

## WHAT'S GOING ON?

- **Summer Machane** applications are still open for **Ari** and **Aleph Chalutz**. 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)

- **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

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

- On **Sunday 23rd June** Bnei Akiva is running in the **Maccabi Fun Run!** We are raising money for the **Yoni Jesner Foundation** to mark the release of a Shavuot study booklet in Yoni's memory. To sign up to run visit [www.communityfunrun.org](http://www.communityfunrun.org) or to donate to Bnei Akiva's campaign visit [www.gofundme.com/BA-runs-for-Yoni](http://www.gofundme.com/BA-runs-for-Yoni)

- Calling all of **Shevet Orot (Year 12)!!** Come and join us in **Amsterdam** for a jam packed 5 days, **10th - 14th July!! LEARN** from Shlichim and Bogrim. **TOUR** the city. **EAT** unbelievable food. **MEET** Chaverim from **BA Amsterdam!!** To apply, go to [bauk.org/amsterdam](http://bauk.org/amsterdam). For more information, please email [rav@bauk.org](mailto:rav@bauk.org)

- **Veida 5779 is now open!!** Go to [bauk.org/veida](http://bauk.org/veida) to submit motions for this year's Veida,

view a report of last year's Veida, and see the current constitution.

- 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](http://bauk.org/feedback) for contact details for all Mazkirut members and to leave any general feedback!!

- Mazal Tov to **Adam Herszaft** (Madrich on Israel Machane Group 1 5778) on his engagement to **Racheli Landsberg!!**

- Mazal Tov to **Anna and Joe Nyman** (Madrichim on Israel Machane Groups 2 and 4 5778) on their recent wedding!!

- Mazal Tov to **Keren Davis** (Rakezet on Aleph & AC Machanot 5778) and **Sammy Flasher** (Sgan on AC Machane 5778) on their upcoming wedding!!

## FOOD FOR THOUGHT

1. Toward which direction did the wicks of the Menorah burn, and why? (See **Rashi and Sforno on 8:2**)

2. Why was the mitzvah of Pesach Sheni not commanded directly to Moshe? (See **Sifre on 9:6, answer fits nicely with Raphael's Dvar Torah!**)

## 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

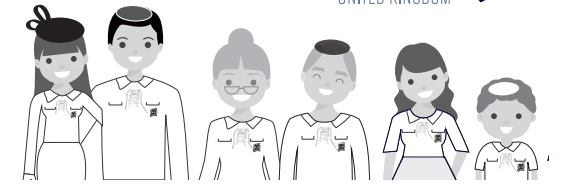
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זכור אתיום השבת לקדשו.  
ששת ימים תעבד ועשית כלמלאכתך,  
ויום השביעי שבת לה'

# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT B'HA'ALOTCHA  
19<sup>TH</sup> SIVAN 5779  
21<sup>ST</sup> & 22<sup>ND</sup> JUNE 2019  
VOLUME 29 ISSUE 31



## HOW TO LEARN FROM COMPLAINING RAPHAEL KASTNER SHEVET OROT

B'ha'alotcha is a very busy parasha with a lot of talking. It starts with Hashem telling Moshe and Aaron about the lighting of the Menorah before launching into the service in the Mishkan for the Leviim. Immediately after this, we learn about the commandment to give the Korban Pesach. Later on, we read about the Jews complaining about the Manna.

The conversation between Hashem and Moshe regarding the Leviim's service ends abruptly because a group of people go to Moshe and complain that they can't offer the Korban Pesach because they are impure due to carrying Yosef's body from Egypt and for being in contact with a dead body. However, this episode of complaining is different from most others in the Torah. The pesukim say (Bamidbar 9:6-7):

*"They approached Moshe and Aaron on that day and said to him... why should we be diminished by not offering Hashem's offering in its appointed time?"*

The men's complaint to Moshe is very civilised. They "approached Moshe", rather than "wailing". They explain to him why they can't give the offering but would like to. Moshe's response is also very calm. He says, "Stand and I will hear what Hashem will command you" (ibid. 9:8). Hashem then creates Pesach Sheni, an opportunity for those who are unclean to give the Korban Pesach a month after everyone else.

However, if we were to contrast this with a similar story later on in the parasha, it has a very different outcome.

The Jewish people begin to complain to God because they wanted to eat meat instead of the Manna. The Torah says, "The people cultivated a craving and they wept" (ibid. 11:4).

We learn that the Jews wished they were back in Egypt because there was an abundance of fish and vegetables. Considering that Hashem provided the people with Manna every day that was free and required little or no effort to gather and had a variety of tastes, I feel very bad for the position Moshe was in when he relayed this all to God.

He struggles with this episode to such an extent that he, in turn, complains to God in utter despair. He asks Hashem if his job is to be a leader or a nurse or babysitter. He has no idea how to stop the Jews complaining and asks God to kill him because he can't keep going with everyone complaining towards him.

Hashem responds by asking Moshe to form a Sanhedrin of 70 elders not only so that they can help and aid him in judging the people but also so that they can help restore order and calm. However, God eventually sends a plague after He sends the meat, in which many people died.

I think we can learn from these very different episodes an important lesson in how we talk to each other. We should be calm and pause to reflect on what the other person says, just like Moshe did to the men in the Pesach Sheni episode. If we think about what we say and why we want to say it before it is said, then we are more likely to be respected as well as getting what we want out of the conversation. The same applies to when we complain to someone. If it is done with good intentions and in a calm way, everything will be resolved peacefully.

**RAPHAEL WILL BE A MADRICH ON ALEPH SUMMER MACHANE 5779**

London	In: 21:06	Out: 22:37	Oxford	In: 21:09	Out: 22:44	Leeds	In: 21:23	Out: 23:08
Manchester	In: 21:23	Out: 23:07	Bristol	In: 21:12	Out: 22:46	Liverpool	In: 21:26	Out: 23:09
Cambridge	In: 21:06	Out: 22:43	Birmingham	In: 21:16	Out: 22:54	Jerusalem	In: 19:12	Out: 20:31

# B'HA'ALOTCHA 5779: GROWTH



RAV AHARON HERSKOVITZ | RAV SHALIACH

Since the beginning of Sefer Bamidbar, the camp of Bnei Yisrael has been preparing for the travel to Eretz Yisrael: the tribes are counted and arranged according to families and specific tribe groups, the *machane* itself must become pure and holy, the trumpets are prepared for calling the leaders of the tribes and announcing imminent travel. And finally, the day has arrived: after much preparation, the cloud lifts up and Bnei Yisrael are called to journey. We can imagine the expectation at this point is that they will continue on a fairly short journey to the Land of Israel and that Hashem will shortly fulfill the "fifth" word of redemption used at the Exodus, **"And I will bring you to the land"** (Shemot 6:8).

However, this likely continuation of events is not meant to be; instead of a triumphant journey leading to an immediate fulfilment of the Divine promise, we instead learn of a series of unfortunate events that culminates in the Divine decree that Bnei Yisrael will wander in the desert for forty years. A simple reading of the parasha makes it seem as though this series kicks off with: *"The people took to complaining bitterly before Hashem. And Hashem heard and was angry, a fire of Hashem broke out against them, and burnt the edges of the camp."* (Bamidbar 11:1)

What was this complaint, and why did it occur now? Curiously, the Torah does not tell us the content of the complaint, leading some to suggest (Sforno, Abravanel) that even for the complainers themselves the content of the complaint was not primary in their minds: there was something bothering them and they were looking for an excuse to make claims against Hashem.

The Abravanel goes further, and explains that these claims were a result of the fact that al-

though Bnei Yisrael had experienced great spiritual heights at the giving of the Torah, this attainment had not been accompanied by serious work on character traits and belief systems: on a very deep level, Bnei Yisrael were still in the mindset of Egypt. As part of this, they advocated for the fact that Hashem was not aware of the minor goings-on in this world. They mocked the prayers of Moshe in the preceding pesukim at the travel of the Aron, *"When the Aron was travelling Moshe would say 'Arise, Hashem, and may your enemies be scattered, and Your foes flee from before You!' And when it rested, he would say 'Return, Hashem, You who are Israel's myriads of thousands.'" (ibid. 10:35-36).*

They were responding to Moshe's prayers by saying 'Who are you talking to? No one can hear you! Hashem cares about the important things, not every little thing that's going on!' The people who had themselves heard 'I am Hashem your God who took you out of Mitzraim', who had the first-hand experience with miracles that had altered the course of history were able to say 'Don't get so worked up Moshe, Hashem doesn't really care.' Their spiritual attainments had not been accompanied by serious work, and for this reason, what they had experienced had not truly altered the way they live their lives.

We are a movement and community dedicated to growth in all matters of life: religiously, ethically, developmentally and more. If we are constantly motivated by spiritual "highs", by fleeting moments of inspiration that are not accompanied by serious reflection, our growth is ultimately temporary, easily erased the moment we hear a friend slightly mocking something that we should perhaps be taking seriously. True growth comes from consistency, from hard work as part of a process, from doing the difficult things when it is most difficult to do them.

May we all merit to experience true growth.

**"IF WE ARE CONSTANTLY MOTIVATED BY FLEETING MOMENTS OF INSPIRATION, OUR GROWTH IS ULTIMATELY TEMPORARY"**

# DVAR HALACHA - WEEKLY QUESTION WITH RAV AHARON



**Question:** What is the difference between *chalav yisrael* and *chalav akum*?

**Answer:** The Mishna in Avodah Zara (35b) has a list of foods produced by non-Jews that are prohibited. First among them is: *"milk*

*that was milked by a non-Jew and a Jew did not see him [milk it]."* The Gemara there explains that the concern is that the non-Jew will mix in non-kosher milk in a way that is not discernible. The Shulchan Aruch (YD 115:1) records this prohibition, referred to as *chalav akum* or *chalav nochri*, together with the fact that if a Jew was present the milk is permitted. Once a Jew supervises the milk production, the milk is referred to as *chalav yisrael*.

As the main concern is that non-kosher milk may be mixed in (though there are those who hold that there is an independent aspect of the prohibition; see Chatam Sofer YD 107), the Pri Chadash (115:6) writes (basing also on a teshuva of the Radbaz) that in a city where non-kosher milk is not available or is more expensive than kosher milk, there is no concern. He writes that this was the minhag in Amsterdam (though a few were exact to not rely on this). However, most poskim do not follow this leniency of the Pri Chadash.

Rav Moshe Feinstein has a series of teshuvot (Igrot Moshe YD 1:47-49), in which he writes to allow industrially produced milk (he refers to this as *חלב הקאמפאניעס*) irrespective of the allowance of the Pri Chadash. His reasoning is that since there exists supervision on milk production, and mixing in other types of milk would inevitably lead to financial repercussions (or to the need to institute a massive and non-financially viable cover-up), we can assert a certain level of knowledge regarding the fact that milk from other sources is not mixed in. This knowledge is equivalent to seeing (i.e. all would agree that the milk is permitted if a Jew actually sees the milk being expressed; Rav Moshe says that our knowledge is equivalent to seeing). His conclusion (ibid 47) is that "one who wants to rely on this and be lenient has good reason to do so and is allowed [to do so], as most people who are shomeri Torah are lenient and also many Rabbis, and *chas v'shalom* to say that they are behaving improperly. And yet those who are *ba'alei nefesh* it is proper that they

be stringent, and it is not considered improper arrogance (*yohara*) and this is how I act in being stringent."

In a later teshuva (YD 2:35) Rav Moshe wrote that the proper thing for a *menahel* of a *yeshiva ketana* to do would be to purchase specifically *chalav yisrael*, despite the higher cost and the difficult financial situation of most *yeshivot ketanot*. The reasoning given is since the whole goal of the institution is to engage in chinuch, it is an important chinuch message for *Bnei Torah* to be stringent even if there is only a concern for issuer. In more distant communities, where *chalav yisrael* is not available, even individuals can be lenient.

The thrust of the above teshuvot seem different: the first ones seem to indicate that the leniency can be applied in a more widespread fashion than the later teshuva. This difference is not uncommon in the Igrot Moshe, and in other responsa. Sometimes the differences may stem from (slight) changes in opinion over time, or from unclear phrasing in one or the other response, or as a function of who is asking the question etc. For example, I have heard a few stories in which Rav Moshe indicated that an allowance he had published should not be relied on in certain communities, where there was a greater need to be stringent. This is a topic that requires a greater deal of expansion than currently possible.

A final decision about whether one relies on Rav Moshe's allowance should be reached in consultation with one's posek.

## When the milk changes form

Many write that the original prohibition extends only to milk in its liquid form; once it is in a different form, it is not forbidden as *chalav akum* (Chatam Sofer ibid.). For this reason, many are lenient on milk products (though other kashrut concerns obviously need to be addressed). For example, even though the Chief Rabbinate of Israel would not rely on Rav Moshe's allowance, and does not give kashrut certification to milk that was not supervised by Jews, on other products they may note that it is permitted *"לאוכלי" - "for those who eat powdered chalav akum"*. This possibility should also be discussed with one's posek.

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