

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

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT VAYISHLACH

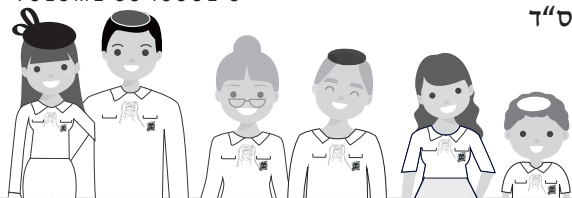
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בס"ד



TWO SIDES OF A COIN

SHIRA COLLINS
SHEVET NE'EMAN

There are so many ideas within this *parasha*, so many stories to tell and lessons to learn.

However, for me – especially when I was a child – this week's *parasha* is filled with fantastic imagery and imagination as the stories throughout *sefer bereishit* continue to be told.

As a child, the understanding of Ya'akov and Eisav's family feud intrigued me. The 'scene' of the bite disguised as a kiss was something so difficult for me to understand. Still to this day I believe this whole interaction is confusing and feels like it doesn't belong. The contrast of Ya'akov and Eisav couldn't be more apparent – Ya'akov with this meticulous and planned return to Canaan and his brother, versus the wildness and unpredictability of Eisav. Is Ya'akov just overreacting and a bit paranoid? Or is Esav really as unpredictable and animalistic as portrayed?

Rabbi Lamm writes this week on the ways of Eisav and warns us that the bite and the kiss are two sides of the same coin. He brings a thought from the Kotzker Rebbe: the word *vayishakeihu*, 'and he kissed him', is written in the Torah with a series of dots on top, as an indication that this meaning should be looked into more deeply. Rabbi Yanai taught that he didn't intend to kiss (*neshika*) Ya'akov but rather intended to give him a mortal wound - a bite (*neshikha*). This is where the miracle of Ya'akov's neck hardening comes into play. The Kotzker continues to explain that there are two ways Eisav tries to overcome Ya'akov: sometimes the way of the *neshika* and other times through a *neshikha* - but either way, they are two sides of the same coin.

By this point, Ya'akov knows this is behavior that Eisav uses - this could be a reason behind why he divides his camp into two. One camp is taught how to resist the *neshikha*, his bite, his physical fight, and the other his kiss, *neshika*, Eisav's inviting manner only there to throw Ya'akov off-guard. From this, the Kotzker concludes that when Ya'akov davened to Hashem **הַצִּילֵנִי נָא מִיַּד אֶחָי נִיּוֹד עֵשָׂו**, 'save me from the hand of my brother, the hand of Eisav (*Bereishit* 32:12)', he was encompassing the idea above: save me from Eisav both when he appears as my enemy and also when he appears to me as a brother. Save me both from his bite and his kiss.

Rabbi Lamm continues to warn that within today's society it is so important to understand the difference between direct harm and disguised harm. Within the balance of Modern Orthodoxy, Eisav's kiss is harder to detect. Through this week's *parasha* we can learn from Ya'akov the skills to be vigilant and determined within our own identity to not be fooled by an Eisav kiss.

Just last weekend I had the privilege to be with Torani in Hashmonaim for Shabbat Ha'Irgun, where we explored over Shabbat the theme of identity and community. We looked at the importance of their *shevet* name and what it means to be a part of something bigger. In relation to the lesson we have learned from this week's *parasha*, our identity is our security and we can rely on our *shevet*, our community to help keep us grounded and not be tricked through an Eisav kiss.

**SHIRA IS IN SHEVET NE'EMAN AND IS THE CHINUCH
CO-ORDINATOR FOR HACHSHARAT TORANI**

London In 15:37 Out 16:46
Manchester In 15:34 Out 16:52
Cambridge In 15:32 Out 16:47
Brighton In 15:39 Out 16:52

Oxford In 15:39 Out 16:54
Bristol In 15:46 Out 17:00
Birmingham In 15:38 Out 16:54
Nottingham In 15:33 Out 16:49

Leeds In 15:35 Out 16:48
Liverpool In 15:38 Out 16:55
Thaxted In 15:32 Out 16:47
Jerusalem In 16:00 Out 17:16

SHALIACH'S CORNER: Q&A WITH RAV AVICHAI



Question:

Hi Rav, I read that dancing is prohibited on Shabbat. Is this applicable to us or a stringency - and if it is, should it be applied to our actions on Bnei Akiva?

Answer:

This is one of those *halakhot* that sometimes is a bit tricky to explain, because the truth is that there isn't really a good explanation for what we do, but it is the *minhag* (custom) of *Am Yisrael*, and we don't change *minhagim* for no reason.

The *Mishna* (*Beitza* 36b) states that it is forbidden to dance on Shabbat. The *Gemara* explained that *Chazal* feared that while dancing one might fix a musical instrument, which is not allowed on Shabbat. So, this is a *gezeira* of *Chazal*, which means dancing on Shabbat is a prohibition *miderabbanan* (of Rabbinic level). This *din* is brought in the *Shulchan Arukh* (*Orach Chaim siman 339 halakha* 3).

Despite this, many Jews dance on Shabbat, including in *yeshivot*, youth movements and more, where many rabbis can be seen dancing, even though they know this *halakha*.

The *Rema* (*ibid.*) describes that hardly anyone avoids dancing, and he has two different reactions to this:

1. We shouldn't do anything about it, because no one will listen, and it is better they don't know it is not allowed than continue to do it on purpose (הנח להם לישראל).

2. In light of the fact that the majority of people don't know how to fix musical instruments, the *gezeira* isn't necessary anymore (בטל טעם בטלה גזירה).

But, this isn't enough for us. This will only justify dancing for those who *pasken* according to the *Rema*. So, we need to find some other way to allow this.

Arukh Hashulchan (*siman 339 seif* 9) states that only when dancing to a precise rhythm is it forbidden, but when going around in a circle and sometimes jumping- that isn't considered dancing. If it is not considered dancing then it isn't subject to the *gezeira*, and is allowed.

Another *kula* (leniency) brought by various *posekim* is that dancing on Shabbat is in some way a *tzorech mitzva*, 'necessary for a *mitzva*,' in order for us to be fully happy and enjoy the holy day. Rav Ariel once stated that if one treats Shabbat as a *chatan* (groom) would treat a *kallah* (bride), then you should dance for Shabbat as if you are the *chatan*.

As I said, there really isn't a perfect answer to this issue. We can turn this question into an important lesson though, of how important the customs of *Am Yisrael* are (when they don't obey any *halakhot*), and how we treat them with great respect, and of course: don't change them if it's not really necessary.

So, dancing is allowed on Shabbat. However, I do think that it is correct to avoid doing other things that look more like playing music or dealing with musical instruments, such as clapping on the table as if it were a drum, etc.

RAV AVICHAI GOODMAN IS IN SHEVET NETZACH AND IS THE RAV SHALIACH OF BNEI AKIVA. TO CONTACT THE RAV, OR TO BE ADDED TO THE Q&A WHATSAPP GROUP, EMAIL RAV@BAUK.ORG.

"IT IS FORBIDDEN TO DANCE ON SHABBAT... CHAZAL FEARED THAT WHILE DANCING ONE MIGHT FIX A MUSICAL INSTRUMENT, WHICH IS NOT ALLOWED."

ALIYAH SPOTLIGHT:

This week, continuing our human interest stories, we're focussing on some of our bogrim who have made aliyah. This week, our dedicated Israel correspondent (who's even more impartial than the BBC) got in touch with Daniel and Gabriella Sacks, who recently made aliyah, to see how they've been finding it.

What have you enjoyed the most about your life in Israel so far?

G: Everyone's there to help you – there's a real sense of communal responsibility. An elderly person on the bus will have so many people offering to help them find a seat or get down the steps.

D: The accessibility of Judaism. I don't need to fill up a freezer 6 months in advance, and if I miss *shacharit* at 7:30 there's another *minyan* at 8:00. Also it's December, and I don't need to wear a thick coat!

And what are you both doing at the moment?

D: We're both doing *Ulpan*. I'm doing it part-time working for Mizrahi UK as well – I haven't quite left England behind!

G: I do *Ulpan* in the morning, and work at Zevi Lerer's¹ hat shop (Sherlock's Hats) in the evenings.

Has everything transpired according to your expectations?

G: Nope – everyone told us to expect the worst, but in fact it's actually been really great!

D: Don't expect anything to get done, especially not the first time round. But with the exception

¹ Zevi Lerer was a former madrich for Torani



So back to Jerba it is - as if we'd never left. Now we catch a domestic flight from Djerba-Zarzis Airport [DJE] to Tunis-Carthage Airport [TUN], exit onto the "Boulevard du Leader Yesser Arafet" (seriously) and catch the *métro léger* to the the Hafsia...

Little is known about the poetess and scholar Freha bat Yosef. She was

probably born around the 1730s but had to flee her birthplace of Morocco in the unrest that followed the death of Sultan Moulay Ismail ibn Sharif. (Sultan Sharif had between 500-700 wives and slave concubines and over a thousand children, 700 of whom were sons. This made the matter of his successor to the sultanate somewhat fraught, to say the least.) She and her family crossed first into Algeria and then into Tunis, but in 1756 the Algerians attacked Tunis and so her father and brother fled, escaping into Libya. It's not clear what happened at this point; for some reason, it seems that Freha was unable to leave with the rest of her family, and upon their return shortly afterwards, they could find no trace of her.

Wanting to memorialise his daughter, whose prowess was widely known within the Moroccan-Tunisian Jewish community, her father Rabbi Abraham bar Adiba turned her bedroom into a mikve, placed an aron kodesh where her library was, and the building became a synagogue known as Tselat Freha. In 1931, under French rule, Tunis considered demolishing the Jewish quarter of the city, but the commissioner in charge was so impressed by the synagogue that he wrote a letter to the community asking for the story behind it. The Chief Rabbi, Rabbi David Kotorza, wrote back, explaining who Freha was, describing her as 'a paragon of strength, modesty and wisdom.' He

of a checkbook, everything has worked out well thank God!

What has been the most difficult part of your aliyah?

D: Adjusting to bureaucracy in a different language. For the most part, in person they're willing to accommodate, but over the phone, unless your Hebrew is perfect, there's no give. Things are geared towards being in person.

G: Also food shopping here is much more difficult, as you can't just buy anything you see. Even in Sainsbury's, you could just walk in and buy any fruit, whereas here it's more complex with different *hechsheirim*.

What advice would you give?

G: Reach out to people living in Israel now. People there have been living there for a while, and can help you out. Ask as many questions as possible to as many people as possible, everyone is willing to help. And be cheeky – we've turned up to offices without an appointment, and things got done!

D: Sometimes things don't get done because it's effort to do them, so you need to make it more effort to deal with you. A little bit of *chutzpa* goes a long way!

FOR MORE INFORMATION ABOUT ALIYAH AND HOW BNEI AKIVA CAN HELP YOU, PLEASE EMAIL ISRAEL@BAUK.ORG

TORAH FROM AROUND THE WORLD

FREHA BAT YOSEF | CA. 1730?-1756?



also wrote that she was incredibly knowledgeable, went horse-riding and wrote poetry.

Freha's poetry is included in an 18th century compilation from Meknes, showing that it was well-known at the time, and she also included her name in the acrostics of her poems, unafraid of sharing her personal identity even as a woman who challenged the norms and conventions of the time. A prominent theme in her poetry is longing for the land of Israel, as shown in the following acrostic:

פְּעָמַי הַרְמִיָּה יְהוָה מוֹצִילִי אֶל אֶרֶץ בְּטוֹב טַעַם
רְדַפְנִי אוֹיֵב גּוֹי אֹיִלִי / וַיִּגְעַר בִּי בְּקוֹל רֶגֶם
חַיֵּשׁ הוֹבִילֵנִי אֶל הַר גְּלִילִי / וְשָׁלַח בָּם עֶבְרָה וְזַעַם
אֶרְאָה שָׁם אֶרְדָּ אֲחַבּוֹשׁ כְּלִילִי / אֲזִי אֹמְרָ אֲמוֹנָה הַפַּעַם

Raise up my steps, O Lord, my saviour / Let me go to my land in goodness

The enemy, a wicked nation, has pursued me / and roared at me with a thunderous sound

Hurry, bring me to Mount Galil / and send against them fury and anger

I'll see there your light, I'll fasten my crown / then I could say, 'Now I can die.'

WHAT'S GOING ON?

- **Lishmah**, our women's beit midrash, continues this **Tuesday 13th December!**
- **Va'ad**, for male bogrim, will be continuing the discussion of the **shalosh shevuot** with Rav Avichai on **Tuesday 13th November!**
- London **Student Bet Midrash** continues on **Thursday 15th December!**
- **Winter Machane** applications are still open! To sign up, visit bauk.org/camps.
- **Israel Machane** applications are open! To view our brochure and sign up, visit bauk.org/israel.

- Join us for a **games night** at **d20 Board Game Café motza'ei shabbat 10th December!**
Sign up at tinyurl.com/bogrimboard
- **Bnei Akiva** and **The Habura** are hosting a **Friday night catered dinner** for bogrim with **four international speakers!** Sign up at tinyurl.com/kinlossdinner
- **Bnei Akiva** will be sending a delegation to **March of the Living** over 16th-20th April 2023. If you are interseted, please contact Gidon at mazkir@bauk.org.

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FOR STUDENTS AND YOUNG PROFESSIONALS



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FROM 5PM: TALKS, DINNER, AND DRINKS



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RABEINU EZEREDO
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d20 Board Game: Cafe - Watford
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