

## WHAT'S GOING ON?

-The Hanhalla of Bnei Akiva UK is delighted to open **applications for the Mazkirut 5781!** If you are interested in applying and would like more information about the process please contact Rafi at [mazkir@bauk.org](mailto:mazkir@bauk.org). Please feel free to be in touch with any member of the Mazkirut if you have any questions about the role.

- Applications for **tafkidim on Summer Machane** are OPEN! Apply now at [bauk.org](http://bauk.org) to make a difference this summer!!

- **Summer Machane** applications are open! To apply, please go to [bauk.org/camps](http://bauk.org/camps). For more information, please email [camps@bauk.org](mailto:camps@bauk.org).

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

- **Student Bet Midrash** is back! We will be continuing every **Thursday night at Kinloss**. Come along at **7.45pm** for a great opportunity to hear amazing speakers, eat great food and learn with friends or madrichim! Email Chana at [chinuch@bauk.org](mailto:chinuch@bauk.org) for more details or if you have any questions.

- Calling all **Shevet Morasha!** Come along to an amazing **Shevet Shabbat** in the picturesque & historic neighbourhood of Arnona, Jerusalem on **28th-29th February!** Sign up at [bit.ly/shabbat-morasha](http://bit.ly/shabbat-morasha) by Friday 17th January. For

more info please contact Rav Ari at [ravari@worldbneiakiva.org](mailto:ravari@worldbneiakiva.org)

- 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](http://marchoftheliving.org.uk). For further information email [mazkir@bauk.org](mailto:mazkir@bauk.org).

- Mazal tov to **Shevet Sinai** on receiving their shevet name!

- To get involved with your local sviva please contact Zoe at [svivot@bauk.org](mailto: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](http://bauk.org/bnei-akiva-svivot-medical-form-5780)**.

- Sign up now for **Mas Chaver** for 5780! To apply head to [bauk.org/mas-chaver](http://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](http://bauk.org/feedback) for contact details for all Mazkirut members and to leave any general feedback!

## FOOD FOR THOUGHT

1. Why does Yaakov ask Yosef to treat him with kindness and truth? (See **Chizkuni on 47:29**)
2. How does the tribe of Yehudah live up to its bracha? (See **Radak on 49:9**)

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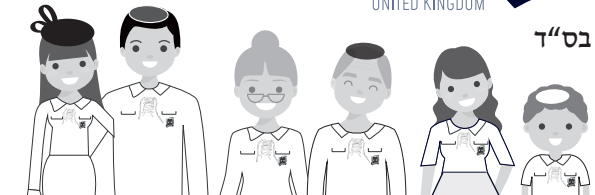
# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

**PARASHAT VAYECHI**  
14<sup>TH</sup> TEVET 5780  
10<sup>TH</sup> & 11<sup>TH</sup> JANUARY 2020  
VOLUME 30 ISSUE 16



בס"ד



## INTERACTING WITH SENSITIVITY

**ANTHONY BOLCHOVER**  
SHEVET AVICHAI

The parasha of Vayechi marks the end of the first chapter in Jewish history, the story and lives of the founding patriarchs, and lays the ground for the foundation of the Jewish people as a nation. As Yaakov lies on his deathbed, he blesses each of his sons and assigns them a tribe of their own. One son is treated somewhat differently: Yosef.

Yosef and his brothers had a somewhat difficult relationship, mainly sparked by their attempt to kill him earlier in his life, and then subsequently selling him off as a slave just after. However, Yosef decided to maintain a relatively cordial relationship with his brothers after the family had been reunited, presumably out of respect for his father.

The brothers must have been acutely aware of Yosef's diplomatic and noble behaviour, and his desire to please Yaakov through respecting the cohesion of the family. However, the brothers were worried that once their father passed away, this might change:

וַיֹּארוּ אֶחָיוּסוֹף כִּי־מַת אָבִיהֶם וַיֹּאמְרוּ לוֹ יִשְׁטַמְנוּ יוֹסֵף וְהִשָּׁב יִשְׁיב לָנוּ אֶת־כָּל־הָרְעָה אֲשֶׁר גָּמְלָנוּ אוֹתוֹ

Now Yosef's brothers saw that their father had died, and they said, "Perhaps Yosef will hate us and return to us all the evil that we did to him." (Bereishit 50:15)

Rashi explains that the brothers were concerned that, following their father's death, Yosef might abandon his merciful attitude and maybe seek revenge for the past injustices that they had in-

flicted on him. And according to Rashi, these concerns were not unfounded. Yosef, Rashi explains, insisted on eating separately from his brothers. He had no time for family matters, now that the burden of managing the state rested exclusively on his shoulders.

Rabbi Tanhuma in Bereishit Rabba takes a softer approach, attempting to exonerate Yosef's behaviour. He claims that under the seating plan instituted by Yaakov, in his early years Yosef would dine in a higher chair than both Reuven the firstborn and Yehuda, from whose tribe was to emerge the kings of Israel. Once in Egypt, the Midrash explains, Yosef may have felt embarrassed by the favouritism bestowed on him by his father, and in order to show modesty decided to no longer eat with the rest of his brothers.

Even if we were to take Rabbi Tanhuma's interpretation that seeks to absolve Yosef's cold attitude towards his brothers, the Midrash still explains that his conduct wasn't without fault. Notwithstanding the possibility that Yosef's intentions may have, in fact, been to him virtuous and honourable, to his brothers this was not clear. They felt anxious and threatened by his behaviour and thought he was acting out of animosity.

This is a lesson to everybody about how we interact with others. Sometimes one may mean one's actions to be admirable, and one might even have convinced oneself that this was so, but remain unaware that others around them might interpret behaviour differently. The ability to read or comprehend how others perceive you can be a difficult psychological task at times, but attempting to do so displays the greatest level of righteousness.

## ANTHONY WAS A MADRICH ON ALEPH CHALUTZI MACHANE 5779

London	In: 15:57 Out: 17:12	Oxford	In: 15:57 Out: 17:15	Leeds	In: 15:49 Out: 17:10
Manchester	In: 15:53 Out: 17:14	Bristol	In: 16:04 Out: 17:22	Liverpool	In: 15:56 Out: 17:17
Cambridge	In: 15:50 Out: 17:08	Birmingham	In: 15:57 Out: 17:16	Jerusalem	In: 16:24 Out: 17:39

## Q&A WITH RAV JOEL

RAV JOEL KENIGSBERG | RAV SHALIACH



**Is there an issue with davening mincha in a room that was previously used as a church once there is no longer any sign of worship or religious/idolatrous artefacts?**

Rav Moshe Feinstein (Igrot Moshe OC 1:49) deals with the question of whether a building previously used as a church may be purchased in order to be used as a shul. He notes that although this practice was prevalent in America, he is reluctant to allow it. The possible exception he notes is the case where the building needs to undergo a complete renovation such that the original structure is no longer recognizable would be more lenient.

An earlier source for this discussion can be found in Shulchan Aruch (Yoreh Deah 154:3). The Shulchan Aruch writes that one may not use or derive benefit from a house that was built in order to be the subject of idolatry. However, where the house itself was not worshipped, but idols were placed inside, once they have been removed the house may once again be used. Similarly, the Magen Avraham (154:17) cites the opinion of Rav Elyahu Mizrachi that one may pray in a house that was previously used as a location for idolatrous worship.

The Mishna Berurah (154:45) notes that establishing such a house as a permanent Bet Knesset would be more problematic (as agreed by Rav Moshe Feinstein, above). He notes that the Elya Rabba rules more stringently than the Mizrachi quoted by the Magen Avraham and does not allow for turning such a house into a permanent place of prayer.

This question is not about creating a permanent bet Knesset, but davening there on an ad hoc basis. This would seem to be allowed even by the more stringent authorities quoted by the Mishna Berurah. As stated at the beginning, one should be careful not to be in the presence of any non-Jewish religious objects while praying.

**Are there time constraints to the 3 meals on Shabbat? Could one have 2 meals on Friday night and one on Shabbat day?**

Shmirat Shabbat Kehilchata (vol. 2 ch. 54, seif 27) writes that a person needs to eat three meals on Shabbat - specifically one at night, one in the morning and one on Shabbat afternoon. In the footnote he quotes the Machzik Bracha (291:1) that this is based on a person's normal way of eating (once at night and once during the day) and the extra meal is in order to increase kavod Shabbat.

The Rama writes (291:1) that if a person did not eat a meal at night for whatever reason then they should supplement with three meals over Shabbat day.

Seudah Shlishit should ideally be eaten after davening Mincha, however if this is not possible it can be eaten before davening - but should be after the time of Mincha Gedolah (half an hour after halachic midday) (Shulchan Aruch 291:2)

**IF YOU HAVE ANY FURTHER HALACHIC QUESTIONS OR TO JOIN OUR HALACHIC Q&A WHATSAPP GROUP PLEASE FEEL FREE TO CONTACT RAV JOEL AT RAV@BAUK.ORG**

## A TASTE FROM THE ARCHIVES: VAYIGASH 5756

JULIET MORRIS

ZEALOUSY WILL GET YOU NOWHERE

This week's sidra is full of many tensions and surprises. Yaakov is on his deathbed and proceeds to say a few last words to his sons. However, we find that very few of them receive the sort of blessing we'd expect a son to receive by his dying father!

If we look at Shimon and Levis' reception, Yaakov says:

"Shimon and Levi are brothers, instruments of cruelty are their swords, let my soul not come into their council...for in their anger they slew men...cursed be their anger, for it was fierce and their wrath for it was cruel; I will divide them in Yaakov and scatter them in Yisrael. (Bereishit 49:5-7)

Yaakov was obviously angry about their behaviour in Shechem and the massacre of the men there in response to the rape of Dina. Immediately after the event we read of Yaakov rebuking his sons due to the fact that they had put all of Israel in danger by committing this act. However, now at the time of his death the Jewish people were secure in Goshen, and thus there must be better reasons for his rebuke of their actions.

Ramban gives two explanations: Firstly Yaakov was annoyed that they'd caused a Chilul Hashem, and secondly, the act was pointless and unnecessary. The men at Shechem had performed a Brit Mila and may have even recognised God eventually, even if Dina had been raped, a full-scale massacre was still wrong.

However, a deeper understanding of his condemnation can be understood from the words used in the speech given to Shimon and Levi by Yaakov. Instead of cursing the act they'd done or cursing them, Yaakov curses "their anger". It seems that Yaakov's rebuke was directed at his sons' anger and zeal and that the thing he was most annoyed about was the impulsive act of passion displayed in Shechem by his sons.

Yet, if anger and zeal are so dangerous, why did he scatter those who had it among all of Israel, as it says: "I will divide them in Yaakov and scatter them in Yisrael"?

The answer provides a fundamental teaching for all religions in this world of extremism and fanaticism. In moderation, zeal is a positive attribute. In Mesilat Yesharim we are told that in order to succeed in carrying out mitzvot enthusiasm is needed. However, the Akeidat Yitzchak points out that in too great intensity, zealousness can prove to be dangerous: "anger in extremes is detrimental but in moderation can be useful. Yaakov had the same idea in mind."

It seems that Yaakov saw the dangers of intense zeal. Zeal could lead to extremism and fanaticism but in moderation it is a needed and desired attribute to be "scattered" among Israel. Rav Hirsch adds that "when the nation is scattered and divided, in exile, suffering from persecution...then the Jew, peddling his wares from house to house stands in need of that ingredient of zeal and passion to be able to cherish his national self-respect."

God helped us by scattering zeal into all of Israel because throughout hard times of oppression it is passion and fervour for Judaism that keeps it alive. However, this fervour must be kept in check. When a zealous person turns in a zealot (an extreme partisan, fanatic - Oxford dictionary), his behaviour may become the kind that Yaakov is rebuking; it is at this point that a person destroys Judaism rather than enhances it and uses the gift of enthusiasm for destruction.

THIS ARTICLE WAS FIRST PRODUCED IN SHABBAT LASHEM VOLUME 1 ISSUE 12, 15TH DECEMBER 1994. JULIET MORRIS, NOW JULIET KARP, SENDS HER CHILDREN ON BNEI AKIVA MACHANOT!

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