

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 VAYECHI

14TH TEVET 5779

21ST/22ND DECEMBER 2018



Please continue to daven for the refuah and strength of Yeshaya Noson ben Shira Gittel



THE TWO KINGDOMS

DALYA CARR

SHEVET MORASHA

In the first pasuk of this week's parasha, we read that Yaakov lived his last seventeen years in Egypt. The Baal Haturim notes that the number seventeen has the numerical value equivalent to the Hebrew word "tov". He infers that Yaakov's finest years were those spent in Egypt, reunited with Yosef and surrounded by his entire family.

According to the Talmud, before Yaakov agreed to travel to Egypt, he sent his son Yehuda ahead to establish a Yeshiva in Goshen, the Egyptian territory where Yaakov and his children settled.

Fully aware that his descendants would face difficult times in Egypt, Yaakov realised that only the Yeshivot could give them a strong Jewish identity, enable them to withstand all the difficulties and persecutions, and insulate them against the threat of assimilation.

Of all the twelve brothers, everyone a righteous and worthy Torah scholar in his own right, Yaakov chose Yehuda to establish the Yeshiva. Why him? Indeed, the Midrash tells us that Yosef was Yaakov's primary student, so wouldn't Yosef have been the appropriate choice to head the Egyptian School of Advanced Torah Study?

An understanding of the difference between Yosef and Yehuda will answer this question. Both were royal personalities; Yosef in Egypt, and Yehuda was the king of the brothers, and the progenitor of the Royal House of David. According to Chassidic teachings, Yosef and Yehuda possessed different strengths; each one "king" in his unique domain. The name Yehuda is rooted in the Hebrew word "*hoda'ah*", which means acknowledgement and submission. Yehuda represents action; an acknowledgment that we are merely servants of the Creator who must implement the Divine will whether or not we comprehend its meaning. The name Yosef means "to increase". Yo-

sef represents the powers of intellect and emotion, qualities which develop and mature with age and experience, as opposed to action which qualitatively never changes. The three-year-old girl lights Shabbat candles just as her mother does, the difference between the two lies in the understanding and appreciation of the mitzvah.

Both Yehuda and Yosef are necessary components of a Jew's life. We are commanded to understand Torah and love God, but these qualities do not suffice; ultimately a Jew must serve God simply because this is what He commanded us to do. Undoubtedly, Yehuda also studied Torah and laboured on refining his personality, and Yosef certainly unconditionally submitted to God's will; the difference between the two tribes was emphasis. Yehuda emphasised the primacy of action whereas Yosef stressed the importance of developing our God given talents.

Yaakov chose Yehuda to establish the Egyptian Yeshiva, because in times of exile, turmoil, and hardship, it is Yehuda's legacy which ensures our continued allegiance to God and His holy Torah. The heart and mind can be manipulated and swayed by decades and centuries of suffering, but the Jew's inherent submission to God, which stems from the very essence of the Jewish Soul, can withstand any challenge which the most gruelling exile may present. Yes, the Yeshivas must teach our youth how to study Torah, but that is not their most important goal. The key to Jewish survival is educators who follow the spirit of Yehuda, imbuing our children with a sense of duty – their duties towards God, the world, and their fellow Jews.

DALYA WAS A MADRICHA ON BET BASE MACHANE 5778 AND WILL BE A MADRICHA ON ALEPH WINTER MACHANE 5779

London In: 15:35 Out: 16:44

Manchester In: 15:33 Out: 16:41

Colomendy In: 15:38 Out: 16:59

Oxford In: 15:38 Out: 16:47

Bristol In: 15:45 Out: 16:54

Birmingham In: 15:37 Out: 16:46

Leeds In: 15:28 Out: 16:37

Liverpool In: 15:36 Out: 16:45

Jerusalem In: 15:59 Out: 17:30

DVAR HALACHA - WEEKLY QUESTION WITH RAV AHARON

SPECIAL DOUBLE ISSUE!!!



RAV AHARON HERSKOVITZ | RAV SHALIACH

Question: Regarding heating cholent up on Shabbat (and the distinction mentioned between it being dry and liquid), what happens if it is currently solid

and then will become more liquid when heated up?

Answer: As I mentioned before, the distinction between dry and liquid is not always so clear-cut and requires a judgment at some point. In your example, you're hitting on a second question: how does it work if the consistency changes due to being heated up?

There was a kind of baked good called an *enpanada* (likely connected to "empanada"), which was a dough that had some type of fat in it that when heated up would become liquid again. The Beit Yosef (OC 318:18) brings the opinion of the Teruma that heating this food up would be a violation of the principle of *molid*, of creating something new, as the transfer from solid to liquid would be considered creating a new object. This opinion is based on one understanding as to why one may not forcibly mix snow or hail in order to melt them (Shabbat 51b), though there are other explanations for this *issur* as well.

The Shulchan Aruch (OC 318:16) paskens **against** the Teruma, and rules that it is permitted to place the *enpanada* near the fire even in a place that is *yad soledet bo*, even though the fat will then melt. In other words, not only is there not a problem of *molid*, but **there is also no problem of then cooking this new liquid** (and therefore it is permitted to be in a place that is *yad soledet bo*). Even though the Shulchan Aruch believes that there is *bishul achar bishul* (i.e. reheating is considered an additional halachic act of cooking) for liquids, this case is different (as the liq-

uid began as a solid). That is how most acharonim understand that Shulchan Aruch and pasken (MB ibid sk 100, Shulchan Aruch HaRav ibid 27, Chazon Ish 37:13, Igrot Moshe OC 4:74:Bishul:6), although some disagree (believing that the Shulchan Aruch actually permitted only if it is **not yad soledet bo** (Levush ibid 16, Taz ibid 20), or disagreed with the psak of the Shulchan Aruch and only allowed it in a situation of need (Chaye Adam Shabbat 20:7)).

In other words, if the cholent is solid when placed on the hot plate, even if it becomes liquidy, **there would not be an issue of cooking.**

HOWEVER, there may be an issue of *molid*!

Although the Shulchan Aruch permits the placing of the *enpanada* near a heat source, the Rema writes "and certainly a pot that has a sauce that has solidified, that when the fat melts it is not noticeable and would be permitted. And there are those who are stringent **and the custom is to be stringent, however, in a situation of need one may rely on the first opinion.**" In other words, although there is no concern for *bishul*, the practice is to be concerned for *molid* unless it's a situation of need.

The Mishna Berurah points out (ibid sk 105) that if the liquid is not noticeable, it would be fine.

Therefore, if the cholent is currently solid, and will become more liquidy when heated up 1) a Sefardi may heat it up 2) an Ashkenazi may heat it up if it will not become significantly liquidy or in a situation of need.

As with the last question, any "heating up" must not violate the rabbinic prohibition of returning food to a heat source (*hachzara*).

Question: If I feel that I must use the toilet, but am worried that if I do so I'll miss the zman tefillah, what should I do?

Answer: The Gemara in Masechet Makot (16b) states in the name of Rav Achai that one who delays relieving themselves violates the principle of *בל תשקצו* ("Do not become disgusting"; Vayikra 20:25). This halacha is paskened in the Tur and Shulchan Aruch (OC 3:17). Additionally, the gemara in Berachot (23a) states that specifically regarding prayer there is an additional concern, that one who needs to relieve themselves should not pray, as it says *הכונן לקראת אלוקיך ישראל*, "Prepare to greet your God, Israel" (Amos 4:12). This as well is paskened by the Tur and Shulchan Aruch (OC 92:1), that one must ensure that they have a *גוף נקי*, a *clean body*, before praying. The gemara there additionally states that if one does pray, their prayer is rejected as a *toeva*. If it was not an urgent need, and they would have been able to wait the length of time it takes to walk a *parsa* (somewhere between 2.26 and 2.86 miles) then *bedieved* their prayer is accepted (ibid.). Although there is a range of opinions as to how long this would be time wise (between 72 minutes and 96 minutes; see MB 459 sk 15), the Mishna Berura here (92 sk 3) writes that it is 72 minutes.

The poskim explain that the two separate halachot relate also to different levels of urgency: at the highest level of urgency, waiting at all is problematic and a violation

A TASTE FROM ISRAEL



EYTAN KLEINBERG
SHEVET TZION

Hi! My name is Eytan Kleinberg. I'm from Edgware and grew up going to BA every week, and various machanot. I'm currently learning at Yeshivat Hakotel. I'm 4 months into my first year, and I've loved every minute. There aren't many better places to learn than facing the Makom Hamikdash, so how could I not?

Adjusting to here started difficult, getting used to all the different cultures in Yeshiva, seeing as there are Israelis, Americans, Brits, South Americans, and others all living together! However, it didn't take long for Jerusalem to feel like home.

In this week's parasha, Vayechi, we see the end of Yaakov's life. The last request

of *בל תשקצו* no matter what activity a person is involved in. If they are praying, they violate the prohibition of preparing to greet Hashem even if there is a lower level of urgency (MB 92 sk 7).

Regarding davening, the requirement to check oneself before prayer means that one should ensure they wake up early enough to do so and still pray in a timely fashion (MB 1 sk 9). If one has already checked themselves once, they should not do so again if it means they would then miss out on tefillah at the correct time or tefillah with a minyan (MB 2 sk 13).

What happens if someone feels a slight need before davening (i.e. they'd be able to wait 72 minutes), but going to the toilet would mean they miss minyan or the time of tefillah? The Mishna Berura writes (92 sk 5) that there is a difference between missing minyan and missing the time of tefillah: if you would miss minyan, you should go to the toilet even if you could wait for 72 minutes; if you would miss the time of tefillah, you should pray first.

Once again, though, if one would not be able to wait 72 minutes, they should not pray, even at the expense of missing the proper time to pray.

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

he has, after living in Egypt for the last 17 years, is that he be buried in Eretz Yisrael, the home of the Jewish people. The significance of this is still seen today, with great gedolim being buried in Israel, on Har HaZeitim, such as Avraham Yitzchak HaCohen Kook, and his son, Rav Tzvi Yehuda.

We know that a Jewish funeral is extremely significant, and that people make it clear in their will that they wish to be buried in the way of their ancestors. Therefore, Yaakov's request is an extremely significant one, as he shows that he feels a deeply rooted connection to the land of Israel, the land of his forefathers. He felt that this is where he belonged.

May we all merit to see the coming of Moshiach, and the return of Am Yisrael to Eretz Yisrael, bimhera beyamenu.

EYTAN WAS A MADRICH AT EDGWARE SVIVA
5778

WHAT'S GOING ON?

- Our brilliant madrichim have all gone to Colomendy for pre-camp to prepare for what is going to be an amazing Winter Machane starting on Sunday!

- Summer Machane applications are NOW OPEN for Ari, Aleph, Aleph Chalutz and Gimme! For more information please email Rafi H at camps@bauk.org

- Israel Machane applications are NOW OPEN. For more information or a brochure please contact Chana at israel@bauk.org

- Shabbat shalom!!

FOOD FOR THOUGHT

1. Why did the Torah not list the numbers of the years that Yaakov lived in the same way it did for Sarah and Avraham (**See Or HaChaim on 47:28**)

2. What does Yaakov mean when he said that Avraham and Yitzchak "walked before God"? (**See Yefeh Toar on 48:15**)

3. Why was Yosef singled out in going up to bury Yaakov? (**See the gemara in Sotah (9b) on 50:7**)

MACHANE ARI
29th July - 2nd August 2019
Year 3-6

Introducing our brand new Day Camp running in both Manchester and London! Named in memory of Arieh Handler. You will enjoy outings, and many amazing activities!

ALEPH
5th - 14th August 2019

Come join Bnei Akiva at a purpose built building in the Beautiful Peak District!
An awesome experience in the footsteps of our forefathers.

ALEPH CHALUTZI
1st - 14th August 2019

Come join Bnei Akiva at our first class campsite in the Beautiful Peak District!
An awesome and unforgettable experience.

GIMMEL
31st July - 14th August 2019

Gimme Machane, come join Bnei Akiva in **SOUTH AFRICA** on an EPIC adventure this summer!

TO SPONSOR AN EDITION OF SHABBAT LASHEM OR FOR ANY QUERIES PLEASE CONTACT ELI AT CHINUCH@BAUK.ORG