

# SHABBAT LASHEM

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## PARASHAT TZAV | ISSUE 21

Sammy Rose | Boger Dvar Torah

BLOOD, THE LIFE-FORCE:  
WHY WE CAN'T EAT BLACK PUDDING

In this week's Parasha, we are told about the laws surrounding korbanot—burnt offerings. Inevitably, slaughtering animals for sacrifice involves blood, the substance which gives us and other animals life.

"You shall not consume any blood, in any of your dwelling places, whether from fowl or from animals. Any person who consumes any blood – that soul will be cut off from its people." (Vayikra 7:26-27)

To clarify these pasukim, Rashi sights Kiddushin Daf 37b, the prohibition of consuming blood applies irrespective of location, to emphasise that blood is not only prohibited in the context of korbanot, but also anywhere a Jew resides. Early in Bereishit we learn that Hashem created man as vegetarian, but after the flood, Noach made an animal sacrifice to Hashem. In His acceptance of this offering, Hashem permitted the consumption of meat as these creatures were created for the needs of man. But Ramban (Nachmanides) says that the life-force of these creatures, the blood, was to serve to atone for man and not to be eaten, as one living being may not consume the life-force of another. All lives, whether they are man or beast, belong to Hashem. He also suggests that we are forbidden to mix animal blood with our blood because we received the Torah, and our lives should remain untainted so we may better understand higher concepts. We are commanded to be merciful, but if we eat blood it would form cruelty and coarseness in us, and

our souls would become close to that of the animals. In modern biology, we know that blood is essential for keeping our bodies' alive, transporting oxygen and nutrients to every cell and removing harmful waste products, ensuring our bodily processes are always functioning at optimal capacity. So why are we prohibited from eating this important substance? Ramban (Maimonides) points out that man is inherently squeamish of blood, finding it difficult to swallow. He says that Idol worshippers used to eat blood thinking it would join them with the spirits, giving them powers to tell the future. These were universally accepted ideas at the time, so by refraining from eating blood, Am-Yisrael could stay further away from idolatry and remain closer to Hashem.

From Gothic tales of vampires, to black pudding in the full English breakfast, blood can be found in many cultures. Blood is a staple ingredient in many traditional East Asian dishes, and some African tribes drink blood as part of traditional rituals. Shabbat Hagadol, the last Shabbat before Pesach, usually falls on Parashat Tzav, which links perfectly as the korban Pesach is a vital part of the festival, represented by the shank bone on our Seder plate. Another disturbing link is the medieval blood libels, which accused the Jews of using the blood of Christian children to bake their matzot. Aside from the fact that matzah by definition is only flour and water, we've learned from this week's Parasha that this anti-Semitic trope is utterly ridiculous and could not be further from the truth.

*Sammy Rose is in Shevet Dvir.*

London In: 18:04 Out: 19:07 | Manchester In: 18:10 Out: 19:19 | Leeds In: 18:07 Out: 19:17  
Oxford In: 18:05 Out: 19:15 | Cambridge In: 18:01 Out: 19:10 | Bristol In: 18:10 Out: 19:20  
Birmingham In: 18:08 Out: 19:18 | Jerusalem In: 18:12 Out: 19:43

# Moshe and Eliyahu

Rav Aharon Herskovitz | Rav Shaliach

This week's haftarah is drawn from the end of the book of Malachi, the last of the books in the Prophets. As the period of prophecy is coming to a close, we are given one last direct message from Hashem (Malachi 3:22-24):

Be mindful of the Torah of My servant Moshe, whom I commanded at Chorev with laws and rules for all Israel. Behold, I will send the prophet Eliyahu to you before the coming of the awesome, fearful day of the LORD. He shall reconcile parents with children and children with their parents, so that, when I come, I do not strike the whole land with utter destruction.

We have mentioned in these three verses two of the greatest of prophets: Moshe and Eliyahu. What does this juxtaposition teach us?

Overall, there are many parallels between Eliyahu and Moshe. They both receive Divine revelation at Har Sinai (also called Chorev). Just as Moshe is upon the mountain for 40 days and 40 nights, neither eating nor drinking while Hashem teaches him the entire Torah, so too Eliyahu walks for 40 days and 40 nights without eating nor drinking in order to reach Har Sinai (Melachim I 19:5-8). Both originally cover their faces when faced with the Divine Glory, and they both stand at the entrance to a cave as part of this occurrence. Additionally, both of them are succeeded by other prophets (Yehoshua and Elisha), who receive increased spirit from their mentors.

Despite these many similarities, there is one very important difference between Moshe and Eliyahu. Over the course of Hashem's revelation to Eliyahu, we are told the following (Melachim I 19:9-16)

There he went into a cave, and there he spent the night. Then the word of the LORD came to him. He said to him, "Why are you here, Eliyahu?" He replied, "I am moved by zeal for

the LORD, the God of Hosts, for the Israelites have forsaken Your covenant, torn down Your altars, and put Your prophets to the sword. I alone am left, and they are out to take my life." "Come out," He called, "and stand on the mountain before the LORD." And behold, the LORD passed by. There was a great and mighty wind, splitting mountains and shattering rocks by the power of the LORD; but the LORD was not in the wind. After the wind—an earthquake; but the LORD was not in the earthquake. After the earthquake—fire; but the LORD was not in the fire. And after the fire—a soft murmuring sound. When Eliyahu heard it, he wrapped his mantle about his face and went out and stood at the entrance of the cave. Then a voice addressed him: "Why are you here,

**"That Hashem is not in the wind, nor the earthquake or the fire, but rather the soft murmuring sound. Hashem is trying to teach Eliyahu that at this stage a different way is needed."**

Eliyahu?" He answered, "I am moved by zeal for the LORD, the God of Hosts; for the Israelites have forsaken Your covenant, torn down Your altars, and have put Your prophets to the sword. I alone am left, and they are out to take my life." The LORD said to him, "Go back by the way you came...and anoint Elisha son of Shaphat of Abel-

meholah to succeed you as prophet.

Hashem twice asks Eliyahu why he is here, and both times Eliyahu gives the same answer stating that he is very zealous and accusing Bnei Yisreal of acting treacherously. Presumably, the events that occur between these two questions are meant to teach Eliyahu something: that Hashem is not in the wind, nor the earthquake or the fire, but rather the soft murmuring sound. Hashem is trying to teach Eliyahu that at this stage a different way is needed: not the incredible zealousness which he has used till now and has caused him to accuse Bnei Yisrael of horrible acts, but the soft murmuring sound. From Eliyahu's repeated answer, it appears as though this message is not internalised by him. For this reason, Hashem tells him to return from whence he

came and (among other things) to appoint Elisha as prophet in his stead: Eliyahu's time is over.

Moshe begins his career as a leader in a similarly zealous way to Eliyahu. We are told that after Moshe strikes down the Egyptian who was hitting his Hebrew brother he goes out the second day and finds two Hebrews fighting each other.

When he confronts them, one asks him (Shemot 2:14):...are you going to kill me like you killed the Egyptian? And Moshe became fearful and said "Indeed, the matter has become known." We would think that Moshe is referring to the

fact that his acts of the previous day have been discovered. However, Rashi, quoting the Midrash, offers a different alternative: "A Midrashic explanation is: now it is known to me that matter about which I have been puzzled – how has Israel sinned more than all the seventy nations, that they should be oppressed by this crushing servitude? But now I see that they deserve this."

Moshe at this stage is not the great defender of Bnei Yisrael that he eventually becomes. He

looks at them and their current actions, and says "they deserve this."

As part of Moshe's development, he reconnects with Bnei Yisrael later on and eventually becomes their greatest defender. In the aftermath of the sin of the golden calf, when Hashem tells Moshe to leave Him be, as He wants to destroy Bnei Yisrael and

make a great nation from Moshe (Shemot 32:10), Moshe doesn't say to Hashem: You're right, they deserve it. No! He cries out to Hashem, pleading with Him for 40 days and nights to save Bnei Yisrael, to spare them, using numerous strategies to convince Him to



do so.

Part of the challenge of being a leader is being able to push those you lead to continue to grow, while balancing that with being their greatest defender. Moshe is able to achieve that balance. May we all merit to remember the Torah of Moshe.

Shabbat Shalom!

*Pictured: Salford Bnei Akiva Shabbat Ha'Argun*

## Dvar Halacha: Weekly Question .....

Have a question? Please email [rav@bauk.org](mailto:rav@bauk.org) or call Rav Aharon at 07976642135.

**QUESTION:** We're going to Israel for Pesach, and leaving three days before chag starts. We'll be spending Pesach in a flat in Netanya. Do we need to do bedikat chametz, and if so, when?

**ANSWER:** There is a rabbinic requirement to search for chametz on the night of the 14th of Nissan, i.e. the night before Pesach (Pesachim 2a). The obligation to do this search begins thirty days before Pesach (MB 436:2), and

for this reason if one leaves on a trip within thirty days before Pesach they are required to check even if they are not planning to return until after Pesach (SA 436:1). This bedikah should take place the night before they leave, complete with a candle and nullifying any chametz not seen during the check (MB 436:3). However, no bracha should be recited on the bedika (Rama 436:1). Additionally, as you are staying elsewhere on Pesach you are required to do a bedika on the night of the 14th where you are staying, complete with a bracha.

# Community Updates

A special MAZAL TOV from all of us to our TECHNICAL DIRECTOR HANNAH DENBY and DAVID REUBEN (Mazkir 5776) on their wedding this past Sunday. Wishing them many years of happiness together!

SALFORD BNEI AKIVA had their Shabbat Ha'Irgun this past week. Roshim DANIEL DAVIS and ANOUSHKA GOLDMAN wrote:

"Salford Shabbat Ha'irgun was epic this year with our Mario theme. The Northern Bayit was decorated all over with

Mario characters and items and created an incredible picture. Shabbat started with an inspiring kabbalat Shabbat, followed by an unbelievable escape room tochnit and amazing ruach at Friday night dinner. We followed up on Shabbat morning with another epic tochnit followed by more mindblowing ruach. Our kriyot were exceptional followed by a beautiful Havdalah. Our 4-part motzei tochnit included, a wide game, a trip to a trampoline park and a rave to follow. Our Sunday tochnit making

pizza kept with the Mario theme and ensured an amazing ha'irgun was had by all!"

Congrats also to SOUTH HAMPSTEAD BNEI AKIVA who had their Shabbat Ha'Irgun this past week. They saw record breaking numbers for their Sviva with 103 people for their Family Friday night, 70 Chanichim and Madrichim across Shabbat and 19 Chanichim for their Motzei Shabbat Tochnit. It is great to see the hard work of their Rosh LOUISA STAGNI and the Madrichim paying off!



A huge well done to the 17 Svivot across the country that had their Shabbatot Ha'Irgun across the last few months. It's been a real pleasure for the Mazkirut and Bogrim who've travelled to each Ha'Irgun to see the thriving Svivot and the great time the Chanichim had. The hard work that each Rosh, together with their Tzevatim, put in every week ensures that Bnei Akiva continues to grow from strength to strength. Aloh Naaleh for the next term!

## SUMMER MACHANE

Applications are now open!  
1st - 14th August 2018

- ALEPH | YEAR 6 | South Yorkshire | £790
- ALEPH CHALUTZI | YEAR 7 | South Yorkshire | £790
- BET BASE | YEAR 8 | Avila, Spain | £850
- BET CHALUTZI | YEAR 9 | Switzerland | £950
- GIMMEL | YEAR 10 | Avila, Spain | £990

TO APPLY: [www.bauk.org/machane-apply](http://www.bauk.org/machane-apply)  
 More details: Hannah Denby | 02082091319 ext12  
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