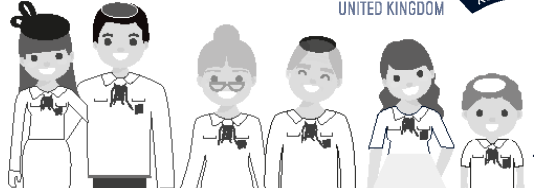


דבר אל-בני ישראל, ואמרת אליהם,
כי תבאו אל-הארץ, אשר אני נתן לכם
ושבתה הארץ, שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT VAYISHLACH
16TH KISLEV 5779
23RD/24TH NOVEMBER 2018



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



RASH PASSION, SILENT LOVE DEBBIE HARRIS SHEVET AVICHAH

In trepidation, Yaakov anticipates the arrival of his brother Esav and separates his possessions into two. He splits his wives, children, flock and camels and prays to G-d to save himself and his family. The story usually continues with Yaakov being renamed Yisrael and the death of our foremother Rivka. The story of Dinah's abduction however is often cast under the carpet and not many sources comment on this story. Why is this so? And, more importantly, the description of Jacob's reaction in Bereshit 34:5 also raises questions: "Now Yaakov heard that he had defiled his daughter Dinah, while his sons were with his cattle in the field; so Yaakov kept silent until their arrival." Why did Yaakov not stand up against the violation of his daughter?

Rashi points out that the text refers to her as 'the daughter of Leah' rather than the daughter of Yaakov. Initially, one might think this a negative association. Leah is often perceived as being the less deserving wife. Indeed, there are negative connotations of her being excessively outgoing in pasuk 30:16 as it describes her seeking Yaakov after bargaining with Rachel: "Leah went out to meet him". Rashi goes so far as to say that the proverb "Like mother like daughter" was coined with Leah and Dinah in mind.

From this we can assume that Yaakov thought negatively of the way that Dinah "went to look over the daughters of the land" (Bereshit 34:1). However, the Lubavitcher Rebbe highlights the similarity between Dinah and Leah and presents their actions in a different light.

A closer reading of the verses show that Leah bargained with Rachel on the basis of giving her plants that increased fertility; Dinah went far

out to seek out the many daughters of the land with the aim of bringing back those that were lost. Within the midst of her kind deeds, she was violated by Shechem. Both women sought to do good even in a world dominated by men and their perceptions of women.

This makes the fact that Yaakov remained silent and her brothers did not seemingly more problematic. The two brothers had placed themselves on the line for the sake of their sister. In Bereshit Rabbah 80.10 it explains why the Torah mentions the obvious fact that Shimon and Levi were Dinah's brothers: they were the only two who attempted to carry out their brotherly duty to her.

Jacob responds to the brothers rash reaction to Dinah by lashing out at them "You have discomposed me, making me odious among the inhabitants of the land" – Bereshit 34:30.

Suddenly, he is no longer silent. "Too often the strong, silent man is silent only because he does not know what to say, and is reputed strong only because he remains silent" – Winston Churchill.

Sometimes a situation demands a contemplative silence – a silence when one may deliberate. Shimon and Levi act with rash judgement, one out of love, but nonetheless with a lack of cautiousness. Their response is completely juxtaposed to their father's calm silence. Every action that we do should come from the passionate love of Shimon and Levi, but not lack Jacob's attentive thought and moral judgement needed to react with humanity.

**DEBBIE IS A ROSH AT HENDON
SVIVA AND WAS A MADRICHA ON
ALEPH SUMMER MACHANE 5778**

London	In: 15:43	Out: 16:50	Oxford	In: 15:46	Out: 16:53	Cambridge	In: 15:40	Out: 16:47
Manchester	In: 15:43	Out: 16:49	Bristol	In: 15:53	Out: 17:00	Liverpool	In: 15:46	Out: 16:53
Leeds	In: 15:38	Out: 16:45	Birmingham	In: 15:46	Out: 16:53	Jerusalem	In: 15:56	Out: 17:26

SELF-REFLECTION IN THE MODERN DAY: WHAT IS OUR OUTLOOK?

RAV AHARON HERSKOVITZ | RAV SHALIACH



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

Last week I focused on the importance of engaging in self-reflection. When done right, it can be a tool

that allows us to develop a personality and set of character traits consistent with being a good *dugma* of a servant of Hashem. This week we'll focus on why engaging in self-reflection in the classic way can be challenging.

Firstly, we have a tendency to sometimes shy away from looking inward, as it may cause us to feel a whole range of negative emotions stemming from a gap between who we are and who we wish we were. It's much easier emotionally and psychologically to "just go about our daily lives."

Secondly, we may often feel overwhelmed with where to start: are we just supposed to find the nearest forest and meditate, or is something else a bit more connected to our experience? How do we even go about doing it?

Lastly, even once we've decided to open up a classic Jewish work on *mussar* as a way to engage in self-reflection, we may be struck by a gap that exists between our worldview and the one being expressed in that sefer.

I personally have learned much from the sefer *Mesilat Yesharim* (Path of the Just) by Rav Moshe Chaim Luzzato (Ramchal), but want to use a following passage to illustrate a point. The Ramchal writes that: "The general principle of this matter: man was not created for his state in this world, but rather, for his state in the World to Come. Only that his state in this world is a means towards his state in the World to Come, which is his ultimate purpose...Likewise our sages of blessed memory taught us: "against your will were you formed, and against your will were you born" (Avot 4:22). For the soul does not love this world at all. On the contrary, it despises it. If so, certainly, the Creator, blessed be His Name, would never have created something for a purpose which is against its nature and despised by it!"

Although this passage can be inspiring, causing us to re-evaluate the way we lead our lives and what is truly most important to us, many of us strongly identify with a

view that seeks fulfillment and involvement in this world, and not just a dangerous place filled with temptations keeping us from our true goal. Involvement in this world is something that can be valuable!

When we try to engage in self-reflection using a base that posits an entirely different world-view, a possible reaction may be to completely reject it and not grow much at all.

For that reason, it is important to know that there **are** other sources that push us to improve and work on ourselves, with the focus being on our involvement **in this world**. For example, the Seridei Eish, in a passage describing Rav Shimshon Raphael Hirsch (Seridei Eish vol. 4 p 365-366), explains that as a result of constant persecution over the years, Judaism underwent a change, and instead of focusing on ways to "influence the whole man, to prepare his whole heart, his thoughts and his deeds for his exalted tasks" instead narrowed the scope of religious

focus. The focus became solely about keeping mitzvot in the most narrow sense possible. Due to this, "religion no longer had anything to do with life, and consequently life ceased to be a matter of religion. Concrete living lost its religious form and became a secular matter." There was a split between "being religious" and being "out there" in the "real world."

**INVOLVEMENT IN THIS
WORLD CAN PLAY
A CENTRAL
PART IN OUR
RELIGIOUS MISSION**

When the walls of the ghettos began to fall, and involvement in the wider world became an actual possibility, this form of narrow religiosity was often not enough to hold on to Jews who became "intoxicated and giddy with freedom." A new refocusing was necessary in order to maintain order: "At this time of peril appeared Rav Shimshon Raphael Hirsch of blessed memory and stood in the breach. He stood and proclaimed the ancient truth of Judaism: Religion and life are one and the same."

This viewpoint that Rav Weinberg is expressing is one that we can perhaps more readily identify with: one that values the World to Come and its centrality, and yet views our mission in this world to apply our religion to **all** aspects of our lives. This is a useful departure point for self-reflection: noticing our involvement in the mundane world, and instead of trying to deny it or run away from it, to realise that it can play a central part in our religious mission. Part of Hashem's will is for us to lead an integrated life, one in which even the "mundane" aspects of our existence are imbued with holiness.

As mentioned last week, this series is based on the book "Mussar for Moderns" by Rav Elyakim Krumbein.

DVAR HALACHA: WEEKLY QUESTION WITH RAV AHARON



Question: 1) If I want to use a microwave for both milk and meat, may I do so? 2) Can I use a microwave in a public place?

Answer: Regarding microwaves, there are two concerns

with regards to kashrut: the steam that is created during the process (that can be absorbed into the walls and then emitted after) and any liquid that may fall on the plate (and be absorbed and emitted again after). To prevent these issues, some advise having separate microwaves for milk and meat, and that is definitely an option to consider.

However, there are also ways to use the same microwave: you can cover the food of one type (either milk or meat) while you are cooking it in the microwave. This would prevent the steam from it going up into the walls, and also prevent the previously absorbed steam from getting to the food (some would advise covering both milk and meat, but covering one would be enough). The cover does not need to be sealed in an airtight way.

However, when you are using a microwave that is *treif*, you may do so only if the cover completely seals in the food (such as a Tupperware cover that is snapped on). We are more stringent here because the steam that previously absorbed was already forbidden when it was absorbed since it came from *treif* food (as opposed to milk or meat, that by themselves are fine).

The cover aspect takes care of the steam. What about the plate? You must ensure that there is no liquid on the plate before you use the microwave. If liquid spills out, you should clean it before using it again. Once you have established the microwave as being either milky or meaty (with the definition going after which kind of food you leave uncovered), you should relate to the plate the same way. In other words, if the microwaves is milky, and meaty liquid spills on it, you should *kasher* the plate.

Regarding using public microwaves: if you know certainly that it is *treif*, or are not sure of the status, you should use the tight cover, as well as ensuring that there is no liquid on the microwave plate or bottom of the container.

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

A TASTE FROM ISRAEL



SAUL WEISMAN
SHEVET TZION

Hi! I'm a participant on Kivun, one of Bnei Akiva's gap year programmes and so far, it's been an experience to remember.

Spending Shabbat with people from all over the world is both culturally enriching, as well as helping to bring together BA Chanichim from across the world in unity. Being so close to the Old City and the heart of the Jewish religion is incomparable to most other religious experiences. It's amazing to have the opportunity to live in a city which feels all-encompassing and bursting full of Jewish life.

For the past month we were situated in kibbutz Ein Hanatziv, located in the north of Israel. We embarked on tasks from kitchen duty to working on the chicken

farm. Needless to say, it's a life changing experience! On kibbutz, we were paired with the German Hachshara group Neriyah, with whom our closeness has brought us many friends for years to come.

Currently, we are doing our internships in various places across Israel, with myself working in the museum of Islamic art. Working in such an unfamiliar environment has furthered my understanding and knowledge of other religions, as well as giving me an experience that will surely help my Jewish identity to grow.

Being on this program for only 2 months and having so many amazing and memorable experiences excites me for the remainder of my gap year and I can't wait to experience Israel further!

Shabbat shalom!

**SAUL WAS A MADRICH ON
ALEPH WINTER 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 (MONDAY!). For more information or a brochure please contact Chana at israel@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 does it say "Yoseph and Rachel came forward" in pasuk 33:7 when the other mothers are mentioned before their children? (See Rashi)

2. Why is Yaakov still called so even after his name change when it's a negative commandment to call Avraham "Avram"? (See Or Hachaim)

3. Why does pesukim 36:29-30 list the Horite chiefs? (See Radak)



Winter Machane applications are OPEN!

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

MONDAYS

19:30 - Maariv

19:45 - Chavruta*

20:45 - Refreshments

21:00 - 45 minute Shiurim

*There will be two Batei Midrash, one for women and one for men

THURSDAYS

19:30 - Maariv

19:45 - Chavruta/Chabura*

20:30 - Dinner

21:00 - Keynote Speaker

*Learn with your Chavruta or a high school student



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