

זכור את יום השבת לקדשו.
ששת ימים תעבד ועשית כלמלאכתך,
יום השביעי שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT BEHA'ALOTCHA

21ST SIVAN 5780

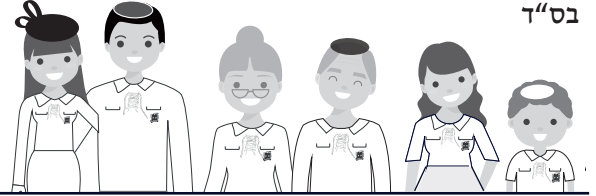
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בס"ד



EMPOWERMENT

ABI LADERMAN
SHEVET MORASHA

In this week's parasha, Moshe faces the complaints of the people once again. They are unhappy with the manna which is being provided for them; "Who will feed us meat? We remember the fish which we ate in Egypt free of charge, the cucumbers, melons, leeks, onions and garlic. But now our life is parched, there is nothing; we have nothing to anticipate but the manna!" (Bamidbar 11:4-6)

Moshe hears the people's cries, and his response to Hashem seems completely disproportionate: "Why have you done evil to your servant; why have I not found favour in your eyes, that you place the burden of this entire people upon me? Did I conceive this entire people or did I give birth to it...I alone cannot carry this entire nation, for it is too heavy for me! And if this is how you deal with me then kill me now!" (Bamidbar 11:11-15)

Moshe has faced complaints and the pressures of being a leader many times before. However, previously when faced with challenges, he did not break down or express the despair which he seems to this time. As a leader, he usually rises to the occasion growing stronger each time, so why here, and indeed throughout the book of Bamidbar, does he not seem to be the kind of resilient leader we have come to expect? Rabbi Sacks offers a possible answer.

There are two types of challenges a leader or indeed anyone faces; technical or adaptive. In

a technical challenge there is a problem, and someone or something else has the solution. For example, in Shemot the people need to escape the Egyptians, and so Moshe lifts his staff and God splits the sea. Moshe the leader, together with God, does the work for the people.

But now in the book of Bamidbar, the situation has changed; the people are now a nation and are on their way into the promised land, Moshe's role is no longer to provide technical leadership; he now needs to become an adaptive leader. His challenge is to get the people to put in the effort to change and learn to do things for themselves, whilst trusting in God but not relying on God to do it for them.

This is why Moshe is so devastated when the people start complaining; their complaints about food mean that they have not changed at all. Moshe realises he needs to teach the people to adapt and stand on their own two feet but senses that, after years in slavery, they have become passive and dependent. Indeed, it will take a whole new generation born in freedom to develop the new skills they need.

Being a technical leader can be much easier; providing people with what they need is often more straightforward and faster than waiting for people to figure it out - but this is also inherently less valuable. Adaptive leadership is hard, people naturally resist change, seeing it as a threat. In the parasha, God comforts Moshe, telling him to recruit 70 elders to share his burden, and gives him the strength to carry on. Our prophets were adaptive leaders, displaying the highest form of leadership. They gave the people a vision and hope without relieving them of their responsibility - something we can all learn from.

ABI IS A PARTICIPANT ON TORANI 5780.

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Manchester	In: 21:20 Out: 23:03	Bristol	In: 21:09 Out: 22:43	Liverpool	In: 21:22 Out: 23:05
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BEHA'ALOTCHA 5780: THE LIGHT OF TORAH

RAV JOEL KENIGSBERG | RAV SHALIACH



The opening word of this week's parasha is a difficult one to translate. It begins with the command to light the Menorah in the Beit HaMikdash, but rather than the usual word

להדליק – meaning to light, the Torah writes בהעלותך.

A number of explanations have been given as to what this word comes to teach us. The common theme is that the word comes from the root of Aliyah, meaning to go up. One interpretation is that there was an elevated platform which Aharon had to climb in order to light the flames. Another explanation, quoted by Rashi, is that the flame had to be lit until the new flame would rise up by itself. But as anyone who has ever lit a candle knows, this point is obvious. What is the meaning of lighting a flame without letting the flame rise up by itself?

Before that happens, the flame isn't lit!

We can understand when we realize that it's not just the literal flame of the Menorah that had to be lit, but also the figurative flame of Torah, which the Menorah represents. When one teaches Torah, it needs to be done in a way that the flame rises by itself – to ensure that the spark remains lit and the student continues to grow. The Lubavitcher Rebbe points out that the Menorah didn't have to be lit by the Kohen Gadol, but could be done by anyone (Rambam Hilchot Biat Mikdash 9:7). This task of lighting the flame is not one reserved for the leader of the generation, but one that is required from each and every one of us.

Based on this understanding, perhaps we

can gain an insight into a difficult comment of Rashi. After the command about lighting the Menorah, the Torah tells us יועש כן אהרון – “and Aharon did so” (Bamidbar 8:3). Rashi explains that the purpose of these words is “להגיד שבחו של אהרון שלא שינה” – to praise Aharon that he did not deviate from the command. But it seems a bit strange. Why would we have thought that Aharon, a spiritual leader of his generation, wouldn't do exactly as Hashem had commanded?

The Sfat Emet explains that the deeper meaning is that Aharon didn't change in the way he fulfilled this mitzvah from the very first time he was commanded. Day in, day out, for close to 40 years, Aharon would kindle the lights of the Menorah each day. We all know how quickly a daily routine can begin to lack excitement. Yet Aharon retained the same enthusiasm each time he performed it. That was the praise “that he never changed”.

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But we can go one step further. If lighting the flame represented not just the Menorah but the inner flame of Torah and Emunah as well – it means that Aharon continued to grow each day anew. Even though he was on a lofty spiritual level, he never rested on his laurels. He continued to constantly search for ways to improve, to uplift, and to deepen his level of Avodat Hashem. He never gave way to the forces of habit but continued to raise himself to greater heights. May we all merit to do the same.

Shabbat Shalom!

FOLLOW RAV JOEL ON FACEBOOK (RAV SHALIACH PAGE) AND ON TWITTER (@JOEL KENIGSBERG)

ON WHITE PRIVILEGE AND RESPONSIBILITY

AN EXCERPT FROM LAST WEEK'S CHOVERET CHINUCHIT

Rabbi Sacks addresses the description of Moshe Rabbeinu as “more humble than any other person on the face of the earth” (Bamidbar 12:3). He claims that, ““humble” here does not mean diffident, meek, self-abasing, timid, bashful, demure or lacking in self-confidence...It means honoring others and regarding them as important, no less important than you are.” (‘Greatness is Humility’, Covenant and Conversation on Parashat Vayikra) Moshe was fully aware of his talents and uniqueness. He was also aware that his abilities were not due to his own inherent worth, but due to the gifts that God had given him. He recognised that in his position, any other person could achieve the same things as he had. True humility is about acknowledging your gifts, but not assuming that you are better than anyone else for having them.

In Parashat Naso, we read of the gifts given by the heads of the tribes to the Mishkan at its inauguration. Each Nasi gives an identical gift to his peers. No single tribe plays a more important part in this ceremony than any other. The leaders could have chosen to bring an elaborate gift to show off their wealth and dedication to God - and yet, they recognised what was required of them and put the needs of the other tribes before their own.

God placed us all in certain circumstances to enable us to fulfill our mission in the world. If we are fortunate enough to have been born into a life of privilege, it is up to us not to abuse it, but to utilise it to make the world a better place. Part of having white privilege is having the power to remain silent in the face of racial inequity. It's the power to weigh the need for protest or confrontation against the discomfort or inconvenience of speaking up. It's getting to choose when and where you want to take a stand. With that power comes the responsibility of making the right choice.

וְאַהֲבַתֶּם אֶת־הַגֵּר כִּי־גֵרִים הֵיִיתֶם בְּאֶרֶץ מִצְרַיִם:

“You too must love the stranger, for you were strangers in the land of Egypt.” (Devarim 10:19)

This theme repeats itself many times throughout the Torah. Not only are we commanded to treat strangers fairly, but are supposed to recall a time that we experienced what they are now experiencing. This is a lesson in empathy. If someone seems to be a stranger, who we might naturally distance ourselves from, we must find the common ground that exists between us, to regard them as a friend.

Unfortunately, as Jews we know all too well what it means to be a victim of oppression. We have experienced time and time again how it feels to be treated differently because of who we are. Let us harness this experience. Let us draw on our own suffering of the past to help prevent suffering of the future, for all people.

LAST WEEK'S COMPLETE CHOVERET AND THIS WEEK'S CHOVERET ON THE ERASURE OF BLACK CULTURE ARE AVAILABLE ON OUR FACEBOOK PAGE. FOR PDF COPIES EMAIL SVIVOT@BAUK.ORG



“What’s the matter?
It’s the same distance!”

WHAT'S GOING ON?

- Help us reach 100 **Acts of Kindness!** By (anonymously) sharing your deeds you will inspire others to give their time, and let them know where and how they can! Fill in the form at tinyurl.com/BA-100AOK.

- Missing sviva? **Virtual Sviva** takes place at **3pm every Sunday** over Zoom. ID: 208-209-1319, Password: YadAchim. Email Zoe at svivot@bauk.org for more details!

- Join us on **Tuesday at 9.30am** for a shiur with **Rav Aviad Tabory**.

- Bnei Akiva is supporting the UJS event: **Talking Uyghur Culture & Identity**, which takes place on **Sunday 14th June at 3pm**. To register, head to the UJS Facebook page.

- **Year 13s:** are you uncertain about what's happening with your post-high school plans? Considering taking a gap year? Both our amazing **Hachshara** programmes are scheduled to go ahead as usual. If you're considering a gap year and would like more information, please email Eli Maman at israel@bauk.org ASAP!

- **Student Bet Midrash** continues on Thursday 18th June! We encourage everyone to continue

with their regular chavrutot/chaburot over video chat, and invite you to join us at **7.50pm** for a thought from one of our Lilmod Ul'amed participants 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.

- Be sure to like our **Facebook page (Bnei Akiva UK)** and follow our **Instagram (bneiakivauk)** to stay informed of our online content!

- 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 Mazkirut members and to leave any general feedback!

FOOD FOR THOUGHT

1. What is symbolised by the direction in which the lamps of the Menorah cast their light? (**See Sforno on 8:2**)

2. Why does Moshe encourage Yitro not to leave Bnei Yisrael? (**See Rashi on 10:31**)

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