

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

# SHABBAT LASHEM

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בס"ד



This week's edition of Shabbat Lashem is dedicated *lilui nishmat HaRav Ya'akov Zvi ben David Arielev, Rabbi Lord Jonathan Sacks zt'l. May his family be comforted among all the mourners of Zion.*



## TO HAVE EVERYTHING BEN ROTHSTEIN SHEVET AVICHAI

We are presented with a fascinating dichotomy in this week's parsha; two vastly different perspectives which, when examined, can yield insightful information about the characters involved, and hashkafic (ideological) guidance for our own lives.

After 20 years working for Lavan, Yaakov returns to meet Esav and offers him gifts. Esav responds by saying: "I have a lot (*Yesh Li Rav*), my brother, keep what you have" (*Bereishit 33:9*). But two pesukim later, Yaakov insists Esav take the gifts, declaring "I have everything (*Yesh Li Kol*)". These two responses are worlds apart in their attitude towards material wealth; on one side, there is the Esav attitude of *Yesh Li Rav*, I have a lot – but I could always do with a little more, while on the other side is the Yaakov attitude of *Yesh Li Kol* – I have everything.

Perhaps this idea is what the Mishna is alluding to in *Pirkei Avot 4:1*. The Mishna opens with the four well-known redefinitions of Ben Zoma, including: "Who is rich? One who is happy with their lot." One who has the attitude of *Yesh Li Kol*, that he or she has everything, is considered rich. In the morning brachot, where we praise Hashem's actions, all the brachot are formulated in the present tense (for example, "who opens the eyes of the blind", "who frees the bound" etc.) bar one: "Blessed are You, Hashem, our G-d, King of the universe, who has made for me everything I need". The message of this bracha is that of this week's parsha. Everything I need, I already have, and if I don't have it, I don't need it. Reciting this bracha in the morning reminds us of the need to adopt the Yaakov attitude of *Yesh Li Kol* and not be drawn in by the false promises of always wanting a little more.

The gemara in *Gittin* at the top of 7b learns from

a pasuk that even a poor man who is himself sustained from charity is nonetheless obliged to give charity. Rav Yosef comments, based on the same pasuk, that regarding a poor man who does indeed give charity, "we will no longer show to him signs of poverty". Aside from awkward syntactic phrasing, this statement is puzzling. Ostensibly the exact opposite should be true – one who is poor, and then gives charity, will inevitably become poorer! Perhaps this gemara is teaching us the same message as above, that when a poor man gives away money, he is assuming the *Yesh Li Kol* attitude, and no longer will he exhibit the "signs of poverty", as he realises that he is in fact a truly rich man.

This point may be further expressed through a story about Rabbi Akiva. The gemara in *Nedarim 50a* is part of a much longer story, but the TL;DR is that Rabbi Akiva married Rachel, the daughter of a very rich man who disapproved of the marriage because of Rabbi Akiva's poverty and consequently forbade the two of them from having any of his money. They lived in a barn and slept on the meagre strands of straw they could collect. God sent them Elijah the Prophet, who disguises himself as a man and knocks on their door. He asks them for a little bit of straw, as his wife is giving birth and he has no straw on which she can lie down. Rabbi Akiva turns to his wife and says "look at this man, who doesn't even have straw". Rabbi Akiva and Rachel could have sat around complaining about their situation, but the advent of Elijah shows them that they have all they need; there are some people who don't even have straw. The act of giving away some of their own straw helps them adopt the attitude of *Yesh Li Kol*, as per the gemara in *Gittin* cited above.

This week's parsha should help us to focus on appreciating what we have, choosing to be happy with our lot and understanding that *Yesh Lanu Kol*, we have everything that we need.

**BEN WAS A MADRICH ON SUMMER MACHANE  
5780 AND IS ROSH NIVCHAR 5781.**

London In: 15:38 Out: 16:51

Manchester In: 15:36 Out: 16:53

Cambridge In: 15:30 Out: 16:48

Oxford In: 15:38 Out: 16:55

Bristol In: 15:45 Out: 17:01

Birmingham In: 15:37 Out: 16:55

Leeds In: 15:34 Out: 16:53

Liverpool In: 15:29 Out: 16:49

Jerusalem In: 16:00 Out: 17:15

# ASK THE RAV: CHANNUKAH EDITION

RAV JOEL KENIGSBERG | RAV SHALIACH



**Q:** I am flying over Channuka such that I miss a night of Channuka (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/maur tzor. B)** can I continue to recite the brachot the following nights, if I miss one?

**A:** The Gemara (Shabbat 21b) describes the mitzvah of Channuka 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 Channuka would be exempt from lighting. Thus Rashi (Shabbat 23a) writes that one who is on a boat would not have to light, and Tosfot (Sukka 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 Channuka 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 it's 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 fulfills the mitzvah for that year. Thus if you were on a plane for the first night of Channuka and missed saying the bracha then you would recite Shehecheyanu when lighting the next night (along with the other two brachot).

**Q:** If the miracle was that the oil burned miraculously for 8 nights instead of 1 – surely it's only the 7 extra nights which were miraculous and therefore Channuka should be 7 nights rather than 8?

**A:** Great question and you're in very good company in asking it!

This question was originally asked by Rav Yosef Karo, the author of the Shulchan Aruch in his work Bet Yosef and has thus become known as "The Bet Yosef's question" regarding Channuka. Much ink has been spilled trying to resolve it and books have been published containing over a hundred different answers.

The Bet Yosef himself suggests 3 possible solutions. First he suggests that perhaps the Kohanim split the oil into 8 parts as they knew it needed to last for 8 days until they could procure more oil. Thus each night a miracle took place when the oil burned eight times longer than it should have. (This suggestion raises the obvious difficulty of how they could have known in advance that a miracle would occur). Alternatively, he suggests that the jug remained full after the oil was placed in the Menorah, or that the Menorah remained full of oil each morning, even after it had burned the previous night. One could argue that both of these solutions merely shift the difficulty from the first night to the eighth – when ostensibly no miracle would have occurred.

Many more different answers have been suggested but let me mention just one more. The Gemara in Masechet Taanit (25a) tells the story of R' Chanina ben Dosa, whose daughter accidentally filled the Shabbat candles with vinegar rather than oil. His response was to tell her: מי שאמר לשמן וידלוק הוא יאמר לווינאי וידלוק - "The One who said that oil shall burn shall say that vinegar shall burn." Miraculously the candles burned, despite being filled with vinegar. But in truth, the fact that oil burns, along with so many features of the natural world are no less miraculous – our lack of amazement derives simply from the fact that we are accustomed to them. For 7 days we celebrate the extraordinary miracle that took place with the oil, but for one day we celebrate the "ordinary" miracle of the oil. A central message of Channuka is to remember that the natural world Hashem has created is a miracle too.

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**Q:** Why do we celebrate Channuka for 8

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# THE COVENANTAL DUTY OF BUILDING A JUST SOCIETY

KOBI BE'ERI | SHEVET NE'EMAN



This week's parasha sees Bnei Yisrael's conquest of the Land of Israel. Back in Parashat Lech Lecha, G-d promises Avraham that *"in the fourth generation they shall return here"*

(*Bereishit, 15:16*). The earlier passukim of G-d's promise seemingly refer to the generation who leave Egypt and return to the land. In its simplest

understanding though, the 'fourth generation' from Avraham are the children of Yaakov - literally Bnei Yisrael. My teacher, Rabbi David Silber, links this to the events of this week's

parashah. Dinah went out to meet other girls in the area, but the local prince, Shechem,

*"saw her, and took her, and lay with her and abused her"* (34:2). When Shechem then offered to marry her, Dinah's brothers took revenge by tricking the town and 'conquering' it -

massacring the citizens and pillaging what's left. If this is the fourth generation, and they have conquered (a part of) the land of Canaan, why does Yaakov disapprove and why is this, seemingly, not the fulfillment of G-d's covenant with Avraham?

To understand our answer, it is important to note that Canaan was a notoriously dangerous place for women. As soon as Sarah entered Gerar she was taken by Avimelech; Rivkah's told that if she doesn't leave, this will happen to her too. Lot offers up his daughters to the sexually depraved crowd at his door. No story is more tragic than that of Dinah. Abarbanel notes how she must have been lonely, growing up with no sisters, and keen to meet other girls her age. The first outing she makes ends in kidnap and abuse. Perhaps Shimon and Levi fail to fulfill the covenant because they misunderstand their covenantal duty. The brothers use the symbol of the covenant

- brit milah - as a tool of deception and war. They respond to sexual violence with more violence. They kill all the men, not just Shechem, and seize the wives and property they left behind. Note the language when the brothers deceive Shechem. The Torah uses two words to say they were talking: *"וידבר"* as well as *"ויענה"*. The latter echoes the term - *ויענה* - used to describe Shechem's act of sexual violence. Perhaps the Torah wants us to equate the actions of Shimon and Levi as equally violent and morally egregious as those of Shechem. While Yaakov shared the pain and anger of his sons over what happened to Dinah, he understood the

covenantal duty. The role of Am Yisrael is to destroy Canaan, which means rejecting their system of values. This is why the Avot couldn't marry

Canaani women; why the Torah later prohibits the sexual practices of Canaan. The Canaanim built a society where women cannot walk in public free from danger sexual assault. We must destroy their society, in order to build one that is safe for women and free of violence.

Now we can now understand the two rebukes that Yaakov makes to his sons. In our parashah, Yaakov chastises Shimon and Levi: *"you have stirred up trouble for me, making me stink among the land's inhabitants"* (34:30). This seems like he only disapproves because of the threat of retaliation, whereas at the end of his life he is more objectively critical: *"In their council let me never set foot"* (49:6). These curses aren't contradictory though: Yaakov and his forefathers spent their lives distinguishing themselves from the Canaanim, only for Shimon and Levi to replicate their attitude of violence. Yaakov is worried about the "stink" of hypocrisy, and makes clear to the end of his life that any society built on those morals is not one in which he wants to be included.

**THE ROLE OF AM YISRAEL IS TO DESTROY CANAAN, WHICH MEANS REJECTING THEIR SYSTEM OF VALUES.**

**KOBI WAS ROSH OF MACHANE ARI 5780.**

# WHAT'S GOING ON?

- **We are excited to bring you exciting virtual activities over Lockdown.** Keep an eye out for details on the Bnei Akiva social media pages.

- **Svivot are continuing!** Look out for updates and virtual events from your local sviva or **visit [www.bauk.org/svivot](http://www.bauk.org/svivot).**

- **WE NEED YOUR HELP!** Coronavirus has hit Bnei Akiva hard, costing us over £150,000. Over the last six months our Mazkirut and Bogrim have been working tirelessly to put on a range of fantastic programming for our youth, from Machane Aviv in the Spring, to a celebration of Israel like no other on Yom Ha'atzmaut, and now a packed summer of programming for over 400 children. Please support our **Yad Achim Campaign.** Visit [bauk.org/yad-achim](http://bauk.org/yad-achim) for more information and to donate.

- Applications are open for **Winter Machane 5781!** Join us from **21st-27th December** and enjoy a fantastic Bnei Akiva experience full of fun, friends and Ruach! **NEW THIS YEAR: Machane Seenai for Year 11!** Sign up today at [bauk.org/camps](http://bauk.org/camps) or email [camps@bauk.org](mailto:camps@bauk.org) for more information.

- **Winter Machane Tafkidim** have opened! Sign up at [www.bauk.org/camps](http://www.bauk.org/camps).

- **SBM is back!** Look out for updates on social media of the different chaburot being given on a

variety of topics and keynote speakers. If you are looking for a chavruta please get in touch!

- Our **Kadima programme** is up and running! This weekend **Year 3-4 will delve into the stories of Tanach** in an experiential way through fun, games and tochniot! **Year 5-6 will engage with Israel** in an enjoyable, interactive and experiential way surrounded (at a distance) by their friends! **Year 7-8 will enhance their Bar and Bat Mitzvah years with a community engagement theme!** **Year 9 will connect with Israel**, learning about the country's history, significance and culture! Sign up at [bauk.org/kadima](http://bauk.org/kadima)!

- On the **10th of December** a cross-communal Chanukah event for Jewish youth to stand in solidarity with Uighur Muslims in China is happening. Sign up now: [www.tinyurl.com/ZYC-UighurSolidarity](http://www.tinyurl.com/ZYC-UighurSolidarity)

- **Mazal Tov to Sam Prais and Rachel Cooklin** (Shevet Avichai) on their **engagement!**

- Be sure to like our **Facebook page (Bnei Akiva UK)** and follow our **Instagram (@bneiakivauk)** to stay informed of our online content!

- To receive weekly copies of **Shabbat Lashem**, sign up for our mailing list at [bauk.org/contact](http://bauk.org/contact).

- Visit [bauk.org/feedback](http://bauk.org/feedback) for contact details for all Mazkirut members and to leave any general

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WEEKENDS OF 7/11, 5/12, 23/1, 20/2, 20/3  
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Unite against genocide this Chanukah  
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Join us this World Human Rights Day:  
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-Light Chanukah candles together

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