

# WHAT'S GOING ON?

- **Summer Machane** applications are NOW OPEN for **Ari, Aleph, Aleph Chalutz, Bet Base** and **Gimmel**. To apply, please go to [bauk.org/camps](http://bauk.org/camps). For more information, please email Rafi H at [camps@bauk.org](mailto:camps@bauk.org).

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

- **Student Bet Midrash** continues every **Thursday night at Kinloss!** Come along for a great opportunity to hear amazing speakers, have some great food and learn with friends or madrichim! Please feel free to email Eli at [chinuch@bauk.org](mailto:chinuch@bauk.org) for more details or if you have any questions

- **Svivot** are continuing all over the country. To get involved (or to even start a sviva) please email Rafi C at [svivot@bauk.org](mailto:svivot@bauk.org)

- Shabbat Ha'Irgun season is over 😊 Thank you to all the Svivot for all the hard work put in by all the Tzvatim and we look forward to seeing how all the Svivot build off these incredible Shabbatot!!

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

**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

**TO SPONSOR AN EDITION OF SHABBAT LASHEM OR FOR ANY QUERIES PLEASE CONTACT ELI AT CHINUCH@BAUK.ORG**

- 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>

- Calling all Bogrim! Join us for a Shabbat full of **Ruach, food, and fun!** Yes, that's right, it's **SHABBAT BOGRIM** on the **12th & 13th April in Leeds!!** See you there! Sign up NOW: [bauk.org/shabbat-bogrim](http://bauk.org/shabbat-bogrim)



## FOOD FOR THOUGHT

1. Why does a mother who has just given birth have to offer up two offerings, an elevation- and a sin-offering? (See **Ibn Ezra on 12:6 and Niddah 31b**)

2. When the tzaraat has covered the entire skin of a person, why are they pure? (See **Rav Hirsch on 13:13**)

3. Why must a person show a **בִּזְהָרָה** to a Kohen even though it is pure? (See **Rav Moshe Feinstein on 13:39**)

4. Why does the chapter of tzaraat conclude with the phrase **תֹּרַת נְעִיצָרֶת**? (See **Sifsei Kohen on 13:59**)

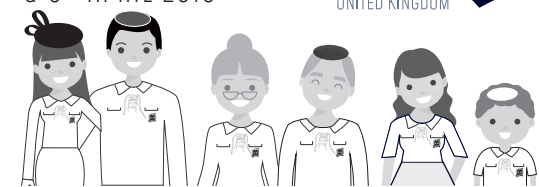
## SHABBAT SHALOM!!!

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  
SHABBAT HACHODESH  
1<sup>ST</sup> NISSAN 5779  
5<sup>TH</sup> & 6<sup>TH</sup> APRIL 2019



Please continue to daven for the refuah and strength of Yeshaya Noson ben Shira Gittel



## MAKING THE BEST OF A BAD SITUATION

ZOE DANIELS  
SHEVET EITAN

לֹא־הִפְךָ הַנֶּגֶע אֶת־עֵינֵינוּ וְהִנָּגַע לֹא־פָּשָׁה  
“...the affliction has not changed its appearance and the affliction has not spread...” (Vayikra 13:55)

Parashat Tazria ends with the laws regarding tzaraat on the garments. Numerous commentators point out that the word ‘נגע’ (affliction) and ‘עונג’ (enjoyment) are made up of identical letters, just with the ‘ע’ in different locations. The Chiddushei HaRim suggests that whether something is an affliction or is pleasure depends on their ‘עין’ (eye). The views and perceptions of an individual can transform an event. If an incident was to happen, it is easy to view it as an affliction and yet with insight, it can be viewed as a pleasure.

When the pasuk says ‘נגע’ it means that the person’s attitude did not change during their isolation period. The Talmud suggests one reason for tzaraat afflicts a person is due to ‘tzaraat ayin’ – a person’s inability to perceive things positively.

However awful the disease was, it must have happened for a reason and surely one’s perception of the punishment period must be able to turn it into an enjoyment instead of an affliction.

The Gemara (Succah 45b), also shares of a story of Rabbi Shimon Bar Yochai who remarked that he could “... excuse the entire world for all of its sins, from the beginning of time until the end of time with our combined merits” if the merits of

him, Elazar his son and King Yotam ben Uziah were included. Whilst it would seem strange to include Yotam in this, Rashi explains that he is included as a result of the high level of honour he showed whilst his father was isolated with tzaraat. He did not wear his father’s crown, made all decrees in his father’s name and took no credit for himself, showing the utmost respect for his father whilst the people of the town were talking about the predicament of their king. This is how ‘נגע’ can become ‘עונג’ – In the depths of despair, a time when Uziah could not understand what good could come from his period of isolation, he was reminded that his son had become a tzaddik and had risen above the situation and honour his father.

Rabbi Yehudah HaLevi in the Kuzari writes about a fundamental belief in Judaism that punishments given in the Torah are not there to cause harm to the person who has transgressed but for a beneficial reason. He states that suffering which is caused by punishment cleanses the soul, allowing the soul to once again come close to Hashem again. In the case of being isolated with tzaraat, it provided ample opportunity for self-reflection and to start over a fresh leaf.

Unfortunately, it is often too easy to perceive a situation to be negative and to feel personally afflicted by it. It can take time and space, and occasionally someone else who is less involved in the situation, to see the positivity and enjoyment that can actually be derived from it. It is important that we all take that step back on a regular basis and ask ourselves the age-old question ‘is my glass half empty or half full?’

Written in zechut of Elka bat Meshulum Feivish on the occasion of her second yahrzeit.

**ZOE WAS SCANIT OF H-COURSE 5779 AND WILL BE THE SVIVOT AND HADRACHA WORKER 5780**

London	In: 19:24 Out: 20:34	Oxford	In: 19:26 Out: 20:39	Leeds	In: 19:30 Out: 20:46
Manchester	In: 19:32 Out: 20:48	Bristol	In: 19:31 Out: 20:43	Liverpool	In: 19:35 Out: 20:50
Cambridge	In: 19:21 Out: 20:35	Birmingham	In: 19:30 Out: 20:43	Jerusalem	In: 18:25 Out: 19:39

# SELF-REFLECTION IN THE MODERN DAY: SPEECH



RAV AHARON HERSKOVITZ | RAV SHALIACH

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

Who doesn't like some good, juicy gossip? Making a nice pot of tea and sharing what you've heard about that cousin, your neighbour down the street, or even a leader in your community? The desire to do so, to gossip, is one that is fundamental to the human condition. A recent book (Sapiens, by Yuval Noah Harari) even posits that the development of the ability to discuss other people was **central** to the development of humans and is a key distinguishing factor between us and animals. He writes:

*"Social cooperation is our key for survival and reproduction. It is not enough for individual men and women to know the whereabouts of lions and bison. It's much more important for them to know who in their band hates whom...who is honest and who is a cheat."*

The natural conclusion of such an idea is that since gossip is such an essential part of our nature, surely it must be sanctified and cherished! If it is a central part of what allows our communities to come together, to function and flourish in complex societies, we would be foolish to not take part.

As with many concepts in Judaism, however, part of Hashem's commands to us is to take what is **natural** and transform it into something **spiritual** and **exalted**.

**HASHEM COMMANDS US TO TAKE WHAT IS NATURAL AND TURN IT INTO SOMETHING SPIRITUAL AND EXALTED**

Just because speaking about other people is not only exciting but can be essential for society, does not mean that we should engage in it in a boundless way.

In this week's parasha, we read about the spiritual malady of tzaraat, usually translated as leprosy. Although Chazal offer a variety of explanations about the reason for such punishment, the central one offered is that it is a punishment for spreading slander (Arachin 15b): the word *metzora* (one who has tzaraat) is expounded as a shortened form of '*motzi shem ra'* (one who spreads a "bad name").

This option is based, at least in part, on the fact that the two cases of tzaraat discussed explicitly in the Chumash are connected to speaking negatively of others. In Moshe's first conversation with Hashem, after he claims that Bnei Yisrael will not believe him or listen to him (Shemot 4:1), Hashem tells him to remove his hand from his chest, at which point it is shown to be white with tzaraat (4:6). Similarly, when Miriam speaks to Aharon disparagingly of Moshe, Hashem appears to the three of them suddenly. After Hashem's rebuke of her and Aharon, she is covered in tzaraat (Bamidbar 12:10).

There **are** times, places, and contexts, for which discussing other people is encouraged. As Rav Yuval Cherlow points out in an article discussing the idea of ethical journalism, the command "You shall not be a gossip-monger in your nation" (Vayikra 19:16) is "balanced" by the second half of that pasuk "You shall not stand [idly

by] at your fellow's blood [being spilt]." The idea being that while gossip is forbidden, doing so in order to protect others from harm (as ethical journalism should strive to do) is an act that is permitted, and in fact, essential in a healthy society.

Too often, however, we do not engage in either side sufficiently enough: we tend to discuss other people when we should not, and can be silent when perhaps we should speak up. I believe that this week is a good one to work on the first side of the equation: to be aware of our speech

## DVAR HALACHA - WEEKLY QUESTION WITH RAV AHARON



**Question:** I have a mug that changes colours and words when you put hot water in it, and when you are done drinking it switches back. Am I allowed to use it on Shabbat?

**Answer:** We must discuss the possibility that this would involve an act of **כתוב** (writing) or **צובע** (colouring), both of which are on the list of the 39 forbidden *melachot* on Shabbat (Shabbat 73a). In general, in order for writing or colouring to be forbidden on a Torah level, they must be acts that have a result that is **קיימא** (lasting), meaning that their result will last for the day of Shabbat (Sha'ar Hatziun 340 sk 68). In your situation, the colouring/writing does not last for the entire day, and therefore would not be forbidden on a Torah level. **However**, writing and colouring are still forbidden rabbinically even if they will not last (SA OC 340:4). For this reason, it would be forbidden to use one's finger to write letters in condensation or snow.

There are discussions amongst the poskim regarding two situations that may be somewhat similar to what you raised: wearing glasses that change colours when exposed to sunlight and using a thermometer that will change colours

and monitor it to check the frequency of our speech about others and perhaps rein it in.

A famous quote (often attributed to the former First Lady, Eleanor Roosevelt), is "Great minds discuss ideas; average minds discuss events; small minds discuss people." Part of being an *oved Hashem* is striving to be a great mind in this sense; just because something is natural does not mean that it is the pinnacle of our development.

when above a certain temperature.

Regarding the glasses, Rav Moshe Feinstein writes (Igrot Moshe OC 3:45) that one would be permitted to wear them, given that the glass is not actually being coloured; the Shemirat Shabbat Kehilchatah adds (18 note 70) that it is permitted as the person is not doing any colouring, and the colour is not lasting.

Although we might think to apply the same logic to the thermometer which changes colours, Rav Shlomo Zalman Auerbach forbade it, as when using it one is **actively** trying to change its colour (brought in Orchot Shabbat 15 note 96). Although the Tzitz Eliezer allows the use of such a thermometer (Tzitz Eliezer 14:30), it seems that his allowance is based on other factors as well, including the fact that one is dealing with someone ill; he does not write clearly that there is no rabbinic concern regarding such colouring.

For the above reasons, it seems as though using such a mug on Shabbat would not violate writing or colouring on a Torah-level but would still constitute an issue rabbinically. **For this reason, one should not use it.**

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