

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

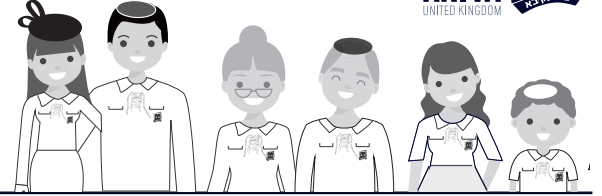
SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT VAYIKRA

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בס"ד



BIBLICAL BBQ

SAM STONEFIELD
SHEVET HINEINI

Parashat Vayikra begins a new book in the Torah, very different from the two previous books. While they contained many narratives, Sefer Vayikra is full of halachot and mitzvot. Parashat Vayikra describes the offerings and sacrifices the Israelites would bring to the Mishkan.

The idea of sacrifices today would bring a lot of controversy. When first learning about sacrifices my first thoughts were, "really? Are they seriously necessary?" By extension, in the times of the third Bet Hamikdash will we offer sacrifices again? There are many poskim who have debated exactly this question.

Today we have replaced sacrifices with prayer, as stated by the prophet Hoshea, "instead of bulls we will pay [The offering of] our lips" (Hoshea 14:3). If we can replace sacrifices, surely we should not return to useless killing! It says in Bereishit:

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיִּנְחֵהוּ בְּגֶן־עֵדֶן לְעֹבְדָהּ וּלְשֹׁמְרָהּ

"Now the Lord God took the man, and He placed him in the Garden of Eden to work it and to guard it." (Bereishit 2:15)

This pasuk tells us that humanity's responsibility is to protect life!

On the other side of the coin however, Hashem clearly showed understanding for humanity's desire to eat meat. Whilst Adam Harishon was prohibited from eating meat, in Bereishit 9:3 Hashem permits Noach and his sons to eat any animal, provided they do not consume 'ever min hachai', a limb from a living animal. The animals that were sacrificed were eaten so there is little difference between eating meat today and sacrificing animals then.

Through *korbanot*, Hashem gave us an opportunity to harness our desire to eat meat and use it to worship Him, making it holy.

Shabbat Shalom!

SAM IS THE ROSH OF CHEADLE SVIVA.

FOOD FOR THOUGHT

1. Why did Hashem call to Moshe? (See Ramban on 1:1)
2. Why must an animal given as an offering be unblemished? (See Rav Hirsch on 1:3)

3. Why is the word נפש used to describe a person who is giving a Mincha offering?? (See Rashi on 2:1)

4. Why has a rich person bringing a flour-offering as a *Korban Chatat* not fulfilled their obligation? (See Chafetz Chaim on 5:11)

London	In: 18:11 Out: 19:19	Oxford	In: 18:12 Out: 19:24	Leeds	In: 18:15 Out: 19:29
Manchester	In: 18:17 Out: 19:31	Bristol	In: 18:17 Out: 19:28	Liverpool	In: 18:20 Out: 19:34
Cambridge	In: 18:07 Out: 19:19	Birmingham	In: 18:15 Out: 19:28	Jerusalem	In: 18:20 Out: 19:33

LESSONS IN LEADING ZOE DANIELS | SVIVOT AND HADRACHA WORKER



This week we have the pleasure of starting the book of Vayikra. In this parasha, we are taught about sins and offerings. It tells us about a couple of things. Firstly, about how a human is supposed

to respond to misdeeds and secondly about all types of people who make mistakes and sin. The Kohen Gadol and other leaders as well as simple Jews are subject to failures and so, in addition to atoning for their actions, each sinner on every level must bring an offering.

When referring to the average sinner the Torah teaches the halacha by beginning with the word עַם – ‘if, as seen in Vayikra 4:27 “if a man shall sin”. However, when in 4:22 it talks about a leader who is a sinner it says אִשָּׁר, a different word to what is used for your average Joe.

Rashi has two issues with this. The first thing bothering Rashi is the switch of expressions. Both עַם and אִשָּׁר mean ‘if’ and therefore the change of word does not change anything in the literal meaning of the verse. The second thing bothering Rashi is that in a literal context אִשָּׁר means ‘that’, i.e. a word that connect two ideas together. By choosing to change the term used to אִשָּׁר, the Torah must be trying to suggest that the passage in question is connected to the previous section discussing the communal sin-offering. Therefore, Rashi’s conundrum is what connection is there between the two sections.

To solve these issues, Rashi cites the Talmudic teaching in Horayot about the similarity between the words אִשָּׁר (*Aleph Shin Reish*) and אִשָּׁרִי (*Aleph Shin Reish Yud*), meaning fortunate or praiseworthy. He states that the verse is implying that a generation whose leader takes to heart to bring atonement for their unintentional sins is incredibly fortunate.

The Lubavitcher Rebbe points out in one of his Sichos that whilst Rashi’s source for his

answer was the Talmud, if you compare Rashi’s precise wording with the Talmud’s precise wording you will see two differences. The first is that the Talmud states that “fortunate is the generation whose leader brings a sacrifice for his unintentional sin. Rashi does not stress the need to bring but merely the *intention* to bring. The second is that the Talmud continues with “if a leader brings an offering, even more so what should a common person bring?” Rashi completely omits this part.

He answers by suggesting that the mere fact that a leader brings a sin offering would not necessarily be inspiring to the Jewish people, after all he is obliged in Jewish law. What inspires the Jewish people is seeing how seriously their leader reacts to sinning unintentionally. By seeing how moved their leader is by their unintentional sin, they will come to realise just how serious any transgression of halacha is, whether it was intentional or not. Rashi misses out the second part of the *mishneh*, the part containing the practical lesson from the leader’s sin, since the Torah here is not stressing the importance of the action but the seriousness

of unintentional sins.

Sometimes the praise of our leaders is not the fact that they bring a sin offering, but rather in the entire sinning and forgiveness process. It is important for us to understand, not only that they asked forgiveness, but what they did wrong and how they rectified their misdeed by taking it to heart. We are fortunate when we have leaders that understand what is considered wrong, and who openly educate us through their actions how to respond appropriately. When the process is thorough, then the combination of the unintentional sin and the request for forgiveness can be considered praiseworthy, for they are acts we can all learn from.

THIS DVAR TORAH IS DEDICATED L'ILUI NISHMAT ELKA BAT MESHULUM FEIVISH WHOSE YARZHEIT WAS ON ROSH CHODESH NISSAN.

**BY SEEING HOW MOVED
THEIR LEADER IS BY THEIR
UNINTENTIONAL SIN, THEY
WILL COME TO REALISE
JUST HOW SERIOUS ANY
TRANSGRESSION OF
HALACHA IS**



ASHIRA LASHEM

ZAHAVA HILL | SHEVET MORASHA

טוב להודות לה' ולזמר לשמך עליון. להגיד בבקר חסדך ואמונתך בלילות

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High; To declare Thy loving kindness in the morning, and Thy faithfulness in the night seasons."

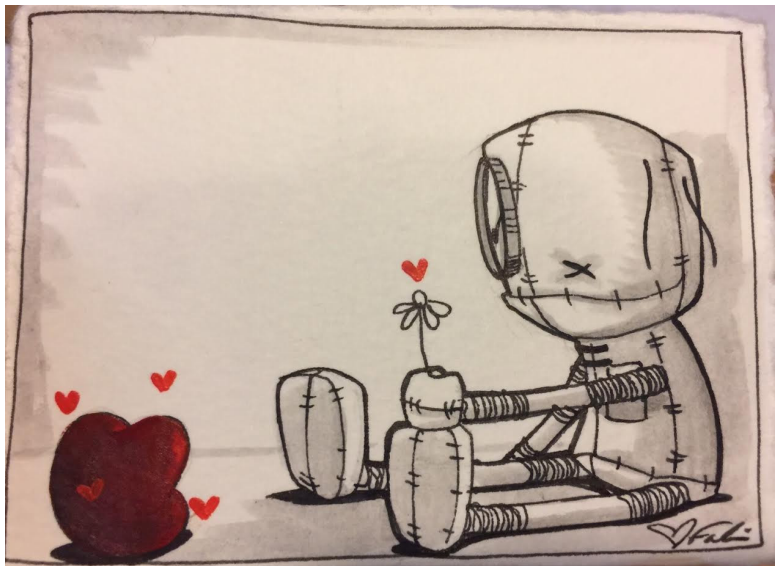
(Tehillim 92:2-3)

When someone suggests singing *Tov L'hodot*, there is usually a following question asked: "The slow one or the fast one?" It is rare to find one set of lyrics, with the same meaning being sung in two totally different tones, connoting two totally different atmospheres. Whilst one tune is more somber and usually sung whilst sitting in a *tisch*, the other is much more energetic and lively; this strange contrast can be seen in the words themselves too.

Whilst the opening statement from *Tehilim* 92:2 is purely that "it is good to give thanks to God", the continuation in 92:3 introduces the idea that this applies to publicly declaring God's kindness in the morning, and his faithfulness at night. Day and night are often not used literally, but rather to mean the dark times and brighter times in our lives. If we apply this here, it can perhaps be read that we should be grateful to God for his kindness when all is going well, but to remember to show gratitude to him even in the hard times, as we have faith that he is enacting a bigger plan and will help us through them too.

With this in mind, the two traditional tunes seem not to contradict each other, but rather are complimentary to the lyrics themselves. Showing our gratitude to God in all times, however easy or hard, is an act that creates greater and greater goodness from it. You become humbled by the knowledge that you are both insignificant - with all coming from God, and wholly significant with God choosing to give it to you specifically.

ZAHAVA IS A PARTICIPANT ON TORANI 5780.



'All for you' - Fabio Napoleoni

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 26th March!!! 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 given by **Rebbetzen Ilana Epstein**. 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.

- Mazal tov to **Jodie Franks** (Shevet Avichai, Nivcheret Hanhalla 5779) and **Harry Salter** (Shevet Eitan, Rosh Nivchar 5779) on being nominated for the Jewish News 25 Under 25 and receiving special recognition by the newspaper!

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

SHABBAT SHALOM!!!

BNEI AKIVA UK BRINGS YOU

Machane Aviv

An online daily schedule of learning and activities for all our Chaverim

TEFILA B'YACHID B'YACHAD
Coordinated davening times with ideas and inspiration for davening alone

MENUCHA
Activities for Chaverim during the quieter moments - Chug, games, Laila Tov groups and more

SHIURIM AND CHABUROT
Learning opportunities from our Torani, Kivun and World Bnei Akiva partners, plus our own Bogrim and Shlichim

VIRTUAL SVIVA
Activities and Hadracha tips for Chanichim and Madrichim, alongside weekly materials released for the community

ISRAEL ENGAGEMENT
Messages and lessons from our Bogrim Ba'Aretz

SOCIAL ACTION
A variety of ways to support efforts in the local community

Look out for our daily and weekly schedules - most interactive sessions will be brought to you by Zoom (gali gali)

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