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# SHABBAT LASHEM

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## PESACH SHENI: A SECOND CHANCE

MICHAL BENJAMIN  
SHEVET OROT

This week's Parasha mentions a somewhat unique halachic quality - that of second chances. When Bnei Yisrael approach Moshe, enquiring what they should do as they missed the chance to do the mitzvah of Korban Pesach, he asks Hashem who provides a unique ruling:

אִישׁ אִישׁ כִּי־הִדָּטְמָא לִנְפֶשׁ אוֹ בְּדַרְוֹ רָחַקָה לָכֵם אוֹ לְדַרְתֵּיכֶם וְעָשָׂה פֶסַח לָהּ: בְּחֹדֶשׁ הַשְּׁנִי בְּאַרְבַּעָה עָשָׂר יוֹם בֵּין הָעַרְבִים יַעֲשׂוּ אֹתוֹ עֲלֻמְצוֹת וּמִרִים יֵאָמְרוּ:

*"When any of you or of your posterity who are defiled by a corpse or are on a long journey would offer a passover sacrifice to the LORD, they shall offer it in the second month, on the fourteenth day of the month, at twilight. They shall eat it with unleavened bread and bitter herbs."* (Bamidbar 9:10-11)

There are very few other mitzvot which have this same 'second chance' and none other with such significance placed upon them in Halacha. Masechet Makot (13b) explains the significant nature of the Korban Pesach, stating that *"in the case of one who fails to fulfil the positive mitzvot of the Korban Pesach and Brit Milah, the Torah punished them with karet even though it did not warn that it is prohibited to fail to fulfil the mitzva."* These two mitzvot are the only positive mitzvot that one can receive karet for due to their sheer significance of symbolism. Both mitzvot are an essential part of Jewish identity, with Brit Mila being a constant physical reminder and the Korban Pesach being one of spiritual nature. Korban Pesach was such a powerful reminder of one's Jewish identity it was the individual's association and whole-hearted identification as a proud member of the Jewish nation.

Each and every Jew was commanded to take part in the Korban Pesach and even more uniquely, it was com-

manded in the form of a communal mitzvah: *"take a lamb to a family, a lamb to a household"* (Shemot 12:3). The communal nature of this mitzvah further shows its significance, both through the physical group action and the symbolic identification with the wider Jewish community.

Therefore, it makes perfect sense that if there was any mitzvah we could get a second chance to perform that it is the Korban Pesach. To miss up on this opportunity for unavoidable reasons would seem criminal, and this is clear from Hashem giving us that 2nd chance on Pesach Sheni. No one should miss out on this communal activity, marking their place in our nation. Pesach Sheni provides the second opportunity, one month later, to revisit national origins. It is here that these individuals are able to stake their claim as proud and worthy members of G-d's chosen nation.

The Lubavitcher Rebbe explains that *"Pesach Sheni teaches us that nothing is ever lost: it's never too late."* A crucial part of our existence is that we constantly have the ability to correct ourselves and therefore improve, allowing us to strive to become better people; to the extent that even someone who is at such a state of impurity, is given this second chance to correct and improve oneself. Every individual, no matter their situation, always has the potential to make a leap forward - which is the literal definition of 'pesach,' in their constant quest to become a better person.

Pesach Sheni shows us that we have a constant second chance, whether it be for one specific mitzvah (the Korban Pesach), or our midot and mitzvot in general, as Rabbi Jonathan Sacks zt'l explains that *"it's never too late to change, start again, and live differently from the way we've done in the past."* We should strive to be on our own Pesach Sheni is our own personal journey of self-improvement in order to further ourselves in our midot, mitzvot and Torah.

**MICHAL IS A PARTICIPANT ON TORANI 5781, STUDYING AT MIDRESHET HAROVA.**

London	In: 20:48 Out: 22:15	Oxford	In: 20:51 Out: 22:22	Leeds	In: 21:03 Out: 22:43
Manchester	In: 21:07 Out: 22:42	Bristol	In: 20:55 Out: 22:25	Liverpool	In: 21:07 Out: 22:44
Cambridge	In: 20:48 Out: 22:20	Birmingham	In: 20:57 Out: 22:31	Jerusalem	In: 19:02 Out: 20:20

# BEHA'ALOTCHA 5781: THE LIGHT OF TORAH

RAV JOEL KENIGSBURG | 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 ויעש כן אהרן – “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

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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”.

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 KENIGSBURG)**

# GOING ABOVE AND BEYOND

ABI LADERMAN | SHEVET MORASHA



Parashat Beha'alotecha describes the law to bring the Pesach offering at the proper time and that the people brought it:

וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח בְּמוֹעֵדוֹ: בְּאַרְבַּעָה עָשְׂרִים בַּחֹדֶשׁ הַזֶּה בֵּין הָעֶרְבִים תַּעֲשׂוּ אֹתוֹ בְּמוֹעֵדוֹ כְּכֹל־חֻקֹּתָיו וְכָכֹל־מִשְׁפָּטָיו תַּעֲשׂוּ אֹתוֹ:

*"Let the Israelite people offer the Korban Pesach at its set time: you shall offer it on the fourteenth day of this month, at twilight, at its set time; you shall offer it in accordance with all its rules and rites."* (Bamidbar 9:2-3)

The Torah then goes on to tell us about a group of people who were unable to bring the offering; they were impure as a result of being in contact with a dead body and they come to Moshe and Aharon seemingly very upset:

וַיֹּאמְרוּ הָאֲנָשִׁים הַהֵמָּה אֵלָיו אָנַחְנוּ טְמֵאִים לְנַפְשׁ אָדָם לָמָּה נִגְרַע לְבַלְתִּי הַקָּרֵב אֹתְךָ בֶּן ה' בְּמִעֵדוֹ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:

*"Those men said to them, 'Unclean though we are by reason of a corpse, why must we be debarred from presenting Hashem's offering at its set time with the rest of the Israelites?'"* (Bamidbar 9:7)

And so, Hashem speaks to Moshe and tells him about a new law; Pesach Sheni, whereby those who were impure on the first Pesach can bring the offering a month later in exactly the same way. However, it is very clear, this second chance is only for people who were completely unable, due to impurity to bring the offering at the first opportunity. One who was able to bring the offering the first time in Nissan but didn't is not given a second chance.

In Jewish law, if one is unable to perform a mitzva or forced to do a transgression because of things beyond their control they

are exempt. For example, if you fully intend to go to Shul in the morning but overnight you become so ill it prevents you from getting out of bed you have done nothing wrong, the circumstances were simply beyond your control.

Furthermore, the Gemara in Kiddushin (40a) teaches us the idea that even if you think to do a good deed and yet are held back from doing so for reasons beyond your control, Hashem considers you as if you have done what you intended to do.

Looking at all this we can very easily wonder - why were these people who didn't get

**EVEN THOUGH THEY DIDN'T HAVE TO BRING THE OFFERING, THERE WAS A PART OF THEM WHICH SO DESPERATELY WANTED TO DO SO**

to bring the offering the first time round so concerned? There were circumstances beyond their control which prevented them from fulfilling this particular act, it was not their fault, they didn't have to do anything

about it, essentially, they were off the hook, they could have just waited for next year.

Often there are things in life which are seemingly beyond our control. It is very easy to use circumstance as an excuse to not do things, we all do it. But clearly there is a lesson here, even though technically these people were exempt, they didn't have to bring the offering, there was a part of them which so desperately wanted to do good, that in their eyes they saw it as 'not wanting to miss out', so much so that they went in search of another option when really they didn't have to.

In times when so many of our normal methods of doing things have been seemingly impossible, we need to ask- is there another way? How badly do I want this and can I make it happen? Here we are taught the power of wanting to do good, be good and getting around obstacles even when there might be an easier option.

**ABI IS A NIVCHERET HANHALLA 5781.**

# WHAT'S GOING ON?

- Applications are open for **Summer Machane 5781!** With the Government's roadmap in place we are looking forward to a fantastic Summer Machane, with some epic residential Machanot and day camps for children in Years 3-10. Spaces are filling up fast, so if you haven't yet signed up make sure you do so as soon as possible and join us for a summer experience not to be missed! Join us from **2nd-15th August** and enjoy a fantastic Bnei Akiva experience full of fun, friends and Ruach! Sign up today at [bauk.org/camps](http://bauk.org/camps) or email [camps@bauk.org](mailto:camps@bauk.org) for more information.

- **Lishmah**, our brand-new **Women's Bet Midrash** is back! Join this exciting and **dynamic Makom Torah** for the young women of our community! Join us on **Tuesday (1st June)** for **Night Seder**, sign up at [tinyurl.com/lishmah-bet-midrash](http://tinyurl.com/lishmah-bet-midrash)!

- Calling **Shevet Refael** (Year 10) and **Shevet Seenai** (Year 11)! Sign up for our brand new **Hadracha Training**

**programme** to better prepare you for your roles as Madrichim and **gain leadership skills for life!**

Running in the London and Salford Batim once a week throughout June. Sign up today at [tinyurl.com/ba-hadracha](http://tinyurl.com/ba-hadracha)!

- **SBM is back!** Join us at the **Bayit on Thursdays** from 19:00-19:45 for Chaburot followed by davening, **dinner** and a **guest speaker!**

- Keep an eye out for **exciting Bnei Akiva events** for all ages! **Stay Safe > Stay Inspired > Stay BA**

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

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

## SHABBAT SHALOM!!!



Shevet Refael (Year 10) and Shevet Seenai (Year 11)

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# Hadracha Training

<b>London Bayit</b> Every Tuesday in June 6:30-7:45pm	<b>Salford Bayit</b> Every Shabbat in June 3:30-5:30pm
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Sign up today at [tinyurl.com/ba-hadracha](http://tinyurl.com/ba-hadracha)



**LISHMAH** **שבת**

## Lishmah is back next week!

Join us for Night Seder from 8-10pm on Tuesdays at a NW London location and become part of this dynamic Makom Torah for post-high school women!

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