in Acharei Mot, is the exact opposite. As the Torah provides a detailed description of the Avodah of the Kohen Gadol inside the Kodesh Kodashim (Holy of Holies) on Yom Kippur, it begins with the instruction "ואל יבוא בכל עת אל הקודש" – "and he shall not enter the Holy at any time". This was a command about drawing boundaries. In order to create the ultimate closeness between Hashem and the Jewish people, Aharon and his sons would have to know how to stay away. Only by internalising when it was clearly off-limits would they be allowed to enter when it was required.

Rashi explains why it was so essential to stay away

every day of the year barring one – "לפי שגילויו" – "שכינתו שם, יזהר שלא ירגיל לבא" – the Kohen Gadol had to be careful not to get used to going inside, that it shouldn't become habit.

Facing the *gilui Shechina* (revealing of God's presence) was an awesome experience. And precisely because of that it had to be restricted. The danger of it becoming routine, of losing its thundering impact, was so acute, that anything more than one day a year would simply have been too much.

In a similar way, the pasuk in Yechezkel (46:9) tells us that anyone who came to the Beit Hamikdash had to leave through a different gate to the one they had entered. Even seeing the same gate just twice carried the risk of it becoming too familiar, of downgrading the experience of being in that miraculous setting. Such is the power of habit to dull our senses, that it takes constant vigilance to combat it, even when one is surrounded by miracles.

As we approach Yom Ha'atzmaut, the time is particularly apt to reflect on this message. 72 years ago, the State of Israel was reborn. The prophecies of kibbutz galuyot – of a people scattered across the world returning to its ancient homeland, began to be fulfilled. The "*atzamot yeveshot*" – the dry, bones of which Yechezkel Hanavi speaks (in the haftara of Chol HaMoed Pesach) arose from the dust and started walking again. Anybody who witnessed those events could not but be struck by the magnitude of the miracle. But over the passage of time habit kicks in and it becomes easy to forget what miraculous times we live in.

Over the past few weeks, we have had the unique challenge and opportunity to break our daily routines. To rethink so many of the things we take for granted in our personal lives. As we enter the month of Iyar, let's do the same for our national lives. Let's not be blinded by the force of habit but take cognizance and give thanks for the constant miracles and fulfilment of prophecies taking place around us.

FOLLOW RAV JOEL ON FACEBOOK (RAV SHALIACH PAGE) AND ON TWITTER @JOEL KENIGSBERG

**IN ORDER TO CREATE THE
ULTIMATE CLOSENESS
BETWEEN HASHEM AND THE
JEWISH PEOPLE, AHARON AND
HIS SONS WOULD HAVE TO
KNOW HOW TO STAY AWAY**



ASHIRA LASHEM

AVISHAI MARCUS | SHEVET TZION

המלאך הגאֵל אתי מְכַלְרֵעַ בְּרַךְ אֶת־הַנְּעָרִים וְיִקְרָא בָהֶם שְׁמִי וְשֵׁם אֲבֹתַי אַבְרָהָם וְיִצְחָק וְיִדְגּוּ לְרֵב בְּקֶרֶב הָאָרֶץ:

“The Angel who has redeemed me from all harm— Bless the lads. In them may my name be recalled, And the names of my fathers Abraham and Isaac, And may they be teeming multitudes upon the earth.”(Bereishit 48:16)

Growing up, I never really knew the words to the songs. I would stand on my chair and scream out words which made no sense. When it came to the tisch, it was no different. If I was singing, it was a general murmur or it was a second late because I was waiting to hear what the person sitting next to me said.

Now, it is one thing being oblivious to the words and therefore not understanding the meaning of a song. It is another thing knowing the words, the translation and still not understanding the meaning of what is coming out of your mouth.

וְיִדְגּוּ לְרֵב, בְּקֶרֶב הָאָרֶץ
And let them grow into a multitude (like fish)
In the midst of the earth

There are so many animals that we could be compared to. The question that Chief Rabbi Mirvis asks is, why fish? Why does Hashem want us to be like fish?

He offers five powerful answers. I want to discuss one of them which allowed me to appreciate the beauty of this song and its pertinence to Bnei Akiva.

Fishermen struggle to distinguish between dead fish and live fish when they are in the water. One method they use is to observe the direction of the fish's swimming path. They look at whether the fish is flowing with the current or whether it is swimming against the current.

If the fish is dead, it will flow with the current. **If the fish is alive, it will swim against the current.** This is exactly what Hashem is instructing His nation to do. Do not just multiply, do not just have children and let them fend for themselves. Educate and inspire them to be living fish. Ensure that they know which direction they are meant to swim in. Even when society is telling them to do X, they know that they are to do Y.

When I am sitting at a Tisch on Machane singing Hamalach Hagoel, the message of the fish seems as significant as ever. The ordinary 15-year-old isn't spending their summer in a field in Wales singing songs.

This is our directive. Do not let the current take you with it. When you swim against the current, you swim towards your values.

**AVISHAI WAS A MADRICH
ON BET CHALUTZI**



‘Game Fish’ - Ray Troll

WHAT'S GOING ON?

- **Machane Aviv** is coming to an end on 25th April! There's just one week left to enjoy a fantastic online programme of shiurim, activities and discussion groups! Be sure to like our **Facebook page (Bnei Akiva UK)** and follow our **Instagram (bneiakivauk)** to get regular updates on the schedule. Get involved and join our **Machane Aviv WhatsApp group** using the following link: <https://chat.whatsapp.com/J5UhlIG2NTI98BTUgqYmSe>. Following the end of Machane Aviv, we will continue to provide online content where possible and will update using the WhatsApp group.

- Applications for **tafkidim on Summer Machane** are CLOSING SOON! Apply now at **bauk.org** to make a difference this summer!! Applications close Sunday 19th April.

- **Student Bet Midrash** continues next week Thursday 23rd April!!! We encourage everyone to continue with their regular chavrutot/chaburot over video chat, and invite you to join us at **7.45pm** for a virtual Ma'ariv followed by a shiur. Email Chana at **chinuch@bauk.org** for more details or if you have any questions. Zoom links will be posted on the Student Bet Midrash Facebook page.

- To receive weekly copies of **Shabbat Lashem** and our **Choveret Chinuchit** activity pack, sign up for our mailing list at **bauk.org/contact**.

- Visit **bauk.org/feedback** for contact details for all Mazkirut members and to leave any general feedback!

SHABBAT SHALOM!!!

FOOD FOR THOUGHT

1. Why is Aharon commanded to use an *egel* (calf) for his own sin offering and a goat for the sin offering of Bnei Yisrael at the inauguration of the Mishkan? (**See Rav Yosef Dov Soleveitchik on 9:3**)
2. Why were the bodies of Nadav and Avihu carried from the Mishkan by their cousins and not by immediate relatives? (**See Ramban on 10:4**)
3. What is the significance of the words *דרש דרש* being the central words of the Torah? (**See Degel Machane Ephraim on 10:16**)
4. Why might a person have thought that the *Chasida* bird should be considered kosher? (**See Rashi on 11:19**)
5. What is the connection between the commandment of kashrut and Yetziyat Mitzrayim? (**See Sforno on 11:45**)

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SAVE THE DATE!

a virtual ceremony for

**YOM HAZIKARON &
YOM HA'ATZMAUT
5780!**

Join us on Facebook Live on
Tuesday evening, 28th April 2020

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