

WHAT'S GOING ON?

- Shabbat Shalom and Chanukah Sameach to all of the wonderful madrichim and chanichim currently on **Winter Machane!!!** We hope you have a fantastic time!

- **Summer Machane** applications are OPEN!!! To apply, please go to bauk.org/camps. For more information, please email camps@bauk.org.

- **Israel Machane** applications are OPEN NOW! Spaces are limited so make sure to sign up quickly! Head to bauk.org/israel for details of how to apply.

- **Student Bet Midrash** is taking a break over Winter Machane, but will be back on 9th January! Email Chana at chinuch@bauk.org for more details or if you have any questions.

- Bnei Akiva are proud to send a delegation of Bogrim on **March of the Living UK's** 10th anniversary trip including a trip to Bergen-Belsen. Sign up at marchoftheliving.org.uk. For further information email mazkir@bauk.org.

- To get involved with your local sviva please contact Zoe at svivot@bauk.org. If you have a child attending sviva, please ensure that you

have completed the **medical form** at bauk.org/bnei-akiva-svivot-medical-form-5780.

- **2019 marks the 80th birthday of BAUK!!** Keep an eye out for events in your local community! For information on our '80for80' campaign and to set up a standing order head to bauk.org/bachad.

- Sign up now for **Mas Chaver** for 5780! To apply head to bauk.org/mas-chaver.

- 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 for contact details for all Mazkirut members and to leave any general feedback!

FOOD FOR THOUGHT

1. Why did the cupbearer speak of his 'sins' in the plural? (See **Chizkuni on 41:9**)

2. Why is Pharaoh's dream described using different language the second time over? (See **Haamek Davar on 41:18**)

SHABBAT SHALOM!!!

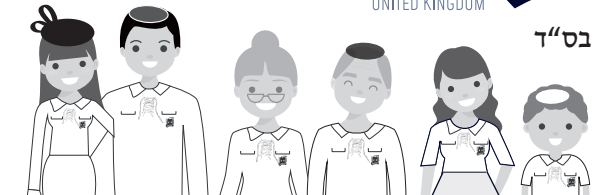
TO SPONSOR AN EDITION OF SHABBAT LASHEM OR FOR ANY QUERIES PLEASE CONTACT CHANA AT [CHINUCH@BAUK.ORG](mailto:chinuch@bauk.org)

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

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT MIKETZ
30TH KISLEV 5780
27TH & 28TH DECEMBER 2019
VOLUME 30 ISSUE 15



PERFECT REPENTANCE EMMANUELLE BENJAMIN SHEVET TZION

The parasha begins with the transformation of Yosef, from being a prisoner to becoming the governor of Egypt. Yosef is preparing for the seven years of famine. This leads to the reunification of Yosef and his brothers who 'kindly' sold him as a slave instead of killing him. Reuven had persuaded them not to kill and Yehuda proposed to sell him as a slave instead. The brothers do not recognise Yosef, so, naturally, he hides his identity and accuses them of being spies. To add to this strange episode he insists on them bringing Binyamin to Egypt in order to get the food. Yaakov agrees to send Binyamin only after Yehuda assumes personal and eternal responsibility for him. The brothers then return to Egypt with Binyamin. This time Yosef receives them kindly and invites them to an eventful dinner at his home. No sooner have they left the city than they are accused of stealing a goblet, which is then found in Binyamin's bag. Yosef offers to set them free and retain only Binyamin as his slave. This is when Yehuda heroically speaks up and says:

עֵתָהּ יִשְׁבַּחַנָּא עַבְדְּךָ תַּחַת הַנֶּזֶר עָבַד לְאֲדֹנָי וְהִנְעַר יַעַל עִם־אֶחָיו

"Let me be your slave and let the child go free." (Bereishit 44:33)

This results in the climax of the story, where

Yosef reveals his identity. The clear question stands: why did Yosef not reveal himself at the beginning but instead take his brothers through this treacherous journey? It would seem that Yosef was taking revenge on his brothers for selling him.

However, Rabbi Sacks explains that revenge is not the answer, since Yosef wept at every stage of the plan, showing how difficult it was to put his brothers through this ordeal. Rather, Yosef was putting his brothers through role reversal, in order for them to fulfill perfect teshuva. Perfect teshuva is when you find yourself in the same situation and you act differently. They suspected him of ambition. Then they learned what it is to be under suspicion. They planned to sell him as a slave. Then they knew what it felt like to face enslavement.

The brothers went through two stages of teshuva. First they realised their wrong actions: "we deserve to be punished because of our brother" (Bereishit 42:21). The second stage was putting them through what they put Yosef through. This is where it was integral for Yehuda to stand up and protect Binyamin - he achieved perfect repentance. This time, he really saved his brother and put his own life at risk for him. This where Yosef revealed his identity and could fully forgive his brothers. We see here the intense process of teshuva and how honourable Yosef was.

EMANUELLE WAS A MADRICHAH ON BET CHALUTZI MACHANE 5779

London	In: 15:42 Out: 16:57	Oxford	In: 15:42 Out: 17:01	Leeds	In: 15:32 Out: 16:55
Manchester	In: 15:36 Out: 16:59	Bristol	In: 15:49 Out: 17:07	Liverpool	In: 15:40 Out: 17:02
Cambridge	In: 15:34 Out: 16:54	Birmingham	In: 15:41 Out: 17:01	Jerusalem	In: 16:12 Out: 17:28

CHANUKAH 5780: TRAVELLING ON CHANUKAH Q&A

RAV JOEL KENIGSBURG | RAV SHALIACH



I am flying over Chanukah such that I miss a night of Chanukah (take off when it is light, land when it is light the next day) so I can't light candles for that

night.

a) Should I still make any of the brachot or recite Hanerot Hallalu/Maoz Tzur?

b) Can I continue to recite the brachot the following nights if I miss one?

The Gemara (Shabbat 21b) describes the mitzvah of Chanukah as “ner ish u’beito” (lit. the candle of a person and his home). Many Rishonim understand from this that the mitzvah is inherently tied to a home and one who has no home for the night(s) of Chanukah would be exempt from lighting. Thus Rashi (Shabbat 23a) writes that one who is on a boat would not have to light, and Tosafot (Sukkah 46a) compare the mitzvah to the mitzvah of mezuzah – in that the obligation is only within one’s home.

Based on this it would seem that one who is on board a plane overnight is “homeless” and would be exempt from lighting. Although the Maharsham (4:146) writes that on board a train one would be obligated in the mitzvah of Chanukah candles, a cabin of a train may be closer in status to that of a home, particularly when journeying for a number of days. Consensus amongst many modern-day poskim, including Rav Shlomo Zalman Auerbach zt”l, and Rav Asher Weiss shlit”a is that an aeroplane is not considered a home and one would be exempt from lighting there.

As a result, one would not say any of the brachot as one is not fulfilling the mitzvah.

Regarding the singing of Maoz Tzur and the like, one may sing if one wishes to but there is certainly no obligation.

Each night is its own independent mitzvah thus one would continue saying the brachot, regardless of whether they had skipped them the previous nights. The only potential change to be aware of is that the bracha of Shehecheyanu is said the first time one fulfils the mitzvah for that year. Thus if you were on a plane for the first night of Chanukah and missed saying the bracha then you would recite Shehecheyanu when lighting the next night (along with the other two brachot).

If one is staying in a hotel the first night of Chanukah and the hotel doesn't allow one to light candles, what should be done?

It's worth clarifying with the hotel if there is an option nonetheless to light candles somewhere (perhaps dining hall) for half an hour, and someone will stay with them while the candles are lit.

If this is not possible, it should go without saying that one needs to follow the safety regulations of the hotel and would not be allowed to light candles.

Poskim discuss the option of lighting with electric lights (incandescent bulbs and not LED) - most reject it as these are not similar to the candles that were lit in the Bet Hamikdash. However, barring any other option, several Poskim write to use electric lights without a bracha and Rav Shlomo Zalman Auerbach writes in Halichot Shlomo that one may even say a bracha on such lights.

IF YOU HAVE ANY FURTHER HALACHIC QUESTIONS PLEASE FEEL FREE TO CONTACT RAV JOEL AT RAV@BAUK.ORG

VOICES FROM ISRAEL

NAOMI BROOKARSH | SHEVET MORASHA

Hi! My name is Naomi and I am studying at Midreshet Nishmat. It has been the most incredible experience so far and I am loving spending the year living in Jerusalem. Nishmat is an Israeli Midrasha and nearly all of the lessons are in Hebrew. I am on a programme called Shana B’Aretz which is for overseas students where we are fully integrated with the Israeli and Ethiopian Israeli programmes. It is an intense schedule with lessons from 8:30am-11pm.

There is an incredible atmosphere in the Bet Midrash and so many different people of all different cultures and ages. There is an environment of real motivation

and passion for learning. One of the benefits of the diversity at Nishmat is the opportunity to learn about other cultures. For example, last month we celebrated Sigd, which is a special day for the Jewish Ethiopian community. It happens 50 days after Yom Kippur and is a day of חשבון נפש (introspection of the soul). Sigd means prostration, knowing there’s someone above you. They start the day fasting, praying and reading the book of נחמיה and break the fast with a big סעודה. In Ethiopia, there’s also hiking to a mountain while having a rock on the head, as a symbol to our sins, to really להתענות (suffer), to feel the עול (yoke).

To be in Israel celebrating the Chagim has been an amazing experience. In the lead up to Rosh Hashana we went to the Kotel for midnight Selichot and I accidentally ended up on national Israeli news! We went to the Shuk to do Kapparot with a chicken and spent Yom Kippur in Yeshivat Otniel experiencing their expressive way of davening. It was a whole new way to experience Elul and the Chagim. We went to Eilat after Sukkot and bumped into Torani on the top of a mountain on a sunrise hike.



A highlight of my year so far was joining my brother in the last mile of his Masa Kumta, which is the final hurdle of combat training in the IDF. They hike all night, leading to

the ceremony where they earn their beret. It was inspiring and motivating seeing all the soldiers push through the pain and their determination to earn their beret and their strength to fight for Israel. It reminds me everyday how lucky we are to have the state of Israel and to be learning and living Torah in our homeland.

Shabbat shalom!

NAOMI IS A STUDENT AT MIDRESHET NISHMAT.