

דבר אל-בני ישראל, ואמרת אליהם,  
כי תבאו אל-הארץ, אשר אני נתן לכם  
ושבתה הארץ, שבת לה'

# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT TOLDOT  
2<sup>ND</sup> KISLEV 5779  
9<sup>TH</sup>/10<sup>TH</sup> NOVEMBER 2018



This week's Shabbat Lashem is written for the refuah and strength of Yeshaya Noson ben Shira Gittel



## (UN)CONDITIONAL LOVE DANI JACOBSON SHEVET NA'ALEH

"I have loved you,' says Hashem, 'And you say, 'For what did you love us?' Isn't Esav the brother of Yaakov – the word of Hashem – yet

I loved Yaakov, but Esav I hated..." (Malachi 1:2-3)

In these words from this week's haftarah, God implies that His love for us is something 'obvious' and unquestionable. Doesn't it just make sense, He asks? The answer, from me at least, is: not really. God never gives an outright reason for 'choosing' Yaakov over Esav – or indeed, Yitzchak over Yishmael – and this question forms the crux of a discussion by Rabbi Sacks.

He provides two answers. The first, given by Midrash, is that only the younger brothers were righteous. Yishmael is accused of things like idol worship and attempting to kill Yitzchak; Esav is said to be a denier of God and a murderer. These characterisations are typical of Midrash, which usually stereotypes people into wholly good or wholly bad; however, none of this is found in the words of the Torah itself. The worst thing found in the verses about Yishmael is that Sarah saw him "laughing" (Bereishit 21:9). In Esav's case, we see him being quite rash and impetuous in the scene where he sells his birthright to Yaakov; yet still, this is far from being evil.

What the Torah does tell us is that Yishmael was "a wild donkey of a man, his hand against everyone, and everyone's hand against him." (ibid. 16:12). He became an expert archer (ibid. 21:20), whereas Esav was "a skilful hunter, a man of the field." (ibid. 25:27). Both Yishmael and Esav were physically stronger and braver than their brothers; in any other culture they might have emerged as heroes. God seems to have been rooting for the underdog, writes Rabbi Sacks, who could not succeed naturally. Just as He

chose Moshe, the man who struggled to speak, to be the bearer of His word, so that everybody would know that they were not Esav's own, God chose as the recipients of His covenant not the men who could prevail by their own strength and skill, but **those who needed God's spirit to survive.** "Israel," writes Rabbi Sacks, **"is the people who in themselves testify to something beyond themselves."**

However, Rav Bailey of Midreshet Harova explains that this is not enough. Though the haftarah starts with this profession of God's unquestionable love, He goes on to angrily chastise the people: "A son honours his father, a slave his master; and if I'm the father, where is my honour? If I'm the master, where is my fear?" (Malachi 1:6) It's not enough just to rely on being the 'chosen' people, we must act like it. God specifically introduces His anger with the description of where his love for His people comes from, because that is who we are, but, crucially, **that's where our responsibility to do better stems from.** Our 'chosenness', when seen in this way, becomes not a source of more love or importance from God, but a higher call, a duty to teach others His way (this idea fits brilliantly with the conclusion of Rabbi Sacks) and infuse spirituality into the world. God starts with this profession of love yet continues with the rebuke, because it's not about just having a special role but **what we do with it.** Even if the "voice is the voice of Yaakov", if the "hands are the hands of Esav" (Bereishit 27:22) we are missing the point; in this way, as Rav Bailey writes, the message is clear, and our challenge on this earth is presented.

**DANI WAS A SGANIT ON BET BASE  
MACHANE 5778 AND WAS A MADRICHAN  
ON ISRAEL MACHANE GROUP 1 5777**

London	In: 16:01	Out: 17:08	Oxford	In: 16:05	Out: 17:11	Cambridge	In: 15:59	Out: 17:05
Manchester	In: 16:03	Out: 17:09	Bristol	In: 16:11	Out: 17:18	Liverpool	In: 16:06	Out: 17:12
Leeds	In: 15:59	Out: 17:05	Birmingham	In: 16:05	Out: 17:11	Jerusalem	In: 16:03	Out: 17:32

# LEARNING FROM YITZCHAK

RAFI COHEN | SHEVET NA'ALEH



Of all the Avot and Imahot, Yitzchak is left the least developed by the Torah. The only pesukim devoted exclusively to his life are between Bereshit 25:19 and 25:25. Seven pesukim

between the passing of his father and the birth of his sons. While this is chronologically misleading, (the Torah refers to Avraham's death well before it occurred during the adolescence of Ya'akov and Eisav) the narrative point could not be clearer.

Yitzchak is a stepping stone, a place holder in the history of the Jewish People. This is in no way a denigrating or disparaging remark. It is not a sign of irrelevance, it is perhaps the most valuable trait we as a people have inherited from our forefathers.

Yitzchak has no story that can be conclusively thought of as his own. We may call it the 'Akeidat Yitzchak', but it is clear that Avraham is the central character of the story (Rashi and Rambam include the episode in their counts of the ten trials of Avraham). The finding of a wife for Yitzchak takes place entirely without him.

Even the one episode which seems to exclusively belong to Yitzchak, the descent of Gerar to avoid famine, is entirely reflective of the travels of Avraham. Both pretend to Avimelech, the king of the Pelishtim, that their wife is really their sister and, following the discovery of the deception, both amass great wealth and leave.

And as if it wasn't clear enough that Yitzchak was walking in his father's footsteps, the following pesukim highlight it beyond a shadow of a doubt:

**וכל הבארת אשר חפרו עבדי אביו בימי אברהם אביו שתמום פלשתים וימלאום עפר ... וישב יצחק ויחפר את־בארות המים אשר חפרו בימי אברהם אביו וישתמום פלשתים אחרי מות אברהם ויקרא להן שמות כשמת אשר־קרא להן אביו**

*"All the wells which the servants of his father had dug in the days of Avraham his father had been closed by the Pelishtim and filed with earth ... And Yitzchak returned and re-dug the wells which had been dug in the days of Avraham his father and which the Pelishtim had closed following the death of Avraham, and he named with the same names that his father had called them."* (Bereshit 26:15-18)

The same wells as his father, the same place as his father, the same names as his father. In his commentary to Bereshit (12:6) Ramban quotes the way in which the sages summarise this concept:

**כל מה שאירע לאבות סימן לבנים**  
*All that which occurred to the fathers is a future signal to their children* (Tanchuma 9)

Additionally, compared to both his father and his son, Yitzchak has fairly few divine interactions. The first time Hashem appears to Yitzchak it while he is on the way to Egypt to escape the famine. Hashem tells him to stay in the land and not leave. Avraham and Ya'akov both leave Israel at some point, but it seems

crucial for Yitzchak not to leave! Yitzchak is the embodiment of continuity, the vital link between Avraham and Ya'akov, not just to connect them, but for us to learn the value of endurance.

From Avraham we have inherited our belief in one God and our personal connection to Him. From Ya'akov we have inherited the sense of family and community, the connectedness that ties all Jews together. But from Yitzchak we have inherited our sticking power, our obstinacy, our stiff-necked nature, our chutzpah, our resolve to never be thrown from our course. Throughout the ages, in the face of persecution, exile, forced conversion, terror, torture and war, it has been the Yitzchak inside all of us which has said "I will believe what my parents taught me to believe, I will practice what my people have practiced since antiquity, I will place my faith in the God of my fathers."

**RAFI IS THE SVIVOT & HADRACHA COORDINATOR  
5779 AND WAS ROSH BET CHALUTZI MACHANE  
5778**

# DVAR HALACHA: WEEKLY QUESTION WITH RAV AHARON



**Question:** Does one need to wait any time between 'basari' falafel (same oil as shnitzel) and milk?

**Answer:** The Gemara in Chullin 105b states that washing during a meal (מים אמתעים) is a "reshut",

not something obligatory. Rav Nachman comments on this that this status of reshut is only true when one is going from "tavshil" to "tavshil", but if one is going from "tavshil" to cheese, then they are **obligated** to wash their hands.

What is this tavshil that the Gemara is referring to here? The rishonim explain that it is referring to dishes that are **cooked together** with meat or milk, but are not themselves **actual** meat or milk. From the Gemara it seems that if one wanted to eat food cooked with meat and then eat cheese, all that is required is for one to first wash their hands, without waiting whatsoever!

There is a debate in rishonim (brought in Tosafot there) if this is true. One opinion is to flip the order that appears from a simple reading of the Gemara- when it says "between tavshil and cheese", it means that you **first** ate cheese, and only **then** want to eat the meaty dish. However, Rabbeinu Tam

and others disagree: the Gemara is implying that cheese may be eaten after a meaty dish without waiting (as long as you wash). The reason to distinguish between this and eating cheese after actual meat is that in the case of tavshil one is not eating **actual** meat, but only its **taste**.

The Beit Yosef (OC 173:1) and Darkei Moshe (YD 89:3) bring involved discussions regarding when something should be defined as bassar and when as tavshil, but it appears clear that your case (where the oil itself was never meat, but just had meat cooked in it), would be defined as tavshil.

**\*Bottom line\*:** Although according to the Gemara, it would seem that one may then eat milky food immediately after a dish that was cooked together with meat, both the Beit Yosef and Darkei Moshe write that the custom is to **not** eat milky food immediately after "and one should not be poreitz geder". The Rama explicitly paskens this way, to still require waiting before eating cheese (YD 89:3). Although the Shulchan Aruch himself does not seem to pasken this way clearly, only bringing the halacha as phrased in the Gemara (YD 89:3; OC 173:1), the Kaf HaChayim (YD 89:50) and Yalkut Yosef (89:36) both record that the minhag of Sefardim is as recorded in the Rema.

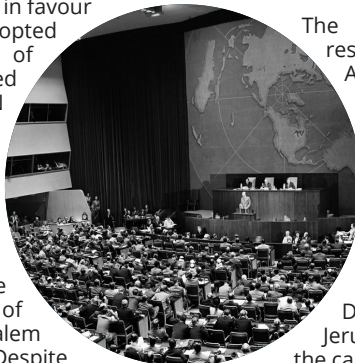
**TO ASK ANY QUESTIONS PLEASE FEEL FREE TO EMAIL RAV AHARON AT RAV@BAUK.ORG**

## A TASTE FROM ISRAEL

### KISLEV IN ISRAELI HISTORY

**16th (5708)** – On November 29, 1947, the UN General Assembly voted in favour of a resolution, which adopted the plan for the partition of Palestine, recommended by the majority of the UN Special Committee on Palestine (UNSCOP). 33 states voted in favour of the resolution and 13 against. 10 states abstained.

The partition map proposed by UNSCOP allotted the Jewish state only a small part of Western Palestine and Jerusalem would be internationalised. Despite this fact, the Zionist Organization and the institutions of the Jewish community in Eretz Yisrael agreed to accept the plan, since it recognized the right of the Jewish people



to a state and not only a "national home" as stated in the 1917 Balfour Declaration and the 1922 Mandate for Palestine.

The adoption of the partition resolution by the General Assembly was received by the Jewish community with great joy and thousands went out to the streets to celebrate.

### ALSO IN KISLEV:

**17th (5748)** – Start of the first intifada

**19th (5778)** - US President Donald Trump announces that Jerusalem is in fact recognized as the capital city of Israel, by the USA.

**30th (5769)** - In response to increasing rocket barrages Israel launches Operation Cast Lead against Hamas in Gaza

# WHAT'S GOING ON?

- Winter machane is on the 23rd-30th December and applications are now open!! Feel free to email Rafi H at [camps@bauk.org](mailto:camps@bauk.org) to apply or if you have any questions

- Student Bet Midrash continues!! Come along for a great opportunity to hear amazing speakers, have some great food and learn with friends or madrichim! Please feel free to email Eli at [chinuch@bauk.org](mailto:chinuch@bauk.org) for more details or if you have any questions

- Svivot are continuing across the country! To get involved at your local sviva please email Rafi C at [svivot@bauk.org](mailto:svivot@bauk.org)

- Shabbat Bogrim is on the 23<sup>rd</sup>/24<sup>th</sup> November!! More details to follow

- Rav Aharon and Shira have named their son Yehuda Aviv! Thanks for staying tuned in :)

- Mazel Tov to Keren Davis (Rakezet on Summer machane 5778) and Sammy Flasher (Sgan on Aleph Chalutzim machane 5778) on their recent engagement!!

Shabbat shalom!!

## FOOD FOR THOUGHT

1. Why was the food that Yaakov gave to Esav not identified until after the sale? (**See R' Bachya 25:34**)

2. Why did Rivka add the words "לפני ה'" when retelling what Yaakov told Esav to Yitzchak in pasuk 27:7? (**See Radak and Ramban**)

3. Why did Rivkah order Yaakov to flee immediately even though Esav said he wont kill him until Yitzchak died? (**See Or HaChaim 27:41-47**)



Winter Machane applications are OPEN!

Sign up now at [bauk.org](http://bauk.org) or call 0208 209 1319

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