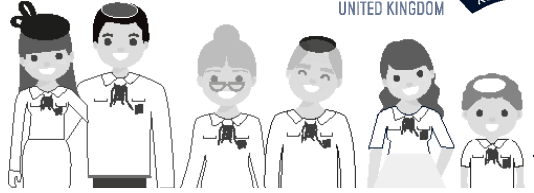


דבר אל-בני ישראל, ואמרת אליהם,
כי תבאו אל-הארץ, אשר אני נתן לכם
ושבתה הארץ, שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT VAYETZE
9TH KISLEV 5779
16TH/17TH NOVEMBER 2018



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



SHOULD-HAVE-BEEN'S VS COULD-HAVE-BEEN'S JOSH DANIEL

SHEVET AVICHAH

Yaakov wakes up from his dreamy night. He says "surely Hashem is in this place and I did not know!" (Bereishit

28:16). Rashi explains the emotion being felt here - "had I known, I would not have slept." Yaakov exhibits regret. He regrets sleeping - being in a state of unawareness - not tapping into the spiritual sensitivity necessary to realise the holiness of the place.

On the other hand, later on we see a noticeable *lack of the very same emotion*. After 7 years, Yaakov marries Leah - the 'wrong wife' - in a catastrophic switch. After having a quick go at Lavan, Yaakov doesn't seem very flustered about what was a pretty big deal! He exhibits no regrets - especially to Leah herself. The pasukim say "Hashem saw that Leah was hated" (ibid. 29:31) but commentaries (e.g the Ramban) seem particularly bothered about this. They emphasise that she was only less loved in comparison to Rachel and that Yaakov exhibited no real hatred towards Leah. The commentaries do not allow us to view Yaakov as regretting what was essentially a disaster, 7 years in the making!

There are two models of regret here.

The first is a regret that a believer believes in. "If only I worked more on controlling my anger, perhaps I wouldn't have had that damaging outburst." "If only I had been less lazy and worked a bit harder, I would have done better in that exam." "If only I was more aware, perhaps I wouldn't have put myself into the disrespectful state of unawareness, in such a holy place." Ultimately we are in control of our own actions, we need to work to improve ourselves, which is why it is completely valid to have regrets about things that we could have changed.

The second type of regret is different. "If only someone had told me about that shiur..." "I can't believe I'm ill on such an important day..." "If only my parents would have told me differently..." "If only my uncle wouldn't have given me the wrong wife!" - senseless regrets.

This is the regret of things we can't and could never control. For a believer, what's behind those statements is "I wish you had just done it differently God!" - a little hidden objection to how God runs the world. But of course we don't notice this when we say them. Yaakov obviously wouldn't have exhibited senseless regret.

So we see exemplified in Yaakov how a Ba'al emunah should live his life. On the one hand, accepting your faults as your own and realising when you had the control to do better, realising when you were spiritually asleep - unaware.

And on the other hand, knowing when to attribute events to the angels going up and down, up and down...

The more we attribute these 'out of our control' events to Hashem and the less we attribute them to ourselves, the more blissful our lives become.

Accepting those "should-have-been's" and rejecting those "could-have-been's".

Someone once told me, every time you get frustrated about anything, **notice what type of regret is hiding there**, and see where the realisation brings you.

JOSH WAS A MADRICH ON
BET CHALUTZI MACHANE 5778

London	In: 15:51	Out: 16:58	Oxford	In: 15:55	Out: 17:01	Cambridge	In: 15:48	Out: 16:55
Manchester	In: 15:52	Out: 16:58	Bristol	In: 16:01	Out: 17:08	Liverpool	In: 15:55	Out: 17:02
Leeds	In: 15:48	Out: 17:54	Birmingham	In: 15:54	Out: 17:01	Jerusalem	In: 15:59	Out: 17:28

SELF-REFLECTION IN THE MODERN DAY: WHY DO WE NEED IT?



RAV AHARON HERSKOVITZ | RAV SHALIACH

This piece is the first in a series on self-reflection in the modern day.

In the hustle and bustle of people's lives today, the small amount of time that we are able to carve out to intellectually engage with Dvar Hashem, with the words of Hashem (i.e. Torah study) are often dedicated to either the realms of Halacha or Hashkafa. Halacha will often help us learn **what we should be doing**, how to act in a range of situations in a way that is congruent with the will of Hashem. Hashkafa focuses on our belief system, on **what we should be thinking**, on the proper outlook on life.

Very little time is dedicated to the study of the area of what is traditionally called mussar, which focuses not on what we should be doing or on what we should be thinking (though both are affected by it), but rather on **who should we be**, on developing a personality and set of character traits that are consistent with a servant of Hashem. In the coming weeks I'd like to focus on this question, using as a base the book "Musar for Moderns" by Rav Elyakim Krumbein.

The first question that we must deal with is: why? Why do we need to engage in self-reflection, in attempts to perfect our character? Wouldn't it just be enough to know the proper halachic response in any situation?

The truth is that the Torah is not just a list of "do's and don'ts". Rather, it is a guide towards living our lives in a certain way. As part of that, the Torah does not always spell out what to do in each and every situation in a person's life, but

Hashem still expects us to lead our lives in a way that's expressive of the overall goal. The Ramban at the beginning of Parshat Kedoshim (Vayikra 19:2) explains that after delineating specific serious transgressions, the Torah will often give a general rule, such as "Be holy", "Do what is right and good" or "Rest" on Shabbat. The general rule is intended to cover all other situations and act as a guiding principle. But how can we aim to fulfill the command of "Be holy" if our character is flawed, or how can we "do what is right and good" if we haven't worked on ourselves enough to know what that means? Self-reflection is especially important in those areas where our judgment is necessary to help find a

path that is consistent with the will of Hashem. Mere Torah study is not enough; though it can improve those who have a solid character, it can corrupt those whose character is flawed (Gra).

**SELF-REFLECTION HELPS
US IMPROVE OUR
CHARACTER AND ENSURES
OUR ACTIONS ARE
PROPERLY DIRECTED**

Self-reflection is also very important to ensure that our actions are properly directed. The Netziv famously discusses how the destruction of the second Beit HaMikdash was caused by righteous Jews who, for the sake of Heaven, would assume that those who acted differently than them were heretics. This judgment was based not on an honest assessment, but on the baseless hatred (שנאת חינם) in their hearts. Due to the negative source of their behaviour, Hashem did "not tolerate such righteous men" and decreed that the Beit HaMikdash would be destroyed. Even people who lead otherwise exemplary lives need to constantly engage in self-reflection and refinement of their character. To not do so could lead to catastrophe.

In the coming summaries I will discuss some of the challenges inherent in this area of study, especially as they relate to the modern day.

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

DVAR HALACHA: WEEKLY QUESTION WITH RAV AHARON



Question: Can you kasher a Pyrex dish like you can with glass? It was pareve and we accidentally put some meat in it.

Answer: The first question is: What is the status of Pyrex? Although there is some debate as to

what "halachic" material Pyrex should be considered, the opinion of many (for example, Rav Heinemann of the Star-K, Rav Ovadya Yosef and others), is that pyrex is considered glass. Can one/how can one kasher glass? There is a debate amongst the rishonim as to the status of glass, with three opinions being presented:

- Glass does not absorb any taste (meaning that you can use the same glass for meat and milk)
- Glass absorbs, and can expel taste, similar to metal: it can become treif, but may be kashered.
- Glass absorbs but cannot expel taste, similar to earthenware; in other words, it is not possible to kasher.

The Shulchan Aruch (OC 451:26) paskens like (a) with regards to Pesach, and therefore Sefardim (who follow Rav Ovadya; Rav Mordechai Eliyahu disagrees) can use glass utensils on Pesach that they also use for chametz during the year. The Rama, however, paskens like (c), and for this reason Ashkenazim

cannot kasher glass for Pesach. What about for non-Pesach related issues? Sefardi practice would allow for using glass for both meat and milk. But what about the Rama? Would he be stringent about meat and milk as well? In general, we are more stringent regarding Pesach than for other forbidden foods, due to the fact that the issur of chametz is more stringent than meat and milk and non-kosher food (it has a punishment of kareit as opposed to lashes) and that we are more used to eating it (so therefore we need to be more careful). Due to this distinction, there is a dispute between poskim as to whether glass can be kashered from treif to kosher for Ashkenazim: in other words, is the Rama's psak a specific Pesach stringency or not?

Overall, practice is to **not** kasher glass for Ashkenazim once it has become treif. However, there are two reasons here that we can be lenient: a) the kashering is not from treif to kosher (or even from milk to meat), but from meat back to pareve, which is less of an issue (there are certain leniences that apply to this process). b) after receiving more details about this specific case, the "meat" here was not actually cooked in the pareve dish, but just came into contact with it while warm/hot.

For these two reasons, you may kasher the dish using hagalah: i.e., boiling a pot of water (preferably a pareve pot) and then putting the dish in while it's boiling. If the pot is too small to have the dish in there all at once, you can do it in stages.

A TASTE FROM ISRAEL



RAFI KLEIMAN
SHEVET AVICHAI

Hey everyone!! My name is Rafi Kleiman, I grew up in Leeds and I am currently in my Second Year studying at Yeshivat Hakotel in the heart of the Old City of Jerusalem.

'Shana Bet' follows a remarkable first year at Hakotel which saw my Yeshiva study run alongside BAUK's incredible Hachsharat Torani programme for 5778. This time round, Yeshiva has a different yet arguably more exciting feel. Shana Bet students can typically fall into the 'been there, done that' syndrome but fortunately, I have embraced some 'deja vu' experiences with a sense of freshness & open arms. Literally.

Dancing down to the Kotel post-Yom Kippur, arm-to-arm singing 'V'haviotim' together with 200 other students, brought to a close

the hectic 'Eilul Zman' period which included lively Shabbatot in the holy city of Chevron and a Yishuv near Kiryat Gat called Even Shmuel & emphatic Midnight Selichot all around the Old City, climaxing an intense first month of study and programming.

An entertaining Sukkot in the central town of Kfar Saba with my 4th cousins once removed (only in Israel...) was a particular highlight along with a hectic Simchat Torah back at Yeshiva - in total, 6 Hakafot over two days (shoutout to the 2 day-ers!) which knocked the legs out for at least a week's worth of Yeshiva football at the local Gan HaPaamon pitch.

As the Choref (Winter) Zman 'grind' of ploughing through Masechet Gittin starts to take hold, I'm truly excited to capitalise on this Second Year, making every moment count in the Bet Midrash and also outside the Yeshiva walls. For now, 'hitraot' and look forward to updating you all again very soon.

RAFI WAS A MADRICH ON ALEPH CHALUTZI 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 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 for more details or if you have any questions

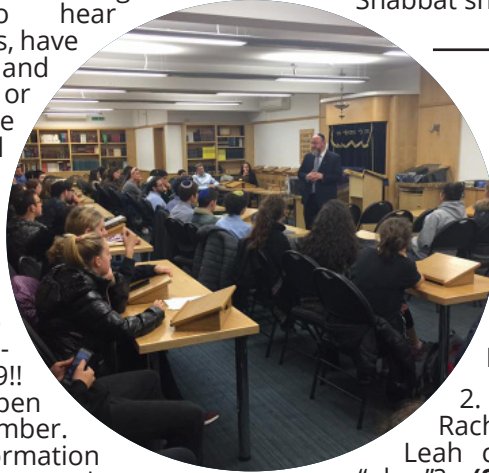
- Israel Machane is on the 3rd-25th July 2019!! Applications open on the 26th November. For more information or a brochure please contact Chana at israel@bauk.org

- Mitzvah Day is THIS SUNDAY! We are working with GIFT to collect food for families in need around London outside Tesco Brent Cross.

To sign up to help out please contact Rafi H at camps@bauk.org

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

Shabbat shalom!!




FOOD FOR THOUGHT

1. Why did Leah share the chore of tending Lavan's flock with Rachel? **(See Ramban 29:9)**
2. How was Rachel's envy of Leah considered to be "okay"? **(See Rashi 30:1)**
3. The Haggadah says that Lavan wished to uproot everything. How does pasuk 31:53 show this? **(See Rav Yaakov Kamenetsky)**



Winter Machane applications are OPEN!


Sign up now at bauk.org or call 0208 209 1319



BA GOES GREEN!

HELP US WIN £5000 TO SPEND ON ECO-FRIENDLY DISPOSABLES

SEARCH 'AVIVA COMMUNITY FUND'



BNEI AKIVA
UNITED KINGDOM

TO SPONSOR AN EDITION OF SHABBAT LASHEM OR FOR ANY QUERIES PLEASE CONTACT ELI AT [CHINUCH@BAUK.ORG](mailto:chinuch@bauk.org)