

זכור את ימים השבת לקדשו  
ששת ימים תעבד ועשית כל-מלאכתך,  
יום השביעי שבת לה'

# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT BEHA'ALOTCHA

19<sup>TH</sup> SIVAN 5782

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בס"ד



## TEFILLAH OPPORTUNITIES

RAFI KLEIMAN  
SHEVET AVICHAI

The closing incident of our Torah portion, Parashat Beha'alotcha, brings to the fore central questions in relation to Tefillah (prayer) in Judaism.

Beha'alotcha ends infamously with Miriam, Moshe's sister, being stricken with Tzra'at having spoken, 'on account of the Cushite woman he had taken,' into his household as his wife (Bamidbar 12:1). The verses thereafter describe the incredible response which the Lashon Hara victim, Moshe himself, opts to take. Namely, one of prayer for his sisterly perpetrator -

וַיִּצְעַק מֹשֶׁה אֶל-ה' לֵאמֹר אֵל-יְיָ רַחֵם נָא

And Moshe cried out to Hashem, saying, "O G-d, please heal her!" (Bamidbar 12:13)

Whilst also playing a familiar role every Friday night, appearing in Yedid Nefesh in Kabbalat Shabbat, this 5-word Tefillah holds great significance in terms of understanding the appropriate styles and context(s) for Davening.

Rashi sheds light on both accounts:

### 1: Style

Breaking down Moshe's prayer into 2 parts, it is only the latter part which appears to resemble a form of request - 'please hear her.' So, what is the function of the preceding אֵל-יְיָ?

Answers Rashi that such opening words of supplication are part-and-parcel of Tefillah. So much so, Rashi even encourages us to adopt this approach in day-to-day interactions, ensuring we begin requests

for favours between people with due entreaty.

A key lesson, therefore, to take out is that of structuring our prayers with apt respect before delving into our requests, whilst mirroring this style in our worldly endeavours, only amplifying the quality of our Tefillah when returning to the space of prayer.

### 2: Context

At first glance, the 5-word prayer in focus is preceded by a seemingly superfluous **לֵאמֹר**. Typically, the lazy translator will explain this word meaning, 'saying,' yet this does not appear to add much significance to the greater verse. In the words of Rashi himself, **נוה תלמוד לומר** - what does this word mean to say?

In this case, Rashi suggests that **לֵאמֹר** means 'to say,' i.e. that Hashem should say, "answer me whether you are going to heal her or not." This is one of four cases when Moshe requested to learn whether his request to Hashem would be accepted or not - throughout our lives, we would be fortunate even if on one occasion, we find out explicitly how our Tefillot can be answered.

More often than not, we are using life itself to find the answers and whilst we may not be on the same level as Moshe Rabbeinu to dare ask for, let alone receive, immediate answers, we are still very much afforded the opportunity to implement our own version of **לֵאמֹר**. This version asks that we get to see the answers. In practical terms, the weekday Amidah within the She-ma Koleinu Bracha, which focuses on Hashem literally 'hearing our prayer' is our medium to graciously ask to also see the prayer's results. May we all merit to see those results whilst continuing to approach our interactions, both with Hashem and with our peers, with due respect - Shabbat Shalom!

**RAFI WAS ROSH OF GIMMEL WINTER MACHANE 5782 AND WILL BE THE SVIVOT AND HADRACHA WORKER FOR 5783**

## SHABBAT TIMES

London	In 21:05 Out 22:36	Oxford	In 21:08 Out 22:43	Leeds	In 21:21 Out 23:07
Manchester	In 21:25 Out 23:06	Bristol	In 21:11 Out 22:45	Liverpool	In 21:25 Out 23:08
Cambridge	In 21:05 Out 22:42	Birmingham	In 21:14 Out 22:53	Jerusalem	In 19:11 Out 20:30

# ISRAEL IN THE PARASHA WITH LANI ESHEL

## PARASHAT BEHA'ALOTCHA: THE WILDERNESS OF SINAI



Parashat Beha'alotcha marks the endpoint of the nation of Israel's encampment in the wilderness of Sinai. Am Yisrael arrived at Sinai on  $\aleph$  Sivan in their first year in the wilderness, and settled there for almost a year. During

this time, we as a nation underwent several powerful experiences that shaped our identity, for better and for worse. Sinai was where we experienced both divine revelation from Hashem and committed the sin of the golden calf. It was where the Mishkan was constructed, and where Aharon's sons died a fiery death. The wilderness of Sinai is the setting for all of the events of the book of Shemot from Yitro, all of Vayikra, and the first half of Bamidbar. In summary, our nation's time in Sinai was a rollercoaster of highs and lows, and the Sifrei comments that, "you have stayed long enough at this mountain...you are harmed from lingering."

In Parashat Beha'alotcha, we depart Sinai. "the cloud lifted from the tabernacle of the Pact and the Israelites set out on their journeys from the wilderness of Sinai. The cloud came to rest in the wilderness of Paran." Throughout our next few parshiyot, we see varying descriptions of where the Jewish people encamped, through various 'wildernesses.' This area through which we journeyed was later labelled more specifically 'Kadesh.'

Though the cloud of the shechina has long departed this place, it seems that our people's relationship with it was not destined to end here.

About 30km west of Mitzpe Ramon, close to the modern-day border of Israel and Jordan there is a spring call Ain Qadis that represents a precise preservation of Ancient Kadesh. Not from the times of the wanderings in the desert, but from later settlements established once Bnei Yisrael were firmly established in the land. Israeli archaeologists have excavated the site, starting in 1956 - immediately after the Sinai War - and again between 1976-1982, when the Sinai

Peninsula was in Israeli hands. The findings at the site include several Hebrew inscriptions written on pottery from the First Temple period and from the Persian period. (Unfortunately, all of these Israelite findings were handed over to the Egyptians as a condition of the "Egypt-Israel peace treaty" of 1979.)

But even in modern times our presence in this place has returned. If you are up to date on your Israeli history, you will know that Israel's 1948 borders ended at the edge of the modern-day Sinai Peninsula. However, in 1967 during the Six Day War, this changed. After mounting tensions between Israel and her Arab neighbours who still refused to acknowledge the existence of a Jewish state, another factor was added on to the tension. On May 22, Egypt closed the Straits of Tiran to all Israeli shipping and all ships bound for Eilat. This blockade cut off Israel's only supply route with Asia and stopped the flow of oil from its main supplier, Iran.



With the armies of Egypt, Jordan, Syria and Lebanon poised on the borders of Israel, Israel decided to harness the power of surprise and pre-empt the attack. On June 5th 1967, Israel launched an air raid on Egyptian planes at 8am while the pilots were eating breakfast. After the initial aerial attack, the battle moved to the ground, and the Sinai peninsula was in Israeli hands by June 8th.

In 1979, Egypt and Israel signed a peace treaty in which Israel agreed to withdraw from the entirety of the Sinai Peninsula. This withdrawal included the dismantling of all Israeli settlements that had been built since 1967.

In the last 20 years Sinai has become a popular tourist destination for Israelis, especially at Pesach time. With various tensions, tourism has waned, however recently it has once again become popular.

Sinai has been an important part of our history and is likely to be an important part of our future as well!

# MY ROSH SVIVA EXPERIENCE

There are currently 17 Bnei Akiva Svivot (local branches) around the UK, where Chanichim meet every week to learn, do activities and have fun with their Madrichim. As Sviva nears its end for 5782, our Shabbat Lashem correspondent caught up with three Sviva Roshim (Heads) to hear about their experiences.

## What is the best thing about being Rosh of a Sviva?

*Ella Goldwater (Rosh of Bushey Sviva):* I have loved being a Rosh as it has allowed me to reignite our Sviva. Despite Bushey being small in numbers, this year has been a huge success and it has been incredible to see our chanichim and tzevet grow throughout the year in confidence, numbers and enthusiasm. Our big collaboration with Shabbat UK and Shabbat Ha'irgun were events never to forget and it was incredible to see so many new, smiling faces, who I hope will be inspired to continue to develop their BA journeys as time goes on.

*Hayden Creek (Co-Rosh of Salford Sviva):* by being a Rosh in Salford, I have the opportunity to be a key role model for the chanichim as well as a guide for the madrichim, to help incorporate the values of Torah, Avodah and Aliyah.

*Joel Ucko (Rosh of Edgware Sviva):* The best thing about being Rosh Sviva is seeing my (and my sgan-iot's) vision for Edgware Bnei Akiva delivered by my sgan-iot. Whether this is seeing chanichim run through the gates of Edgware United at 4PM on a Shabbat afternoon to their favourite Madrich or Madricha, or seeing them spend hours on end planning for each week. Additionally, there is nothing more satisfying than seeing a young set of madrichim continue to grow and flourish in front of my eyes. It's a truly remarkable sight and continues to drive me and inspire me when the going gets tough.

## Why is Sviva important?

*Joel:* Particularly with the younger chanichim, Sviva is so crucial to enable them to socialise with other children from other schools, engaging in informal Jewish education through activities run by their madrichim on topics which are perhaps not taught in the classroom. Moreover, Sviva is a fundamental part of a child's growth. For example, the Bnei Mitzvah programmes which we have run for Years 7 - 9 have enabled the chanichim to think to the future and consider what they consider their religious values to be and ask questions, challenge themselves and their peers based on having the chance to think in detail on these crucial elements of their growth.

*Ella:* Sviva is important in sustaining the impact of, education through and connection with Bnei Akiva throughout the year. If it isn't enough to throw

yourself into Machanot, Sviva allows everyone to get a weekly glimpse into the incredible work that BA does, and to really identify with the movement amongst the community.

*Hayden:* Sviva is important to combine the love of Israel and Torah, and create an environment of Religious Zionism through educational and fun games for all chanichim to enjoy.

## What is special about your Sviva?

*Hayden:* Salford Sviva is one of the biggest Svivot in the UK. It is special to me and to the whole community, with a great history. From going to Salford BA when I was young to becoming a madrich and now going on to being rosh this year, I have gained enjoyment of Religious Zionism not only for myself, but also making a fun environment for the chanichim to learn and to grow not only as a collective, but individually so they can enjoy Sviva every week and want to come back next week!

*Joel:* What makes us so special is our focus on inclusivity. Each week we have chanichim that attend Sviva who are educated in a variety of settings. We will always go the extra mile to accommodate each and every child and ensure we can cater to their needs, something I am immensely proud of. Aside from anything else...we average over 100 chanichim each week!

*Ella:* Bushey Sviva is incredibly special as, despite our size, we are resilient and each chanich/a can find their identity, with encouragement from other chanichim. The impact that Bushey BA has is crystal clear and it has been so beautiful to observe how powerful our Sviva is. What might just be a couple of crazy hours on a Shabbat afternoon for our madrichim is something truly special and valuable to our chanichim, which is so touching.

*To find out how you can get involved with Sviva next year, contact [svivot@bauk.org](mailto:svivot@bauk.org)*

# WHAT'S GOING ON?

- **Lishmah** is now open to all **Bogrot** and **Sixth-Formers!** Don't miss this amazing **Torah learning opportunity!** Sign up: [tinyurl.com/Lishmah-BA](http://tinyurl.com/Lishmah-BA)

- Calling all **male Bogrim!** Join **Rav Joel** for a **Va'ad** on Tuesday evenings at 10:15!

- London **Student Bet Midrash** is taking place weekly on **Thursday evenings** for high school and university students. For more info about London or Birmingham SBM email [chinuch@bauk.org](mailto:chinuch@bauk.org)

- Keep an eye out for exciting **Bnei Akiva updates** for all ages!

- Be sure to like our **Facebook page** (Bnei Akiva UK) and follow our **Instagram** ([bneiakivauk](https://www.instagram.com/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!

 The Senior Rabbi's Office  
in partnership with Bnei Akiva UK 

16-24 YEAR OLDS ARE INVITED TO

**MENTAL  
HEALTH &  
HALAKHA**

**W. RABBI YONI  
ROSENSWEIG**

**SUNDAY 19TH JUNE  
6.30PM - 8PM  
NW LONDON LOCATION**

Pizza and Shi'ur followed by Q&A

*What is the relationship between mental health and halakha and how do we deal with it? Why haven't Jewish books dealt with mental health until now? Join us for this unique opportunity to meet and learn from the leading expert on mental health and halakha.*

Limited spaces, book now: [SeniorRabbi.com/ravynoni](http://SeniorRabbi.com/ravynoni)

Rabbi Yoni Rosensweig is the Founder of the Ma'aglei Nefesh Center for Mental Health, the Rabbi of Netzach Menashe Community in Bet Shemesh (Israel), and teacher in Midreshet Lindenbaum. He has authored several books, including the recently published and ground-breaking work on the interplay between Mental Health and Halakha.

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