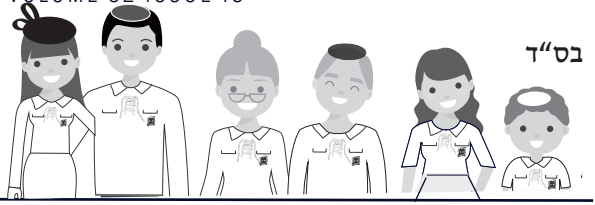


זכור את יום השבת לקדשו.
ששת ימים תעבד ועשית כל מלאכתך,
יום השביעי שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT MIKEITZ
30TH KISLEV 5782
3RD & 4TH DECEMBER 2021
VOLUME 32 ISSUE 10



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:

עתה יִשְׁבְּנָא עֶבֶדְךָ תַּחַת הַנְּעָר עֶבֶד לַאֲדֹנָי וְהַנְּעָר
יַעַל עִם־אָחִיו

"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 MADRICHA ON BET CHALUTZI
MACHANE 5779**

SHABBAT TIMES

London In 15:38 Out 16:51
Manchester In 15:37 Out 16:53
Cambridge In 15:31 Out 16:48
Alton In 15:35 Out 16:54

Oxford In 15:39 Out 16:55
Bristol In 15:45 Out 17:01
Birmingham In 15:38 Out 16:55
Cardiff In 15:48 Out 17:03

Leeds In 15:30 Out 16:50
Liverpool In 15:37 Out 16:57
Glasgow In 15:29 Out 16:53
Jerusalem In 15:59 Out 17:15

Q&A WITH RABBANIT SARAH

Q: SO MUCH OF JUDAISM SEEMS TO BE FOCUSED ON THINGS THAT HAPPENED LONG IN THE PAST, BUT HOW DOES THAT RELATE TO OUR LIVES TODAY WHEN WE DON'T EXPERIENCE MIRACLES ON THE SAME LEVEL?



A: It's true that we no longer live in an age of explicit miracles in the traditional sense. There is an episode of the Simpsons when Homer, with a doughnut in front of him, looks upwards and asks,

"Please G-d, if I am not meant to eat this doughnut, send me a sign." When, predictably, he receives no sign he proceeds to eat the doughnut. Obviously real life is a lot more complex than this but how much easier would it be if we did have constant reminders and ongoing evidence of Hashem's presence in our lives?

Chanukah seems to mark the transition from a world permeated with miracles to one in which they are absent. At first glance this would seem to indicate a lessening of the connection that we have with Hashem as well. However, a deeper look may reveal that rather than a disconnect, this festival really reveals the continual involvement that Hashem still has in our lives – even after 'the end of all miracles' (Yoma 29a) at Chanukah.

The Beit Yosef famously asks why it is that we celebrate Chanukah for 8 nights. If we are commemorating the miracle of the oil that burned for an extra 7 nights when there was only enough to last for 1 – then surely the duration of the miracle was only those extra 7 days?

Hundreds of answers have been given to this difficulty, but one is that the extra day celebrates another miracle that took place, namely the military victory over the Greek army. What is the connection between these two events? A military campaign doesn't appear to be in the same category of supernatural miracles as that of the oil, but in the Tefillah of Al HaNissim, it's only the war which is mentioned, without a word about the oil as well.

Rav Tzvi Yehudah Kook explains the necessity of commemorating both "miracles" together as follows: the oil which burnt for 8 nights was clearly proof of Divine intervention in the laws of nature, however the military victory, as unlikely as it was, could have been attributed to human action - superior tactics, motivation and skill on the part

of the fighters. Yet the reality is that no amount of military prowess could defeat the Greek superpower without Heavenly assistance. Rav Tzvi Yehudah explains that it is precisely from the combination of both miracles this we learn that:

כמו שרבוש"ע מתגלה בנס – הוא מתגלה
בטבע

Just as Hashem is revealed and visible to us when he performs miracles, so too He is revealed amongst nature.

Most importantly he urges us not to forget that

“כל תופעות העולם הן גילוי אלוקית”

All worldly occurrences are a revelation of Hashem.

**THE MORE I STUDIED...
THE MORE IT
BECAME CLEAR TO
ME THAT 'NATURE' IS
MIRACULOUS**

This shift in perspective can help us to always see and feel the presence of Hashem.

I used to experience this first hand in my profession. Before coming on shlichut I worked as an organic chemist and during my university studies I was blown away by the depth and complexity of nature. The

more I studied, the more insight I gained into how things worked and the more it became clear to me that 'nature' is miraculous. In industry, the amount of time, effort and money that goes into trying to synthesize molecules that come close to the complexity of 'natural' molecules is enormous. You can look at nature and see the absence of G-d or you can choose to open your eyes and see His presence within.

Going back to the question of the Beit Yosef, we can now suggest another answer - one of my personal favourites. We celebrate the oil burning on the first day because nature is itself miraculous! The fact that we have a scientific explanation in no way detracts from this. Whilst we may not see open miracles like we used to, the natural world is replete with signs that Hashem is all around us.

DO YOU HAVE A QUESTION FOR RABBANIT SARAH? SEND IT IN TO RABBANIT@BAUK.ORG.

THE WEEK IN PICTURES



Madrichim plan peulot for Shabbat at Salford Sviva



Bogrim have 'a whole latke fun' at Rav Joel and Rabbani Sarah's house on the first night of Chanukah



SNAPSHOT FROM THE CHOVERET

The Choveret is the educational handbook that Bnei Akiva UK madrichim use to create their activities and discussions in Sviva each week. For Parashat Mikeitz, it looks at balancing Emunah and Hishtadlut.

We don't believe our parashiot and Chagim just fall at random points in the year. Chanukah has a message to teach us about the story of Yosef and vice-versa. Over the whole Yosef story, we witness his journey from teenager to prisoner to ruler. With each stage of his ascent comes more power to affect change in the world. We encounter 3 pairs of dreams:

- 1) The dreams he tells his brothers at the start (sheaves of corn, stars...etc)
- 2) The dreams the butcher and the butler tell him
- 3) The dreams Paraoh tells him (in this week's parasha).

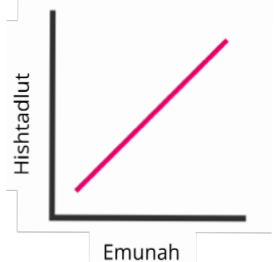
Discussion Point 2: Why do the dreams always come in pairs? What patterns do you notice as the story progresses?

We can notice the following pattern. In the first set, Yosef simply tells over the dreams to his brothers, without interpretation. In the second set, when he is a prison officer, he offers interpretation. In the third set, not only does he interpret the dreams for Paraoh but he suggests acting based on them and advises Paraoh on how to prepare for the famine heading his way!

We can take this pattern of increasing Hishtadlut a step further. When Yosef sees 10 brothers before him in this week's parasha he decides to accuse them of being spies. According to the Ramban, Yosef wasn't just doing this randomly. He remembered that in his original dream there were 11 stars and 11 sheaves of corn. By accusing them of being spies, he forced them to go back and get Binyamin so his original dreams could come to fruition. Yosef is not just a teller, interpreter or adviser anymore. He is a fulfiller of dreams.

Yosef realises that destiny is not something that will passively come to fruition without him doing something about it! The point is emphasised in the way Hashem's names appear throughout the story. With each set of "dream incidents" Yosef refers to Hashem with increasing frequency. He emphasises more that "interpretation is in the hands of God." Yosef sees God's pre-determination of destiny as no contradiction towards his responsibility towards reality.

In other words the Yosef story teaches us that Judaism does not see Emunah and Hishtadlut (or destiny and action) as contradictory! The graph kind of looks like this:



Its kind of counter intuitive but that is what the Yosef story is telling us and that is what the Chanukah story is telling us! We can only have faith in Hashem if we are also willing to put the effort in!

WHAT'S GOING ON?

- Calling all Bogrot in London! **Lishmah is back!** Don't miss this amazing **Torah learning opportunity**, now with a brand new **choice of Chaburot!** Sign up: tinyurl.com/Lishmah-BA

- Calling all male Bogrim in London! Join **Rav Joel** for a **weekly 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, Birmingham or Leeds SBM email chinuch@bauk.org

- **Hatzlacha** to **Salford Sviva** for their **Family Friday Night** this week!

- Does your child attend **Sviva**? Please make sure to **fill in a medical form** for them: www.bauk.org/-svivot-medical-form

- **KADIMA is back** by popular demand in Manchester and London! Open to all in **Years 7-10**, join us for a riveting **5-part course** infused with **fun, friends and inspiration!!** For more information contact Adi at svivot@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)** to get regular updates with what is going on in the Tnua.

- Visit **bauk.org/feedback** for contact details for all Mazkirut members and to leave any general feedback!



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www.bauk.org/-svivot-medical-form/

For more information about your local sviva, please contact Adi at svivot@bauk.org



LISHMAH IS BACK!!!
7:30 PM
Open Bet Midrash
8:30PM
Choice of Chaburot
Netivot Shalom
OR
Masechet Succah Bekiut

Join us on Tuesday evenings at the London Bayit and become part of this dynamic Makom Torah for post-high school women!

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Contact chinuch@bauk.org for more info!



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