

SHABBAT LASHEM

THE VOICE OF
BNEI AKIVA UK
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Adam Cohen | Boger Dvar Torah

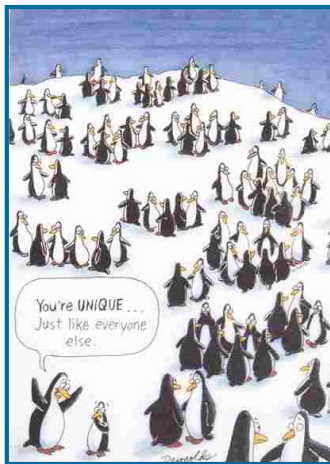
Miriam and Aharon anger Hashem by speaking about Moshe "regarding the Cushite woman he had married" (Bamidbar 12:1). Yet judging by their conversation, their sin could only have been to misunderstand the role of Moshe compared to other prophets. The Midrash Rabbah offers an idea that Tziporah (Moshe's wife) had confided in Miriam that Moshe had been separating himself from her in order to not hamper his duties as a prophet to Hashem. Miriam expressed her concern to Aharon. The Rambam tells us that Miriam had good intentions but couldn't understand that Moshe's role was different from the other prophets who could continue having marital relations.

Therefore, her punishment appears unjust. Why was Miriam punished with tzaraat for innocently confiding her concerns about her younger brother to her elder brother? She was, after all, unaware of his distinct role from the other prophets. Yet this was her mistake. Expressing her concerns was legitimate; doing so lacking the full picture was not. Miriam had considered

a group of individuals who all shared the characteristic of prophecy, and mistakenly boxed them together in all the other aspects of their lives. Hashem punished Miriam to teach her that every person encounters unique situations and has unique roles to play.

Joe Friedman, a pillar of the Dunstan Road community, passed away five years ago, on Shabbat Parashat Beha'alotcha 5773. Joe was a big supporter of Golders Green Bnei Akiva. More importantly, Joe made every person feel like he had a unique connection with them. He did so by appreciating all of the different situations each member of the community encountered and the unique roles they felt they had to play. The only category he placed everyone into was one of meriting a kind word and a smile in every interaction he had with them. Five years on he is still greatly missed. He exemplified the trait which this story of Miriam comes to teach us.

Shabbat Shalom.



Change



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 travel leading to an immediate fulfillment 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 parsha makes it seem as though this series kicks off with (Bamidbar 11:1): "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."

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 (Seforno, 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 as result of the fact that although 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." (Bamidbar 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 Mitzrayim", who had 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 lives 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.

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Shabbat Shalom and Aloh Na'aleh!

Dvar Halacha: Weekly Question

Have a question? Please email rav@baurk.org or call/message Rav Aharon at 07976642135.

QUESTION FROM MIA ON THE WHATSAPP GROUP: I was with a group of people and one of them said Borei Nefashot after having a cup of coffee and someone else told them not to because of the problem of Shiur in the Z'man i.e. due to the liquid being too hot to drink in the time allotted they may not have consumed enough to warrant a Borei Nefashot. What's the issue here and are you meant to make Borei Nefashot on coffee or not?

ANSWER: With regards to food, the halacha is that in order to make a bracha acharona, one must eat at least one olive-volume of food. Additionally, this must be eaten in the time it would take to eat half a loaf of bread. This is referred to halachically as "כילת כזית בכדי אכילת פרס", and is around 6 minutes long.

The minimum amount of liquid one must drink to make a bracha acharona is a revi'it, approximately 75-85 ml (which is a bit less a third of an Imperial cup). How quickly must it be drunk? It is normally understood to be a machloket between the Raavad and the Rambam, with the Rambam being of the view that the length of time is how long one would normally drink a revi'it (which would likely be just a few seconds), while the Raavad believes that the same minimum time frame would apply that applies to eating (i.e. around 6 minutes). Drinking hot beverages would seem to be an extension of this question, as people would usually drink 75-85 ml of tea in more than a few seconds but less than six minutes. The Shulchan Aruch brings both opinions in the laws of Yom Kippur (OC 612:10), and it seems like he paskens like the first opinion (meaning no bracha acharona on tea), while the Mishna Berura points out that the Gra and Pri Chadash disagree (and would advocate making a bracha acharona).

In addition to the general question of minimum

time for drinking, there is also a question raised as to whether the Rambam's opinion is liquid-dependent. In other words, when he posits that one must drink a revi'it in the time it takes to drink "a revi'it", a revi'it of what? Of water, or of that specific drink that a person is drinking? The Ginat Vradim raises this question, and feels the latter position is correct. In other words, even if in general one must drink quickly to make a bracha acharona, if the liquid they are drinking is *normally* drunk slowly, they would still be obligated if drinking slowly. What is the psak halacha regarding this second question? The Mishna Berura (210:1) mentions poskim (Machatzit HaShekel, Chayei Adam) who disagreed with the Ginat Vradim and said to *not* make a bracha acharona on tea or coffee, and the Mishna Berura says that this is the custom.



He also adds that the custom among "anshei ma'aseh" is to leave a revi'it until the drink cools down a bit and then drink the last revi'it quickly, thus obligating themselves according to all opinions.

Despite the fact that the MB testifies that the custom was to generally *not* make a bracha acharona on hot beverages,

many rabbanim over the years *have* made a bracha acharona (Chatam Sofer, Rav Chaim Soloveichik, Rav Isser Zalman Meltzer, Chazon Ish, Rav Elyashiv and others). Reportedly, although Rav Shlomo Zalman Auerbach himself *did* make a bracha acharona, he advised others to follow the custom of the Mishna Berura.

***Bottom line*:** If possible, it is best to ensure the ability to say a bracha acharona according to all opinions, either by ensuring there is something else consumed that would require said bracha, or by leaving the last part of the drink till it cools. Those who would make a bracha acharona even without this, definitely have enough to rely on.

Roshim Profiles



Over the next few weeks we're going to be profiling some of our amazing Sviva Roshim. They all do such brilliant work and we thought you would like to get to know them a bit! This week we hear from DANIELLA WIEDER ROSH BNEI AKIVA HENDON:

"My name is Daniella Wieder and I am the Rosh of Hendon BA. I have just finished my first year studying Mathematics at Queen Mary University of London. Growing up, I used to go to Hendon BA every Shabbat afternoon, and it was the highlight of my week! I would come home singing songs and wanting to play BA games with my family. When I was finally old enough, I became a Madricha for three years. I have been to Machane (camp) 8 times, including Israel Machane, and will be a Madricha for Gimmel (Year 10) in Spain this summer.

Bnei Akiva for me is an organisation that brings together a unique group of like-minded, yet diverse individuals, to learn about and live according to its ideologies of Torah, Avodah and Aliyah. BA has given me so many opportunities to learn, grow, and to make a difference to so many others, all while having the time of my life! For this I am forever grateful.

I hope that Bnei Akiva and Hendon BA go from strength to strength and keep growing and improving! I hope people can recognise the hard work and dedication its staff/ Tzvatim put into educating the next generation in an exciting and engaging way, about what it means to be a Torah observant, Modern

Orthodox Jew in today's world, and why it is so important. Being Rosh of Hendon BA has definitely been challenging at times. Some weeks I am just running around for two hours straight because of various situations that arise. There is also a lot of work that goes on behind the scenes to keep BA running each week, which at times has been very time consuming! But all of it has given me so many valuable skills and experiences that I didn't think I would gain this year, and has taught me so much about myself. I have learnt where my strengths and weaknesses lie, and I have improved and grown so much as a leader. I will cherish this year forever.

I would like to take this opportunity to thank everyone who has been a part of this incredible year. Thank you to Josh Zeltser as Sviva Coordinator for being with me every step of the way, to Eli Gaventa as Chinuch Worker for his insightful and thought-provoking Chovrot, to my wonderful Tzevet for their incredible work and dedication, coming each week with smiles on their faces, whatever the weather, and finally to all the families of Hendon BA for coming every week and supporting us, because without you we would be nothing! It has been a true honour to work with you all. Wishing you the best of luck for the future!

Shabbat shalom!

MAKE SURE TO CHECK OUT NEXT WEEK'S SHABBAT LASHEM FOR OUR NEXT PROFILE!



have your own Machane Love Story - Let us know to be featured!

"Natasha was a cook, Leslie was a Madrich. It was a winning combination of machlaka and late night star gazing that first led them to each other. Many years later, and they are currently in their 7th year of marriage! All this despite Leslie being stood up by Tash, as she recalls... "we had that rubbish shift of shmira, the one in the middle of the night. I overslept, and he had to do it by himself!"

Have you seen our "Machane Love Stories" on our Facebook Page? Check it out and see who you know! Do you

Bnei Akiva - Bringing people together since 1939 #yallamachane #summer5778