

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

SHABBAT LASHEM

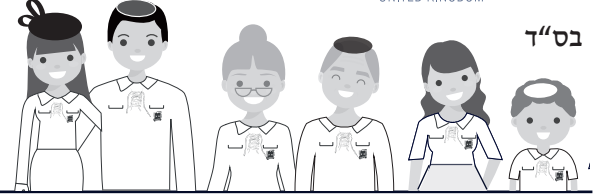
THE VOICE OF BNEI AKIVA UK

PARASHAT TAZRIA-METZORA

1ST IYAR 5780

24TH & 25TH APRIL 2020

VOLUME 30 ISSUE 30



**ORIGINAL
SOCIAL
DISTANCING**
RONIT PRAIS
SHEVET AVICHAH

Lashon Hara is worse than bloodshed. One who murders, murders but one person. However, one who speaks Lashon Hara harms three: the one who speaks it, the one who hears it and the one who is spoken of. One of the key themes of this week's double parasha concerns the laws of tzara'at, which can be defined as a 'Divine type of leprosy'. Modern Hebrew translates this as leprosy, however we must note that this is not what is referred to in the Torah as tzara'at. We understand that tzara'at is a Heavenly punishment for various wrongdoings including most famously, speaking out against another person, which is arguably worse than physical murder.

When a person is under the impression that they may be suffering from tzara'at, they have an obligation to summon a kohen, who will come to their abode and make a diagnosis, ultimately declaring them "clean" or "unclean". If the condition of the patient is ambiguous, they will be held in a temporary, seven-day state of quarantine: a concept all too familiar to us today.

This isolation continues until either the negaim (lesions) have begun to fade, in which case the sufferer is 'clean' or until it spreads in which a diagnosis of tzara'at is made by a priest. Parshat Tazria provides us with an extensive list of the factors that must be considered in deciding whether a person is 'clean' or 'unclean'. If a person is declared 'unclean,' they are obligated to tear their garments, grow their hair and make a verbal declaration of 'un-

clean, unclean,' for all to hear. The Parsha says:

כָּל־יְמֵי אֲשֶׁר הִנָּגַע בוֹ יִטְמָא טָמֵא הוּא בְּדָד יֵשֵׁב מִחוּץ
לַמַּחֲנֶה מוֹשְׁבּוֹ:

"All the days the lesion is upon him, he shall remain unclean. He is unclean; he shall dwell isolated; his dwelling shall be outside the camp." (Vayikra 13:46)

It is interesting to consider why social isolation is the designated punishment for such a disease despite not being contagious or harmful to others, providing us with no obvious connection. The Talmud offers the explanation that when an individual suffers from illness, it is a message from God that they must mend their ways. Through forced expulsion from connection with other humans, we have no choice but to reflect on our own wrongdoings. Today, we find ourselves involuntarily at home, which we can positively see as an opportunity to temporarily disassociate from the outside world. I do not think that Lashon Hara is to blame for causing the current pandemic associated with Covid-19, however I do think it would be very much appropriate for us to take this time in which we have very little contact with others to actively consider how we are treating the beautiful world that we carelessly destroy on a daily basis for our own selfish wants and needs. We have been given the task to socially distance whilst the world around us repairs itself, as we can already see through the return of fish to the Venetian canals or the citizens of Beijing enjoying the bluest skies the city has seen in a decade. Social distancing was a solution in the times of the Torah and with human cooperation, it will once again prove its power.

**RONIT WAS A TECHNICAL MADRICHA ON BET
CHALUTZI MACHANE 5777.**

London In: 19:57 Out: 21:11
Manchester In: 20:08 Out: 21:29
Cambridge In: 19:55 Out: 21:14

Oxford In: 20:00 Out: 21:17
Bristol In: 20:04 Out: 21:21
Birmingham In: 20:04 Out: 21:23

Leeds In: 20:07 Out: 21:28
Liverpool In: 20:11 Out: 21:32
Jerusalem In: 18:39 Out: 19:54

THE STATUS OF YOM HA'ATZMAUT: TAZRIA-METZORA 5758

DVAR TORAH BY RAV BENNY LAU

One of the fundamental problems in our communal life, with ever increasing gaps between different groups within the Jewish people, is the spiritual status of the State of Israel. We, the Religious Zionists, lie somewhere between those who desire to compare the state to all other countries in the world and those who wish to expunge all spiritual-religious meaning from the 'secular' state – and we must try to consolidate and stabilise our lives that link heaven and earth.

Every so often we hear of different rabbis raising objections about the source of our power to establish a festive day in the middle of Sefirat HaOmer. Who has given you this power?

It is worthwhile remembering, first and foremost for ourselves, the meaning of the establishment of Yom Ha'atzmaut (Israel Independence Day) according to halacha, in order that we should be able to continually celebrate it.

The halachic question for this issue is whether we are permitted to establish a festive day (including saying Hallel, cancellation of mourning during Sefirat HaOmer etc.) in addition to those days that our sages have fixed. This question has been a source of debate for many generations. The debate centres around a book from the time of the Tannaim (the sages of the Mishna) called 'Megillat Ta'anit' (lit. the Scroll of Fasts) in which can be found a list of dates which the sages has established as festivals. In practice, all that we have left of these are Chanukah and Purim, but it is clear that there were other festivals which were established to commemorate military victories (see 28th of Shvat). At the time of the Talmud it was decided that due to the mourning after the destruction of the Temple this book was annulled and no other festive days were to be added (apart from Chanukah and Purim).

The Chatam Sofer (one of the greatest halachic authorities in the nineteenth century) ruled about this matter that if a miracle occurs for the Jewish people of the same magnitude as Chanukah and Purim, namely, salvation of the entire people from death, then it is necessary to establish a festival. The Chatam Sofer concludes: And if so, all the time that we are in exile, and lacking redemption from slavery to freedom; as long as we have not been saved from death to life – we cannot add a new festive day."

From these words, it is clear to everyone who knows something about the events of the wars of Israel that we must establish a festival for the miracles and wonders that God granted our parents and us. Some of the events of the War of Independence, the Sinai Campaign, the Six Day War, or the Yom Kippur War are all that are needed in order that one should understand that this really was salvation from death and the gift of life.

We also have the 28th of Iyar, Yom Yerushalayim, celebrating the liberation of the holy city and the site of the Temple. We do not say that the redemption is complete. However, we repeat again and again that the redemption is at the beginning of its flowering. We still wait for a full redemption, when God will restore the offspring of David and the State of Israel will flourish not only on a physical level but also in spirituality. Many criticise the spiritual character of the State. It is true that there are many in Israel who have grown up knowing nothing about Judaism and are raising the coming generation. Yet, in order that we do not sin with the truth, we must look at the half of the cup that is full. There is no dispute that today the centre of Torah, whether in learning or living, is in the Land of Israel. The vision of the prophets "from Zion shall go forth the Law" is not far from the eye. There is much ungratefulness from those who refuse to see the hand of God accompanying Israel in its redemption. Therefore, the Rabbinat of Israel has ruled that these two days, Yom Ha'atzmaut and Yom Yerushalayim, are days of thanksgiving and rejoicing. We must not act on these days according to the constraints of Sefirat HaOmer, but must wear festive clothing, eat a festive meal and elevate the rebuilt Jerusalem above our foremost joy.

THIS ARTICLE WAS FIRST PRODUCED IN SHABBAT LASHEM VOLUME 4 ISSUE 29, 2ND MAY 1998.

WE HAVE RECENTLY DIGITISED SOME OF OUR HISTORICAL RECORDS AND CHINUCH MATERIALS. IF YOU ARE INTERESTED IN SPONSORING OUR ARCHIVE PLEASE CONTACT ADAM AT OPERATIONS@BAUK.ORG.



ASHIRA LASHEM

SHIRA COLLINS | SHEVET NE'EMAN

יבנה המקדש, עיר ציון תמלא,
ושם נשיר שיר חדש, וברננה נעלה.

**May the Temple be rebuilt, Zion's city full again;
There we will sing a new song as we go up in joy.**

*TtSSSSSSSSSSSttSSSSSSSSSttSSSSSSSSSttSSSSSSSS...*yes, it's that time where we all simultaneously become impeccable music cymbals and it's time for a call and response song.

This powerful pasuk is found within the Shabbat zemer Tzur Mishelo. We all are waiting for Bet Hamikdash Hashlishi and we know things will be different, but a particular part of this pasuk always stands out to me: "we will sing a new song as we go up in joy." Why a NEW song? Surely once we are in the Geula we would have worked up to creating the right harmony, tune and words for life... why change? if you are doing something right, why change the tune?

Rabbi Scherman writes within an introduction to Perek Shira that the uniqueness of a *shira*, of a song, is more than just the modern day understanding of music and melody. The first great song of this capacity came after the splitting of the sea, (which we are all familiar with after Pesach.) Rav Gedaliah Schorr describes the realisation that Moshe and the nation went through during this prominent moment. On the surface, the song speaks only of the miracles at sea and the future beyond it in Eretz Yisrael. However, the Sages find many suggestions that relate this song to the suffering and enslavement that happened in Egypt. You can question that's a bit of a weird thing to be singing about. However, it is the complete opposite, the song symbolises the spark of realisation at the sea that everything in history is part of Hashem's plan: the good, the bad and the ugly. Following this, when Am Yisrael reached their highest degree of *emunah*, they understood everything as a whole and started their new song.

From this we can reflect the meaning of 'Yibaneh' - when screaming at the top of our lungs standing on benches in the middle of nowhere, we should always understand that WHEN the Geula comes, we will sing our new song. A song of reflection, of understanding, of viewing everything holistically - the good and the bad. Only then, when Bet Hamikdash Hashlishi stands in Yerushalayim, can we truly sing our NEW song of understanding and joy. We shouldn't want our tune to be the same as it is in the Galut. We want to be in the Geula, singing our joy as a reflection of the great miracle that brought us to the Geula.

**SHIRA IS THE CAMPS AND SOCIAL ACTION
WORKER ELECT ON THE MAZKIRUT OF 5781.**



'Sing for...' - Adrian Kotwicki

WHAT'S GOING ON?

- JOIN US LIVE on Tuesday at 7pm for a virtual **Yom Hazikaron and Yom Ha'atzmaut service** at bauk.org/live. Don't miss out on a moving and uplifting evening of remembrance and celebration for the whole community. Details on poster below!

- **Machane Aviv** has come to an end! At 6.45pm today (Friday) we will conclude with **Mifkad, Shabbat photos and Kabbalat Shabbat** led by Mazkir **Rafi Cohen** including a pre-tefilla thought from **Rav Joel Kenigsberg**. We've seen an incredible online programme of activities: from shiurim and divrei Torah to Laila Tov groups, a supper quiz and an escape room, among many other sessions. Many of the highlights are available to watch back over on our Facebook page. Don't forget to fill in our **Sikkum Machane Aviv** form at <https://forms.gle/sdTkGxbsBJ8jmvZy8> - we'd love to hear your feedback!

- Machane Aviv is over, but we will continue to provide you with plenty of online content! Be sure to like our **Facebook page (Bnei Akiva UK)** and follow our **Instagram (bneiaktivauk)**.

- **Student Bet Midrash** continues this Thursday 30th April! 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. 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.

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

FOOD FOR THOUGHT

1. Why must the metzora tear their clothes??
(See **Ibn Ezra on 13:45**)

2. What is symbolised by the objects used by the kohen to purify the metzora? (See **Rashi on 14:4**)

SHABBAT SHALOM!!!

BNEI AKIVA UNITED KINGDOM 

Join us at our virtual ceremony for
YOM HAZIKARON & YOM HA'ATZMAUT 5780!

CHIEF RABBI EPHRAIM MIRVIS ■ HE AMBASSADOR MARK REGEV
HALLEL WITH CHAZZAN JONNY TURGEL ■ MAZKIR RAFI COHEN
INSPIRING BNEI AKIVA RUACH ■ MOVING TEKES WITH CANDLE LIGHTING
FOLLOWED BY A YOM HA'ATZMAUT PARTY!

When
7.00pm
Tuesday, 28th April 2020

Where
Facebook Live & YouTube Live
(@BneiAkivaUK, @UnitedSynagogueUK, @MizrachiUK)

In partnership with:
 

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