

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

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT TZAV | SHABBAT HAGADOL

בס"ד

10TH NISSAN 5780

3RD & 4TH APRIL 2020

VOLUME 30 ISSUE 27

BNEI
AKIVA
UNITED KINGDOM



STEPS TO GEULA MICHAL BENJAMIN SHEVET OROT

Parashat Tzav is dedicated to explaining the process of Chanukat

Hamishkan- the inauguration of the Mishkan - explaining in depth the various kaorbanot and processes involved in this. However, at the end of the parasha the Torah briefly describes a situation which we are all too familiar with currently: that of quarantine.

And you shall not leave the entrance of the Tent of Meeting for seven days, until the day of the completion of your investiture days, he will inaugurate you for seven days. (Vayikra 8:33)

וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ שִׁבְעַת יָמִים עַד
יוֹם מְלֵאת יְמֵי מְלֵאֵיכֶם כִּי שִׁבְעַת יָמִים יִמְלֵא אֶת־יְדְכֶם

Aharon and his sons are commanded to form their own type of quarantine, distancing themselves (hopefully more than two metres) from the rest of Bnei Yisrael in order to prepare for their service in the Mishkan. This is not the only time whereby the Kohen Gadol is required to enter a period of quarantine; Rashi on the next pasuk further explains that there were two other occasions whereby a seven-day quarantine was necessary before entering the Kodesh Hakodashim (Holy of Holies) on Yom Kippur and before burning the Para Aduma (red cow) indicating the cause for this quarantine being that of purity. There are various other occasions where quarantine for the sake of purity is mentioned in the Torah, such as a week outside of the camp when tzara'at was contracted.

However, The Ba'al Haturim compares Aharon's quarantine to one other found in Torah: the night before Yetziat Mitzrayim, when the Jews were commanded to not leave their houses in preparation for their redemption. He further links the command to eat the Korban Pesach to a command given to Aharon and his sons in this week's parasha: "Aharon and his sons shall eat it." (Vayikra 8:31) He makes a further link to the coming of the Mashiach whereby in the book of Yeshayahu there is a similar commandment to eat: "but those who harvested shall eat it" (Yishayahu 62:9), suggesting a link that "Just as we find by the initial Geula from Yetziat Mitzrayim that Hashem commanded us not to leave the house, and during the Chanukat Hamishkan the Kohanim were not allowed to leave the Mishkan, so too the last Geula- the coming of the Mashiach will be in this manner (preceded by a state of quarantine)."

This Shabbat, Shabbat Hagadol, is the Shabbat we enter the final countdown to Pesach, the time we retell the story of our redemption from Egypt. This year (like our ancestors in Mitzrayim and like Aharon prior to Chanukat Hamishkan) we experience seclusion in our homes in the build up to Seder night. This year as we drink the second cup of wine and say the bracha of Ga'al Yisrael, the bracha of redemption, we pray that our song will be changed from the Shira Chadasha of Yetziat Mitzrayim to the Shir Chadash of Geulat haMashiach and that the prediction of the Ba'al Haturim will be fulfilled; and that our present isolation in our homes will lead to the coming of the Mashiach.

Shabbat Shalom and Chag Sameach!

MICHAL IS THE SGANIT OF HENDON SVIVA.

London In: 19:22 Out: 20:31

Manchester In: 19:30 Out: 20:45

Cambridge In: 19:19 Out: 20:32

Oxford In: 19:24 Out: 20:37

Bristol In: 19:29 Out: 20:41

Birmingham In: 19:28 Out: 20:41

Leeds In: 19:28 Out: 20:43

Liverpool In: 19:33 Out: 20:48

Jerusalem In: 18:24 Out: 19:38

TZAV 5780: SHABBAT HAGADOL

RAV JOEL KENIGSBERG | RAV SHALIACH



Over the past few weeks many of us have experienced something that was previously unimaginable. In a world where we're used to having everything immediately and readily available, stocks have

begun to run low, Amazon has been late on deliveries and supermarket shelves have been empty. (For the record, despite all the panic, the shopowners have assured us that there really is enough of everything to go around). But imagine if it really was like that all the time – that we went to sleep without a reserve of supplies in our homes, in the shops or anywhere else. Imagine a reality of not knowing where our next meal would come from and having no practical means of bringing it closer.

That is exactly the ordeal Bnei Yisrael went through in the desert. Not for a day or a week, but for forty years. It is easy to appreciate the convenience of food falling from the sky, but when we look beyond the surface, we realize that along with the comfort of the manna came a great test as well. Each day for forty years, Bnei Yisrael were stranded and were not allowed to keep even a grain of food for the next day. On Shabbat there was a double ordeal – now they were instructed to keep extra food for the next day and believe it would keep, even though had they done so any other day of the week, all the manna would have become infested and inedible.

On Seder night we don't just tell the story of what happened at Yetziat Mitzrayim – we relive it. Every part of this night is meant to be a transformative emotional experience. We have our drinks poured for us, we recline as we eat and we tell the story of the miracles that happened for us then and in every generation since, and in so doing we feel the same sense of liberation, both physical and spiritual, that Bnei Yisrael felt so many years ago. Yet before we can taste the sweetness of freedom we must taste the bitterness of slavery. One of the ways

we do this is through Yachatz – the breaking of the middle matzah and hiding it away until after the meal.

Hiding away food is the act of the destitute. One who is uncertain what the next day will bring can never truly enjoy his lot today – he must always be on guard for tomorrow. And so, as slaves, we make sure to preserve some of our matzah for later on, uncertain as to the fate that awaits us.

What's remarkable is that it's not just any matzah that we break – it's one connected to the matzot we use for Lechem Mishneh – the special mitzvah which reminds us of the manna that fell in the desert. What is it about Yachatz, about the memory of slavery, that's inherently connected to the message of the manna?

The answer is that remembering the manna that fell in the desert takes us back to that 40 year long ordeal – the ordeal of not being able to keep food

for the next day, but simply having to trust that Hashem would take care of us. The ordeal of total dependence and total emunah.

We begin the Seder night as slaves, always on guard, always preserving something

for later, always wondering "what if". Eventually we will reach the level of freedom, freedom from doubts, freedom from the paralyzing uncertainty of wondering where the next cheque and the next meal will come from. On this night we are able to reach a level of emunah such that we don't have to keep anything – for we know that Hashem will provide for us again tomorrow.

At the end of the meal we reveal the piece of matzah that we have hidden – but this time not as Yachatz but as the Afikoman. Perhaps the meaning of this name derives from two words - אפיקו - meaning to take out and מן - meaning manna. The taste of the manna - the message of emunah, is the taste that we leave in our mouths at the end of Seder night and carry with us throughout the entire year. That is true freedom.

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

**BEFORE WE CAN TASTE
THE SWEETNESS OF
FREEDOM WE MUST
TASTE THE BITTERNESS
OF SLAVERY**



ASHIRA LASHEM

SAM KUNIN | SHEVET MORASHA

אָנאַ בַּכַּח גְּדַלַּת יְמִינְךָ. תַּתִּיר צְרוּרָה.
קַבֵּל רִנַּת עַמְּךָ. שְׁגַבְנוּ טְהַרְנוּ נוֹרָא.

“Please, by the great power of Your right hand, set the captive free, Accept Your people’s prayer; strengthen us, cleanse us, O Revered One.”

Whether to a classic mournful tisch tune, as a part of Kabbalat Shabbat or as a staple ruach song to the tune of 1961’s “Twist and Shout”, Ana B’choac is more than just a Bnei Akiva standard; it is also a fascinating text with some deeper messages worth exploring. Traditionally attributed to Rav Nechuniah ben Hakanah in the 1st Century, the prayer is often heralded as “a masterpiece of mysticism” with Kabbalistic interpretations abundant. For example, the first letter of each word spells out a mystical 42-letter name of God, with each of the seven lines read to represent different days of the week, acts of creation or sefirot (aspects of God’s manifestation in the universe). Though the Kabbalistic implications of this text are not to be ignored, there is yet further value to the prayer that I’d like to suggest.

In the first verse, we ask God to free the bound and release us from our captivity whilst, in the second, we have a request to unite and strengthen us. In our prayers we thus want the freedom to go and act freely without boundary but also the strength that comes with being together as a people. Though there is no inherent clash between the two ideas (after all, isn’t the story of Pesach all about how we broke from our captivity to only then unite together as a people) these two ideas often sit in opposition. In these tough times we can feel trapped, bound together and oppressed. For those currently in isolation (may they have a speedy recovery) this desire for freedom – to break free from our chains at all costs - can be truly overwhelming. Sat at home with little contact with the world outside, it can certainly feel like nothing is more important than leaving and looking out. However, in these times of social captivity, it’s worth bearing in mind that there is also an opportunity for strength. We do not need to be free to roam to be released from our chains, but rather can look to our communality for strength. From keeping your family sane and well by doing housework and being sensitive to others, to helping those unable to leave their houses access basic necessities to just giving friends a call to make sure they’re alright, that which restricts us can be a vector for the unification of the community.

Which brings us to Shabbat. Whether stuck at home with your family or stranded in a field in South Yorkshire with a load of loud teenagers, Shabbat can be considered a restriction with nowhere to go and no phone to escape into. And yet, through looking to those that surround us – our family, friends, community – we are truly both strengthened *and* set free.

SAM WAS A MADRICH ON ALEPH WINTER MACHANE 5780.



‘Freedom’ - Harrison Razaqa

WHAT'S GOING ON?

- **Machane Aviv** continues with 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>

- **Student Bet Midrash** continues TONIGHT Thursday 2nd April!!! We encourage everyone to continue with their regular chavrutot/ chaburot over video chat, and invite you to join us at **7.40pm** for a pre-tefilla insight with **Naomi Brookarsh**, then a virtual Ma'ariv followed by a shiur given by **Rabbanit Peshah Fischer**. 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.

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

- To receive weekly copies of **Shabbat Lashem** and our **Choveret Chinuchit** activity pack, sign

up for our mailing list at bauk.org/contact.

- Wishing a huge mazal tov to **Josh Caplan** (Shevet Ne'eman) on his engagement to Sarah Weston!

- Mazal tov to **Anthony Bolchover** (Shevet Avichai), **Daniel Sacks** (Shevet Avichai), **Rafi Cohen** (Shevet Na'aleh, Mazkir) and **Chana Be'eri** (Shevet Na'aleh, Chinuch Worker), on being selected for the Jewish News 25 Under 25, and to **Hannah Reuben** (Shevet Lehava, Camps Director 5778 and Mazkira 5779) and **Eli Gaventa** (Shevet Dvir, Chinuch Worker 5778) for getting special recognition!

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

FOOD FOR THOUGHT

1. What fires burned constantly in the Mishkan? (See Rashi on 6:5)

2. Why must the Mincha offerings be shared out among the kohanim? (See Midrash Hagadol on 7:9)

SHABBAT SHALOM!!!



TO SPONSOR AN EDITION OF SHABBAT LASHEM OR FOR ANY QUERIES PLEASE CONTACT CHANA AT [CHINUCH@BAUK.ORG](mailto:chinuch@bauk.org)