

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

# SHABBAT LASHEM

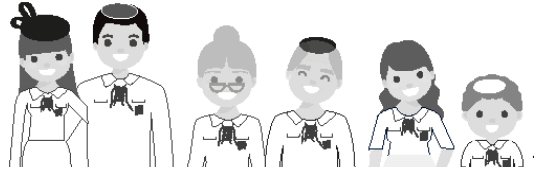
THE VOICE OF BNEI AKIVA UK

PARASHAT VAYESHEV

23<sup>RD</sup> KISLEV 5779

30<sup>TH</sup> NOVEMBER/

1<sup>ST</sup> DECEMBER 2018



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



## A FRAGRANCE OF HOPE

SAMMY FLASHER  
SHEVET EITAN

In this week's parasha when the brothers sold Yosef it describes what the merchants were selling: *"They sat to eat food. They raised their eyes, and behold! They saw a caravan of Yishma'elim coming from Gilead, their camels' bearings spices, balsam and lotus ... They drew Yosef and lifted him from the pit and sold Yosef to the Yishma'elim."* (Bereshit 37:25-28)

What is the significance of saying what the group of Arabs were carrying? Rashi cites a Midrash: *"This teaches the reward of the righteous. Normally, Arab caravans would carry petroleum and resin whose odour is foul. However, for Yosef they were carrying spices - so that he would not be harmed by the foul odour."*

The issue of what the caravan of Arabs to whom Yosef was sold was carrying seems somewhat insignificant in light of the fact he was being forcibly sold into slavery by his brothers. Pleasant-smelling spices would mean very little given the circumstances. Yet the Torah still goes out of its way to tell us what the group was carrying. Why?

Yosef is at a low point in his life, the fragrant spices carried by his captors was a sign of hope, a hint to Yosef from Hashem that He hadn't forsaken him, despite the darkness of the moment, and the travails that yet awaited. The message from this to every Jew: Even in life's most pungent moments, the fragrance of hope awaits those willing to smell it.

Near the end of this week's parasha we see the same thing occur for Yosef. During Yosef's detention *"Hashem was with Yosef, and He endowed him with appeal, and He put his favour in the eyes of the prison warden. The prison warden placed all the inmates that were in prison in Yosef's custody, and everything that was done there, he would do. The*

*prison warden did not scrutinise anything that was in his custody, because Hashem was with him; and whatever he would do Hashem would make successful"* (ibid. 39:21-23). Even when Yosef had ended up in prison Hashem was still with him.

With Chanukah just around the corner, let's look at Bet Yosef's question: Why do we celebrate Chanukah for eight days if the bottle of untarnished oil found by the Chashmonaim already held enough oil to burn for one day, why not just celebrate for the extra seven days which it was a miracle that the oil lasted for?

Another question is: isn't the miracle of the oil burning for eight days somewhat of a bittersweet triumph? After all, how many weeks and months and years went by during which the Jews were at war and the Temple under siege, and during which there was no Menorah, no sacrifices, and no Temple services at all?

One answer to the Bet Yosef's question, based on Sheiltos De-Rav Achai Gaon, is that the correct reading of the Gemara is that the flask didn't even hold enough oil to burn even for only one night.

But why? If one undefiled bottle remained despite years of war and siege, a miracle of no small proportions, then why not let it be a full bottle?

Perhaps the point of this is to send us a message. To teach us that no matter how dark the darkness, and no matter how small the measure of oil, that every miniscule blessing in our lives is a message of hope placed there by Hashem, reminding us that even in our darkest moments, He's there watching over us.

**SAMMY WAS SGAN ON ALEPH CHALUTZI  
MACHANE 5778**

London	In: 15:37	Out: 16:44	Oxford	In: 15:40	Out: 16:48	Cambridge	In: 15:34	Out: 16:41
Manchester	In: 15:36	Out: 16:43	Bristol	In: 15:47	Out: 16:54	Liverpool	In: 15:39	Out: 16:47
Leeds	In: 15:32	Out: 16:39	Birmingham	In: 15:40	Out: 16:47	Jerusalem	In: 15:55	Out: 17:25

# SELF-REFLECTION IN THE MODERN DAY: INDIVIDUALITY AND CROSSING BORDERS

RAV AHARON HERSKOVITZ | RAV SHALIACH



*This piece is the third in a series on self-reflection in the modern day, based on the book "Musar for Moderns" by Rav Elyakim Krumbein*

Last week, we mentioned that when a person chooses what sources to use as a basis for self-reflection, they need to take into account their own world-view and how it fits with the world-view of the author. The example discussed was about the relationship between this world and the world-to-come: a person who believes that Hashem's vision for us is to sanctify the mundane in this world, and that developing and engaging in this world can be a spiritual mission when grounded correctly, should look for a work that has a similar outlook. If this person was to instead read something that denigrated this world in order to exalt the world-to-come, they would likely be turned off, not engage in self-reflection and not grow.

This attempt to take an individual approach to self-reflection is not without risks. We are only able to grow and develop if we are **challenged**. It's true that we all need a certain measure of self-confidence and self-worth in order to grow; without that, we will feel helpless and powerless (an idea we'll expand upon in the future). However, being overly comfortable with our current state will lead to no growth at all, but rather to stagnation and decay. One source of growth is being exposed to ideas that cause us to reflect and examine our own choices. If we box ourselves in too far, only willing to be open to ideas that are already a part of our outlook, we may fall into the trap of complacency. Any different idea, especially ones that would push us to work harder, can be easily dismissed as "Oh, that's just not for me. It's for people who are younger/older/more settled etc." or "I don't agree with that, that's too Charedi/Liberal etc." We must ensure that, in our attempt to find a path that is uniquely tailored to our individual

lives, we don't stunt potential growth and development by closed-mindedness.

This is a danger not just in the realm of self-reflection, but on a wider scale as well. I recently heard of a community member not wanting to attend a shiur at their shul with a scholar in residence, because "He's Charedi, why would I want to hear him? What he'd have to say isn't relevant to me."

My Roshei Yeshiva, Rav Aharon Lichtenstein and Rav Yehuda Amital zt"l, both attempted to help us broaden our horizons, to help us realize that our four cubits of Torah and growth should not just be populated by members of the *Dati Leumi* (National Religious) community, but by a wider range of God-fearing and Torah-learning Jews. This went beyond a mere appreciation of certain aspects of the Charedi world, and stemmed from a desire for real connection.

Rav Amital zt"l often lamented a lack of veneration and respect for gedolim that he felt existed in the *Dati Leumi* community, cutting ourselves off from exposure to people of immense spiritual stature. Rav Lichtenstein, zt"l, in an essay entitled "Centrist Orthodoxy: A Spiritual Accounting",

pointed to the huge overlap between the communities, and the importance of stressing the commonalities, despite the fact that in truth there are important differences: *"When all is said and done, we should recognize and realize that what we share with the Rightist community far, far outweighs whatever divides us—although, in the nature of things, the focus within the community is upon the divisive element. I sometimes have the feeling that, with regard to perceiving that community, we are often somewhat remiss."*

We must strive to achieve the correct balance between creating an individual approach to self-reflection and growth and between being open to individuals and outlooks that are not exactly the same as us.

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

**WE ARE ONLY  
ABLE TO GROW  
AND DEVELOP IF  
WE ARE CHALLENGED**

# DVAR HALACHA: WEEKLY QUESTION WITH RAV AHARON



**Question:** What beracha should I make on pancakes? Does it make a difference if I eat a large quantity of them?

**Answer:** The Gemara in Berachot (37b) discusses different foods, and whether

they are obligated in having *challah* separated from them, as well as what beracha one should make on them. As part of this discussion, the gemara states that *terita* are exempt from *challah*. The gemara brings three examples for what *terita* is, one of which is "*gabil mertach*", meaning a batter that is poured out on to the stove when it is lit. This is paskened by the Shulchan Aruch (YD 329:5), and means that pancakes would be exempt from *challah*.

What beracha should one make on these foods? The gemara has a discussion of a different food (*troknin*) and may or may not be referencing *terita* as well. The Shulchan Aruch explains (in the Beit Yosef) that since *terita* is more removed from bread than the other foods mentioned in the gemara, and therefore one would **always** make a *mezonot* on it, **even if they make a meal of it**. The Tur, however, writes that if one is kovea seuda, they would make a **hamotzi** and *birkat hamazon* on it. Although the Tur's opinion is likely based on a different reading of the gemara, the Magen Avraham (OC *ibid*, s.k. 41)

defends him from a different direction, arguing that there is a distinction between the obligation to separate *challah* and the question of the proper beracha: even though *terita* is exempt from *challah*, one may still make a *hamotzi* if they are eating it as a meal.

The Mishnah Berura (s.k. 90) records the Magen Avraham's opinion, as well as the opinion of the Eliya Rabbah who says that when one eats large quantities of *terita* they should only do so as part of a meal. He then concludes by recording the opinion of the Magen Giborim, who agrees with the Shulchan Aruch that one should **always** make a *mezonot*, even when eating them as a meal.

**Bottom line:** one should make a *mezonot* on pancakes, even when one is making a meal out of them. Rav Yosef Zvi Rimon pointed out that this is due not just to the halacha of *terita*, but adding in the fact that the makeup of the pancake batter would also lower the likelihood of making *hamotzi* on it, as it is sweet and additionally has the aspect of *pat haba'ah bikisnin* (but that is a discussion for another time!).

*Clarification: last week, the halacha question centred on using the same microwave for meat and milk. After further reflection and consultation with a number of poskim, I would advise that if one is going to use the same microwave for meat and milk that they should cover both types of food, not just one. A non-air-tight cover would be enough.*

## A TASTE FROM ISRAEL



TAMMY KWARTZ  
SHEVET TZION

Hi! I'm on Torani 5779, learning at Midreshet Amit and I'm really enjoying my time living and studying in Israel. It's an absolutely incredible experience and I am so lucky that I

have the opportunity to keep my connection to Bnei Akiva through the Hachshara programme!

Torani is incredible as it takes us to the most amazing places and allows us to meet new people and experience Israel as never before. We spent our last Shabbaton in the city of Modi'in where we were fortunate enough to be hosted by the most welcoming community which was actually started and built up by mainly BAUK olim who wanted to live out their dream of Aliyah. Many of the people in the community went on Torani when they had finished high school and it was so interesting to talk to them and hear about their experiences of Israel and how many of them came to the decision to leave England. It was fascinating how many of them so far had led similar lives

to us and it really made it clear to me that Aliyah could easily be a reality, not a dream.

We heard first-hand how each family were able to settle and assimilate into Israeli culture and the workforce which allowed us to understand some of the difficulties about moving to a new country that are not so obvious. From understanding the education system, to working in Ivrit, to becoming accustomed to driving on the 'wrong' side of the road, everyone spoke sincerely and candidly that once you've moved, it's not all easy! However through the Bnei Akiva community, they were all able to find their feet incredibly quickly which was heart-warming to her that you never have to lose your connection to Bnei Akiva and that your 'chevra' is always there to support you.

I am loving my time in Amit and the past three months have been incredible. I can't wait to see what Bnei Akiva and Israel have in store for me.

Shabbat shalom!

**TAMMY WAS A MADRICHAH ON MA'APILIM MACHANE 5778**

# WHAT'S GOING ON?

- Winter machane is on the 23rd-30th December and applications are still 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

- Israel Machane applications are NOW OPEN. For more information or a brochure please contact Chana at [israel@bauk.org](mailto:israel@bauk.org)

- 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)

- Be sure to pick up a copy of "Chanukat Habayit" from your local shul or community!!

Shabbat shalom and Chanukah Sameach!!



## FOOD FOR THOUGHT

1. Why was Yaakov called "Yisrael" in pasuk 37:13? **(See R' Bachya)**

2. Why does the Torah interrupt the story of Yosef with the episode of Yehuda and Tamar? **(See Rashi)**

3. What was the significance of Yosef mentioning his background to the baker and the cupbearer in pasuk 40:15? **(See Rashbam, Ramban, and Devarim Rabbah)**



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