

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

# SHABBOS LASHEIM

THE VOICE OF BNEI AKIVA UK

PARASHAT TZAV-PURIM EDITION

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בס"ד



## A QUESTION OF ORDER

MICHAEL KAY

The opening of Parashat Tzav is puzzling. It sounds familiar, too familiar. It seems to be a repeat of last

week's parasha. Let's jump back for a second.

Vayikra began with outlining laws for five kinds of offerings: burnt (1:1-17), meal (2:1-16), peace (3:1-17), sin (4:1-26) and guilt (4:27-5:26). It seems strange that Parashat Tzav begins by outlining further laws for the same five kinds of offerings (though in a different order). Why would the Torah purposefully create this repetition? Though it is an unfamiliar literary device to us today, repetition is often used in the Torah to show the same thing from different angles.

In Tzav, the focus of the laws seems to be the exclusive role and responsibilities the Kohanim have in the Mishkan. Whilst in Vayikra, Moshe relayed Hashem's instructions, 'to the Children of Israel,' in Tzav Moshe is told to only, 'command Aharon and his sons.' This difference can be seen further in the two sections' descriptions of the burnt-offering. Whilst Tzav only mentions the priest's job of maintaining the sacrifice, Vayikra highlights the individual's heavy involvement. It is the opportunity of any person in Israel to bring their offering to the Tent, lean their hands upon the sacrifice's head and slaughter it before the Kohen even gets involved (1:2-5). Whilst Vayikra repeatedly uses the term 'korban' from the root 'krv' (to come near), for sacrifices, Tzav utilises the more technical term of 'torat olah' (6:2) and 'torat mincha' (6:7). Though familiar to us as teaching, it is better translated here as, 'the procedure of the burnt offering,' and, 'the procedure of the mincha offering.'

The two sections thus work to capture two different worlds of action. The personal korban of the individual allows each person to approach Hashem themselves, lessening the over-dependence on Moshe which contributed to the sin of the Golden Calf. The technical descriptions of Tzav focus on the formal priestly procedures and order central

to operating the Mishkan.

Understanding these two categories allows us to ask a broader question about the order of Sefer Vayikra. In Sefer Shemot, a logical and simple order of events is commanded by Hashem. Firstly, the Mishkan's intricate design and uniforms are to be made. Once this physical shell is complete, Hashem commands Moshe to establish its practical, day-to-day running in a large inauguration event. Aharon and his sons are to be appointed, anointed, and get things going with the first series of korbanot. After this, the Mishkan will be open to all. But the actual order of the Torah breaks from this series of steps. Whilst Sefer Shemot closes with the Mishkan's physical completion, this inauguration ceremony is delayed until Perakim 8 and 9 of Vayikra, the second half of this week's parasha. The formal, priestly laws discussed above (chapters 6-7) introduce the rules and boundaries the priests will be officially responsible to fulfil. Given this, Parashat Vayikra's five opening chapters seem out of place! Surely the rules of the individual korbanot should come after everything is set up?

In a longer piece upon which this article is based, Rabbi Chanoch Waxman offers an insightful explanation to this question of order. One of the primary tensions present in Shemot is how is a nation supposed to have a connection with G-d? Do a few chosen leaders mediate the nation's connection with G-d, or is every individual able to come for themselves? The over-dependency created by the former contributed significantly to the sin of the golden calf, where the people were overwhelmed without Moshe's presence. With the priests' long list of responsibilities and continuous involvement, a similar danger lurks in the Mishkan. By opening Sefer Vayikra with the rules for individual's sacrifice, Hashem emphasises to the Children of Israel and the readers of the Chumash that it is this individual relationship that the Mishkan is built for and is important throughout Vayikra.

**MICHAEL WAS A MADRICH ON GIMMEL SUMMER  
MACHANE 5781**

### SHABBAT TIMES

London	In 17:55 Out 19:02	Oxford	In 17:56 Out 19:07	Leeds	In 17:57 Out 19:11
Manchester	In 18:03 Out 19:13	Bristol	In 18:01 Out 19:12	Liverpool	In 18:03 Out 19:16
Cambridge	In 17:51 Out 19:02	Birmingham	In 17:59 Out 19:10	Jerusalem	In 17:13 Out 18:26

# Q&A WITH RAV JOEL

## Q: I MISSED HEARING PARASHAT ZACHOR THIS PAST SHABBAT IN SHUL. WHAT SHOULD I DO?



**A:** There are 3 basic approaches amongst the Rishonim as to how one needs to fulfil the mitzvah to remember Amalek:

1) One approach is that it would be enough just to mention what Amalek did, not even necessarily through the words of the Torah.

2) A second opinion is that one would be required to read the words of the Torah, but not necessarily from a kosher scroll.

3) A third opinion, and this is accepted by the Shulchan Aruch, is that one needs to hear the pesukim read out from a Sefer Torah. Rabbinically it was instituted that this is done

the Shabbat before Purim (i.e. Shabbat Zachor). Where one was unable to be in shul on Shabbat Zachor, it would still be preferable to hear the pesukim about Amalek read from the sefer Torah, in one of 2 ways:

If one is in shul on Purim morning to hear the Megillah and hears the Torah reading beforehand as part of Shacharit, they could satisfy the requirement of remembering Amalek in this way (as that reading also deals with the war with Amalek in the desert). Alternatively, one could hear the pesukim read on Shabbat Parshat Ki Teitzei (later in the summer).

In both these instances, both the one reading from the Sefer Torah and the one listening would need to have in mind the intent to fulfil the Mitzvah of remembering what Amalek did to us.

## Q: BY WHAT TIME DO YOU HAVE TO START THE PURIM SEUDA? DO YOU HAVE TO HAVE HAD A CERTAIN AMOUNT BY SHKIAH?

**A:** The Gemara (Megillah 7b) learns out from the pasuk in Megillat Esther

**ימי נשתה ושנחה**

*days of feasts and joy*

that the Purim Seuda has to be during the day and that a person who ate their meal at night did not fulfil their obligation.

Based on this one might have thought that the entire seuda needs to be completed during the daytime hours. However, it seems that the Gemara is primarily teaching us that the seuda needs to be during the day of the 14th and not the previous night.

Terumat Hadeshen (Siman 110) was asked about the minhag to begin the seuda late in the day after Mincha, whereby the majority of the seuda would take place after nightfall. He justifies the minhag based on the fact that throughout the day people are occupied with hearing the megillah, delivering mishloach manot and matanot l'evyonim and are thus unable to sit down for a seuda uninterrupted and in the proper atmosphere. Nonetheless he writes that where possible it would be preferable to begin earlier in the morning and complete the seuda during the daytime.

Accordingly the Rama writes (695:2) that the minhag is to begin the Purim Seuda after Mincha, but the majority of the meal should be during the day. He writes that those who begin their meal just before nightfall and thus eat primarily after dark are following an incorrect practice.

Although there seems to be a contradiction between the Terumat Hadeshen who writes that (whilst not preferable) the minhag to have the majority of the seudah after nightfall can be justified, and the Rama who writes that one must ensure that the majority of the meal must take place during the day – one could explain that 'majority' in the Rama's case is referring not to the length of the meal but rather to the eating of the choicest foods. So long as the primary eating takes place before night, one may continue the seuda long after dark.

A final point to note is regarding Birkat Hamazon and the addition of Al Hanissim. So long as one started to eat before nightfall, the Shulchan Aruch and the Rama both rule (695:3) that one should say Al Hanissim even when bentching after dark.

# 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 Jewish approach to helping Refugees.**

The Torah is clear about how we are to treat strangers.

*When a stranger resides with you in your land, you shall not wrong them. The stranger who resides with you shall be to you as one of your citizens; you shall love them as yourself, for you were strangers in the land of Egypt: I the LORD am your G-d. (Vayikra 19:33-34)*

For those of you who have been to the London Bayit, it's literally the writing on the wall! There are two parts to this mitzvah. Firstly, there is a negative commandment not to wrong a stranger. This can be fulfilled by acting passively: if you don't do anything wrong to them, you have fulfilled this obligation. Secondly, there is a positive commandment to love the stranger and to treat them as one of your own. This requires more effort to fulfil. It is not enough to merely tolerate them, rather one must take active steps to welcome them in and to regard them as your own. This reminds us of the people who are openly welcoming Ukranian refugees into their homes and fulfilling this mitzvah (and the mitzvah of hachnasat orchim – welcoming guests) to their fullest potential.

This is not something that comes naturally to us. Humans have evolved to be tribal in our nature, and we often focus on our differences instead of the things that we have in common. As we saw with Noah, refugees who have escaped a traumatic past often find it challenging to settle into their new life, and it can be easy for us to view them as the 'other.' To overcome this requires sensitivity and compassion. We must be able to completely empathise with the stranger, and that is why the Torah reminds us that we too were once strangers, relying on the compassion of others, and that when this compassion was withdrawn, we suffered.



As Jews, we are supposed to be able to relate to this message even more. As shown in the pasuk above, we were refugees! And have been over and over again. In Ukraine currently, any men between 18 and 60 are not permitted to leave the country since they have to fight in the army. Virtually the exact same law (20-60) that Jewish men and their families had to face during war in the Biblical era. We've been through these situations OURSELVES before. How much are we empathising with our modern day strangers? How much do you think your older chanichim are empathising? What can you do to help?

## LETTERS TO THE EDITOR

I really think that Shabbat Lashem might just bring the Moshiach!

~Ann E Maamin

At least it's printed on both sides though!

~Constance Tuton

Until I started reading Shabbat Lashem I didn't know any ruach songs but now I read it every week and have seen a complete Yeshua!

~Baruch Hagever

I'm very glad Shabbat Lashem does not contain any subliminal Religious Zionist messaging!

~Alison Yah

Help! Whenever I read Shabbat Lashem I can't stop quoting Ka Ribon!

~Aunty Malka

Shabbat Lashem is the best thing since section A5 Of the constitution!

~Morris Dox

# 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 **Hendon and Stanmore Svivot** for their **Shabbatot Ha'irgun** this week!

- **Mazal Tov** to **Aaron Rudolph** (Shevet Na'aleh) and **Dalia Coleman** 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 Tnuva.

- 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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