

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

## PARASHAT TZAV

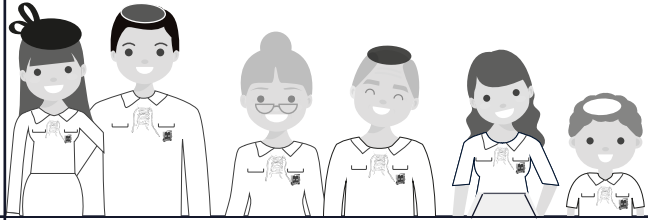


10<sup>TH</sup> NISSAN 5783  
31<sup>ST</sup> MARCH & 1<sup>ST</sup> APRIL '23  
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בס"ד

# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA



## MINCHA: TIME FOR CONNECTION

ISSY KAY  
SHEVET SEENAI

In this week's *parasha*, the Torah tells us about the *minchat chavitin* that the *kohen gadol* would bring. This *korban mincha* was divided into two parts, one of which was offered after the morning *tamid* offering, and the other was offered after the afternoon *tamid* offering. So like the *tamid*, the *kohen gadol* brought this *korban mincha* every single morning and every single afternoon. This was day in and day out, 365 days a year. Therefore, the Kohen Gadol had to be very consistent. If we jump to *parashat Pinchas*, we find the verse in Torah describing the *tamid*, "The first lamb you shall sacrifice in the morning and the second lamb you shall sacrifice in the evening." This refers to the daily *tamid korban* brought every morning and evening. Shimon ben Pazi explained that this verse is the most important verse in the whole Torah, as it emphasises that a person should serve God with absolute consistency on a perpetual basis, like a servant. Just as a servant does not turn from serving his master but rather serves him continuously, so should a person serve Hashem.

There is another message to take from this consistency. You wake up in the morning and think that today will be a good day. As the day goes by, there are lots of impure influences, especially in today's world. We come into contact with people who are not role models and we can get muddled. Therefore we have a *korban* in the afternoon to renew ourselves. Although we don't have a *korban* anymore, our *tefilla* of *mincha* corresponds to this *korban*. At *mincha*, we take time out of our day to talk to God and refresh ourselves. Similarly, Hashem wanted the *kohen gadol* to get back on track in his day, and so should we by learning Torah, spending time with family and *davening*.

I never used to have *kavannah* through *davening* and on *Machane* and through *Shabbatot Ha'irgun* I saw all my friends and inspiring *madrachim* *davening* to *HaKadosh Barukh Hu* and it really inspired me to reflect and look back and forward to the rest of my holy day. I now hope to inspire my *chanichim* to do the same. Then we will be prepared for the rest of the day and understand that we only have a certain number of days in this world to change it!

**ISSY IS IN SHEVET SEENAI AND WAS A  
MADRICHA ON MEGA-MACHANE 5782**

London In 19:17 Out 20:22  
Manchester In 19:29 Out 20:38  
Cambridge In 19:19 Out 20:25  
Brighton In 19:19 Out 20:23

Oxford In 19:24 Out 20:30  
Bristol In 19:29 Out 20:34  
Birmingham In 19:27 Out 20:34  
Nottingham In 19:25 Out 20:32

Leeds In 19:27 Out 20:36  
Liverpool In 19:32 Out 20:41  
Thaxted In 19:18 Out 20:24  
Jerusalem In 18:22 Out 19:35

# SHALIACH'S CORNER: Q&A WITH RAV AVICHAJ

## PERPLEXING PESACH PREPARATION...



**Question:** Hi Rav, I live in a student house with a shared kitchen and I'm not sure if my housemates will sell their *chametz*. Is it ok if I sell the *chametz* in my cupboards but they don't sell theirs or should I ideally convince them to sell it too?

**Answer:** Our attitude to the presence of *chametz* (leaven) in the house over Pesach is different. In contrast to other prohibitions regarding foods, where the prohibition is only for eating them, as well as a few prohibitions of even *hana'a* (enjoying/benefiting), in the prohibition of *chametz* there is a unique situation- a prohibition of even the presence of *chametz* in our possession, even to just see it.

The ban on the presence of *chametz* is when it is in our possession only. It is not my responsibility to take care of *chametz* that is not mine and not in my possession.

In a shared apartment there are places that are not yours - for example, other partners' rooms. There are places that belong to everyone - like the kitchen.

Regarding *chametz* in the roommates' rooms, it has nothing to do with you, and the only thing to pay attention to is not to enter their rooms during the *chag*.

If the partners ask to keep *chametz* in your room during the *chag*- you can't allow that, and you have an obligation to get rid of the *chametz*.

Regarding their *chametz* that is in areas of the apartment that belong to all of you- Magen Avraham (443:5) views this as an obligation *derabbanan*, because all Israel are *areivim* (connected) to each other. On the other hand, in the opinion of the Gra (cited in Mishnah Berura *ibid.* 14), this is a *de'orayta* obligation, since the *chametz* is in my space.

Re *chametz* that is not yours and is found in the common places in the house, *Shulchan Arukh* wrote (O.C. 440:2) that it's not your obligation to bother with burning this *chametz* or selling it. But, you must take actions that will prevent you from accidentally eating this *chametz*. Here is a list of things to have in mind:

1. When your partners are eating on the table, it is forbidden under any circumstances to eat on that table (*Shulchan Arukh* *ibid.* 3). Even if a

separation is placed on the table, it is forbidden (*ibid.*), because of the severity of the prohibition of *chametz* and because of the fear that a small crumb may mix (*Mishna Berura* *ibid.* 18).

2. Before coming to eat from that table, one should thoroughly clean it of the remains from the previous people who ate there (*Mishna Berura* *ibid.*).

3. One should put a *mechitza* between you and the *chametz*, so that it would be a sign and a reminder not to touch the *chametz* (*Shulchan Arukh* *ibid.* 2). And the *Mishna Berura* (*ibid.* 12) explained that it must be such that it cannot be easily passed through without noticing.

There are *halakhot* from which it can be understood that without a *mechitza* as a partition, even entry to the house is prohibited. This is how it can be understood

from the responsa by *Shivat Zion* (10). The explanation is as follows: the *Shulchan Arukh* (*ibid.* 3) states that a gentile is allowed to enter the house of a Jew with *chametz*, and the *Mishna Berura* (*ibid.* 16) explains this because there is no fear that we will come to eat the *chametz*, as there is usually enmity between the gentile and the Jew. We can now say, that when it comes to another Jew's *chametz*, the enmity does not exist, and it is to be feared that we will come to eat the *chametz*. The *Grashaz Auerbach* also wrote that if there is no partition and separation from the *chametz* - one must not enter this house.

Having said that, it is important to add Magen Avraham (*ibid.*) to the equation, as he believes that it is allowed to enter the house, because in his opinion the whole discussion here is only *miderabbanan*.

If it isn't possible to not be in the apartment over *chag*, such as for students at uni etc., it is very important to be careful about separating eating times, cleaning the table and setting up a partition, as described.

*Lema'ase*, the best thing is to get your partners to do *mechirat chametz* and lock up their *chametz* for the days of Pesach. Everything we have written is just in case there will be no success in such a conversation. This is the best both halakhically and from the side of peace.

**RAV AVICHAJ IS IN SHEVET NETZACH AND IS THE RAV SHALIACH OF BNEI AKIVA UK.  
TO CONTACT THE RAV, OR TO BE ADDED TO THE Q&A WHATSAPP GROUP, EMAIL RAV@BAUK.ORG**

**THE BAN ON THE PRESENCE OF CHAMETZ IS WHEN IT IS IN OUR POSSESSION ONLY. IT IS NOT MY RESPONSIBILITY TO TAKE CARE OF CHAMETZ THAT IS NOT MINE AND NOT IN MY POSSESSION.**

# THIS MONTH IN PICTURES



Clockwise from top-left: Torani departing for their pre-Pesach seminar on *kibbutz*, *bogrim* at Purim *seudah*, Cheif Rabbi Sir Ephraim Mirvis at SBM, women's megillah reading and bogrim about to go boating!

## TORAH FROM AROUND THE WORLD RAV SHALOM MESSAS | YAHRZEIT 10<sup>TH</sup> NISSAN



Let's walk from the ghetto to Santa Lucia station, and catch a train up to Treviso Airport [TSF], where we can catch a direct flight (finally) to Fès-Saïss Airport [FEZ], the closest we can get to Meknes, Morocco. There aren't any public transport connections to Meknes though, so a cab it is (even BA wouldn't make me trek 14 hours in hot mediterranean climate... I think).

Rav Shalom Messas was born in Meknes, Morocco in 1909 and wrote his first halakhic work by age 17. He set up a yeshiva as well, where the day of study did not finish until 11 o'clock at night! He was appointed as dayyan of Casablanca and eventually served as Chief Rabbi of Morocco, where he made a series of significant taqqanot. These taqqanot were decided upon at conventions of all rabbis of Morocco, and historically had effected some significant alterations in Jewish society, including giving unmarried women inheritance, raising the minimum age of marriage to 15, maintaining a parent's responsibility for their child until the age of 20, and in 1953 even a pre-nuptial agreement – something that would take the Ashkenazi world decades to arrive at. Rav Messas defended the pre-nuptial agreement in a later teshuva.

In 1974, when his cousin Rav Yosef Messas died, he was invited to take up the now-vacant position as Chief Rabbi of Haifa, but at the behest of both the Lubavitcher Rebbe and King Hassan II, he remained in Morocco. However, in 1978 Hakham Ovadia Yosef – who had heard of Rav Messas through his teshuvot being quoted by many contemporary rabbis – requested him to become the new Chief Rabbi of Jerusalem, and he agreed, allegedly being accompanied to the airport by King Hassan II himself. Hakham Yosef greatly approved of Rav Messas, cautioning his son David Yosef: 'When you argue with Rav Messas, make sure to review your claims 10 times!'



Despite the high esteem in which Hakham Yosef held him, Rav Messas did not refrain launching strong attacks against Hakham Yosef where he disagreed, and vice versa. Rav Messas was a staunch defender of Moroccan practise in Israel in the face of Yosef's drive for national acceptance of the Shulchan Arukh. Whereas Hakham Yosef held that everyone who moves to the land of Israel must adopt the practices of the Shulchan Arukh, as Rav Yosef Karo was the 'legal authority' of the land of Israel, Rav Messas contended that the Moroccan community had made aliyah as just that – a community. They were therefore justified in maintaining their Moroccan practises even in the land of Israel.

Rav Messas also tried to restore communal cohesion at a time when division ran rampant throughout Israel. In 1983, an infamous incident occurred at a rally of left-wing organisation Peace Now, where a Jewish terrorist opposing the rally threw a grenade into a crowd of the protesters, killing one (Emil Grünzweig) and injuring nine others. Following this incident, Rav Messas wrote, addressing the 'holy community', that he begs them with trembling heart to not allow sinat chinam, baseless hatred, divide the Jewish people, noting how it was due to that sin that the temple was destroyed and the Jews exiled from their land. He called for a 'removal of all divisions', 'respect between people' and removal of hatred from one Jew to another – even in the face of political divide.

# WHAT'S GOING ON?

- **Yasher koach** to all the svivot who organised 15 amazing **shabbatot ha'irgun** over the last couple of months! We are so grateful to our **tzvatim** for all the **effort** they have put in.

- Join our **matza-baking** event for **sixth-form** and **bogrim** this erev pesach!

- Join our **Matza Ramble** on **chol hamoed** this year, with two walks available - one for **bogrim** and one for **young families!** Visit [bauk.org/ramble](http://bauk.org/ramble).

- **Yom Ha'atzmaut** is approaching! The service at **Kinloss** will begin at **18:45** and is free. To join us for the **celebratory dinner**, or if you would like to sponsor a message in our special publication, please visit [bauk.org/yh-5783](http://bauk.org/yh-5783).

- **Summer Machane** applications are open! Visit [bauk.org/camps](http://bauk.org/camps) to sign up.

- **Tafkidim** for **Summer Machane** are open! Visit [bauk.org/tafkid](http://bauk.org/tafkid) to sign up.

- Mazal Tov to **Abi Laderman** and **Sophie Harris** on being elected to the Mazkirut 5784 as **Mazkira** and **Chinuch Director** respectively! Applications have now reopened for Technical Director and Israel & Communities worker, email [mazkir@bauk.org](mailto:mazkir@bauk.org) for more information.

- To give any **comments** or **suggestions** to Bnei Akiva, please visit [bauk.org/feedback](http://bauk.org/feedback).

**FOR MORE INFORMATION ABOUT ANY OF THESE EVENTS, PLEASE CONTACT BEN AT [CHINUCH@BAUK.ORG](mailto:CHINUCH@BAUK.ORG)**

SAVE THE DATE  
**YOM HAZIKARON & YOM HA'ATZMAUT**  
25TH APRIL 2023 / 5TH IYAR 5783  
CELEBRATE  
75 YEARS OF ISRAEL  
WITH BNEI AKIVA!

MIZRACHI KINLOSS

**APPLICATIONS OPEN  
SUMMER MACHANE**

[www.bauk.org/camps](http://www.bauk.org/camps)

**EREV PESACH MATZAH BAKING**  
מצה מן המובחר לאפות ביד אחר ביעור חמץ, שתביכה מצוה בשעתה.  
(שולח טובים)

**Join for free!**

You can order flour (prices are in the form) and take Matzah home with you for seder.  
More details in the sign-up form.

Scan the barcode

Where - @ the Goodmans.  
When - erev pesach, 05/04, 13:30

**BNEI AKIVA  
MATZA  
RAMBLE**

**Bogrim** | **Young Families**

Sunday 9/4/23 | Monday 10/4/23

Join us for a chametz-free hike!  
Sign up now: [Bauk.org/ramble](http://Bauk.org/ramble)

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