

WHAT'S GOING ON?

- **Summer Machane** applications are NOW OPEN for **Ari, Aleph, Aleph Chalutzki, Bet Base** and **Gimmel**. To apply, please go to bauk.org/camps. For more information, please email Rafi H at camps@bauk.org

- **Bet Midrash Programme** has returned!! Sign up: bauk.org/bmp-tafkid. For more information, please email Eli at chinuch@bauk.org

- **Student Bet Midrash** has finished an amazing term! Thank you to everyone who comes and creates an incredible atmosphere every Thursday night! Looking forward to seeing everyone again on 16th May for the new term!!

- **Svivot** have had a brilliant term! Thank you to all the Tzvatim for all the hard work and we hope you all have a great break and come back revitalised and eager for the last term starting on Parashat Kedoshim (11th May)!!

- Shabbat Shalom to our Bogrim on **Shabbat Bogrim in Leeds!!** Can't wait to hear about the amazing ruach that we're sure they'll create!!

- **Torani** are currently enjoying their Pre-Pesach Seminar and we can't wait to hear all about it in these pages in the near future!

- **2019 marks the 80th birthday of BAUK!!** Keep an eye out for events in your local

community!

- We are writing a **brand new Sefer Torah** in honour of our 80th birthday, and **we need YOUR help!** Join this amazing mitzva and sponsor a word, pasuk or more, by visiting <https://bauk.org/torah>

- Be sure to like our **Facebook page (Bnei Akiva)** and follow our **Instagram (bneiakivauk)** to get regular updates with what is going on in the Tnuah!!

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

- This is the last Shabbat Lashem before Pesach 😊 so we would like to wish everyone a **Chag Kasher V'Sameach** and we'll be back for Parashat Acharei Mot!!

FOOD FOR THOUGHT

1. Why was tzaraat on houses only applicable when the Jews arrived in Eretz Yisrael? (See Ramban on 13:47)

2. What happens to the vessels that are in a house found to have tzaraat? (14:36)

3. Why is the pasuk talking about destroying the wall with tzaraat written in the plural? (See Sifra on 14:40)

SHABBAT SHALOM!!!

80 BNEI AKIVA
SUMMER MACHANE
SOMETHING FOR EVERYONE THIS SUMMER WITH BNEI AKIVA
2019/5779

MACHANE ARI Years 3-6 29th July - 2nd August	ALEPH Year 6 5th-14th August	ALEPH CHALUTZI Year 7 1st-14th August
BET BASE Year 8 1st-14th August	BET CHALUTZI Year 9 1st-14th August	GIMMEL Year 10 31st July-14th August
BET MIDRASH PROGRAMME Year 13 1st - 8th August		

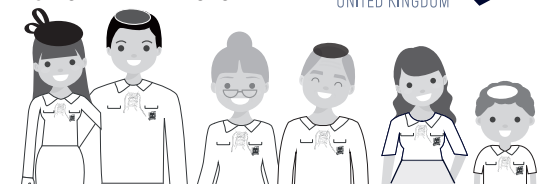
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ששת ימים תעבד ועשית כל מלאכתך,
ויום השביעי שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT METZORA
SHABBAT HAGADOL
8TH NISSAN 5779
12TH & 13TH APRIL 2019



LEARNING FROM THE SPECIFICS

SAM PRAIS
SHEVET AVICHAI

In Parashat Metzora, the Torah discusses the purification process for someone who is ill with tzaraat, because he spoke Lashon Hara about his fellow Jew. The Torah describes the second step of this process in a very strange way. It says that someone with tzaraat should first shave all of the hair on his body, and then it specifies shaving the head, eyebrows, and goatee. We know that the Torah doesn't use unnecessary words, so why, if it already said to shave all the hair, does it individually list the head, eyebrows, and beard? If the Torah had a reason to be specific, why didn't it just specify each area to shave; and why limit it to three?

There is a certain symbolism attached to the beard, eyebrows, and head with regard to the aveira of Lashon Hara. The head represents the haughtiness that usually precedes slander. Those who speak Lashon Hara are putting themselves on a pedestal where they can easily look down on other people, whom they think they are better than. By doing the opposite and lowering oneself, it's easier to sympathise with people in difficult and unique situations, rather than judging them. The eyebrows are directly above the eyes, which see the person of whom we are jealous and cause us to feel the need to put them down and in order to make ourselves feel better. The third and most obvious area to shave is the beard, which surrounds the

mouth, from where the bad speech came.

By specifying these areas, the Torah makes us look at different aspects of our aveira. Once we are aware of what we're doing wrong and how different body parts are involved in Lashon Hara, we may be able to prevent ourselves from speaking so in the future. In addition, when we look at what we are doing wrong in this multi-step process, we may be able to catch ourselves before actually violating one of Hashem's commandments.

What makes Lashon Hara such a hard area to improve upon is how normalised gossip is in modern society and how no one really cares. There are no prominent social protests against speaking about others in a negative way. This is quite distressing, that a society which cares so much about the welfare and rights of all humans, and not offending anyone with public speech, doesn't concern itself with one of the worst forms of anti-social behaviour, private gossip.

For these reasons, we need to put in extra effort to improve on not speaking Lashon Hara. Instead of considering ourselves above everyone else, and if we put ourselves in someone else's shoes we might understand the reasons for their actions. If we catch ourselves wanting to put someone else down then we should consider that our desire to mock may come from deep down jealousy. It's very difficult to stop ourselves in the process of speaking Lashon Hara, and, even if the people around us aren't, it's crucial to always be careful with our actions and words.

SAM WAS A MADRICH ON GIMMEL WINTER MACHANE 5779

London	In: 19:36 Out: 20:47	Oxford	In: 19:38 Out: 20:52	Leeds	In: 19:43 Out: 21:01
Manchester	In: 19:45 Out: 21:02	Bristol	In: 19:43 Out: 20:56	Liverpool	In: 19:48 Out: 21:05
Cambridge	In: 19:33 Out: 20:48	Birmingham	In: 19:42 Out: 20:57	Jerusalem	In: 18:30 Out: 19:44

SELF-REFLECTION IN THE MODERN DAY: DEFINING MOMENTS



RAV AHARON HERSKOVITZ | RAV SHALIACH

This piece is the twelfth in a series on self-reflection in the modern day.

This Shabbat is “Shabbat HaGadol”. Tosafot (Shabbat 87b s.v. “V’Oto Yom Chamishi B’Shabbat”) explain that the reason for this name, translated as “The Great Shabbat”, is to commemorate the events of the tenth of Nissan thousands of years ago when Bnei Yisrael left Mitzraim. That year, the night of Pesach fell on a Thursday (Shabbat 87b), and therefore the tenth of Nissan was on the preceding Shabbat. On that day, Bnei Yisrael fulfilled Hashem’s command (Shemot 12:3) to take a sheep that would then be slaughtered four days later as the Korban Pesach. The Midrash Rabbah, as recorded by Tosafot, tells that on that day the Egyptian firstborns approached Bnei Yisrael asking what they were doing. Why were they taking these sheep and tying them to their beds? Bnei Yisrael responded that it was in preparation for the great salvation that was imminent, in which Hashem would punish the Egyptian firstborns. Instead of then retaliating against Bnei Yisrael, the result was infighting amongst the Egyptians. To commemorate this miracle, Shabbat HaGadol was instituted.

I would like to focus on a different aspect of this miracle. When Moshe relays the command to take the sheep on the tenth, he says (Shemot 12:21):

משכו וקחו לכם צאן למשפחתיכם ושחטו הפסח
“withdraw and take for you a sheep for your families and slaughter it as a [Korban] Pesach.” (Shemot 12:21)

Why does he use this double language (both withdraw and take), as opposed to using the simpler phrasing that Hashem had said, merely “take” (ibid. 12:3)? Chazal (Midrash Rabbah 16:2) expound this double language to explain that Moshe’s message was “withdraw your hands from idol worship and take a sheep and slaughter the Egyptian god [as a] Korban Pesach, for as a result of this Hashem will pass over you.” The double language teaches the necessity for first

withdrawing our hands from idol worship before positively committing ourselves to the service of Hashem.

In this sense, the tenth of Nissan, and Shabbat HaGadol were moments of national repentance. It was a defining moment for the nation. This fits in with a general idea that the holidays of the year are reflective of each other; there are many parallels between Pesach and Sukkot, six months apart: they are both week-long holidays, with an atzeret (a concluding festival) afterwards (a fuller discussion of more parallels will have to wait for another time). In that sense, the tenth of Nissan is parallel to the tenth of Tishrei, Yom Kippur. It was a day in which Am Yisrael committed themselves to the worship of Hashem after removing themselves from idol worship. For them, it was a defining moment.

We are all blessed to be given many opportunities for “defining moments” over the course of our lives. Moments in which our actions make a

clear and loud statement (to ourselves, others and to Hashem) about who we are and what we believe in. Although sometimes these moments can appear from the outset to be huge decisions, such as “Should I make Aliyah?”, or “Should I go to Israel for the year?”, or “What kind of person should I look to marry?”, and there are many more “smaller” decisions that are not necessarily any less

momentous. Each person has different types of moments, depending on their challenges and stage in life. For some, it may be choosing to prioritise the observance and spirit of Shabbat over passions such as football, for others it may be motivating themselves to wake up and daven in the morning (with a minyan) instead of catching up on sleep, while for others it could be to be more discerning about what types of foods and food establishments they will eat at.

Our challenge is to first realise these moments that we’ve been given, opportunities for us to shine. When we are able to notice that, it can help us put the choices standing in front of us in a different light, that even these “small” decisions have been presented to us to help us make a Yom Gadol, a Great Day.

DVAR HALACHA - WEEKLY QUESTION WITH RAV AHARON



Question: Is quinoa considered kitniyot?

Answer: The prevailing custom in the lands of Ashkenaz has been to refrain from eating kitniyot for the last seven hundred and fifty years. Although there were those (such as Rabbeinu Manoach) who felt that this custom developed out of a mistaken belief that kitniyot can become chametz, the vast majority of poskim felt that the custom was obligatory, and this is reflected in the words of the Rema. On the pesak of the Shulchan Aruch (OC 453:1) that one cannot make matzah out of “rice and other legumes, [which] also cannot become chametz and one is permitted to make a dish from them”, the Rema adds “and there are those who forbid it, and the custom in Ashkenaz is to be stringent, and one may not deviate [from this custom].”

There are two main reasons offered for this custom: a) kitniyot end products are similar to those made from grain, and therefore we are concerned people will get confused, and b) it is possible that kitniyot may mix together with grains due to their growing in close proximity.

These two reasons play an important part in answering two fundamental questions: What is defined as kitniyot? Can newly discovered species be defined as kitniyot?

What is defined as kitniyot?

There are four theoretical ways to define what kitniyot are:

1. Using a botanical definition: this would be most closely approximated by understanding what is in the legume family from a scientific perspective.
2. Using a halachic definition regarding the species: we should look at the definition of kitniyot in the context of forbidden mixing of species (kilayim).
3. Anything that is **grown** similarly to the classic group of kitniyot.
4. Anything that could become confused with one of the five grains that can become chametz.

It seems clear that the first option has **not** been accepted as halacha, as rice has been consistently included in the prohibition on kitniyot, despite not being a legume (for this reason, although in modern Hebrew “kitniyot” is “legumes”, translating the halachic category of “kitniyot” as “legumes” is not accurate).

The Semak (a 13th century Ashkenazi Rav, and one of the earliest sources for recording this custom) seems to indicate that the **main** issue connects to the fourth definition, a concern that one may become confused due to a similarity between the final products (such as bread and porridge, which can be made from either grains or kitniyot). **However**, he also forbids mustard, which is a spice and does not create similar

end products as the five grains. His explanation is that it is proper to refrain from eating mustard, as it is gathered in a manner similar to the five grains (the third definition).

Although the Rema records this prohibition on mustard (464:1), he allows other spices, such as coriander (453:1). The Taz (453 sk 1) writes that the distinction is based on the fact that mustard seeds **grow** in a fashion similar to other kitniyot, while other spices do not even grow in this similar fashion.

Can new species become forbidden due to kitniyot?

This question is partially based on understanding whether kitniyot became forbidden as part of an organised gezeirah, or whether it was a custom that developed through common practice. If it is viewed as a gezeirah (Chatam Sofer Responsa 122), then it is more likely to extend to species not grown in the lands of Ashkenaz when the decree took place, such as New World foods. If, however, the basis developed from common practice (Divrei Malkiel 1:28), then we would be more likely to limit it to the specific species that the custom applied to at that point.

In deciding this question, Rav Moshe Feinstein (Igrot Moshe OC 3:63) wrote that peanuts would not be considered kitniyot. His reasoning was that potatoes were never forbidden due to the issur of kitniyot, despite the fact that one makes flour from potatoes. If the issur extends to anything **similar** to grains, then potatoes should have been forbidden as well. According to Rav Moshe Feinstein’s logic, any “new” species would **not** be considered kitniyot.

However, this opinion does not seem to be widely followed, with many “new” species having been subsumed under the issur of kitniyot. For example, the Mishna Berurah (553 sk 4) explicitly forbids corn, a New World food. Additionally, the widespread practice is not to eat peanuts or soy, both of which were not known in the lands of Ashkenaz at the time of the original custom.

The case for quinoa could be based on a combination of a number of factors. Firstly, it must be ascertained that quinoa is not capable of rising (and therefore not part of the issur of chametz). After that, the fact that traditional quinoa end products are not similar to end products of grains (such as bread and porridge, as mentioned), as well as Rav Moshe’s teshuva would seem to indicate that quinoa is permitted **as long as it is determined that there are no grains mixed in**. This is the policy of the Star-K and the OU (which recently decided on this question), **who both allow quinoa as long as it has proper Pesach supervision**. Eating quinoa is a healthy option and one need not refrain from it on Pesach. I will note that KLBD’s policy is to recommend against eating quinoa, unless for specific health reasons.

TO ASK ANY QUESTIONS PLEASE FEEL FREE TO EMAIL RAV AHARON AT RAV@BAUK.ORG