

Shabbat Times

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London	16:02	17:11	Cambridge	15:29 16:48
Manchester	15:51	17:06	Leeds	15:55 17:10
Birmingham	16:02	17:15	Liverpool	16:02 17:22
Oxford	16:03	17:20	Jerusalem	16:19 17:34

THE SALFORD BA FAMILY FRIDAY NIGHT

20/01/2017

Reception and younger: Free

School Years 1-5

- Chanich/a who has Mas Chaver: £9
- Chanich/a who does not have Mas Chaver: £10
- School Years 6-10
- Chanich/a who has Mas Chaver: £10
- Chanich/a who does not have Mas Chaver: £12
- Adult: £15

Applications by Monday 16th

for more information, Phone: 078-571-783-44

Email: north@bauk.org



Shabbat debate

Every week we will be writing weekly debates to discuss over Shabbat. The debates will then be continued on Facebook, on Sunday at 2pm.

Why do we have Chazak Chazak Venitzchazek in leining at the end of the parsha, it isn't written in the Torah, surely we shouldn't be adding anything to the Torah reading?



Coming up....

Family Friday night in Salford is next Friday night see poster for more details
Shabbat Ha'irgun season starts next week with Edgware Ha'irgun

SHABBAT



LASHEM שבת לה'

פרשת ויחי

PARASHAT VAYECHI

תנועת בני עקיבא
BNEI AKIVA UK

The most widely distributed weekly Torah periodical written by our youth in the United Kingdom.

Looking to the Future

Jordan Bernstein

In this week's parsha, before all the excitement of Ya'acov's death and burial, which marks with it the migration of the Jews to Egypt and the inevitable advance towards slavery and eventual redemption, is the episode of Ephraim and Menashe. Although Menashe is elder, Ya'acov "put [Ephraim] first" in his blessings. One explanation for this is that Ya'acov 'saw' the greatness that would come from both of Yoseph's children and, recognising that Yehoshua bin Nun would be a descendent of Ephraim, gave him preference over his elder brother, who would nonetheless also have great descendants.

Here we see the true weight that now finds itself placed firmly upon Ephraim's shoulders. For not only is he receiving a blessing from the last of the Avot and being given part-custody of the future of the Jewish people, but he is also the connection to Yehoshua, who would lead the Bnei Yisrael into Eretz Yisrael. This was an incredibly important statement for the Jews at the time; it would have been easy to rest on the laurels of the Avot and Imahot, and on their meritorious practices, but hidden within this parsha is the foreshadowing of the fact that the best years of the Jewish people were truly ahead of them, and that they needed to act to make those years materialise.

And there is also a fascinating message for us through this idea that the blessings which we receive can be due not just to the mitzvot of our ancestors, but also of future generations. Rashi even reads into next week's parsha that HaShem tells Moshe that He will redeem the Jews because "[T]hey will serve G-d on this mountain and receive the Torah there." The future receiving of the Torah enabled them to leave Egypt! The motif repeats, as the Yitav Panim explains that G-d split the Red Sea and even gave us the miracles of Chanukah because He saw the beautiful praise that future generations would give through singing Az Yashir each day and lighting chanukiot.

The message here is that, as well as having the opportunity to do mitzvot to help our own lives and benefit the lives of future generations, we have also as Jews been given a huge responsibility to justify the many kindnesses that HaShem has already bestowed upon us. We can never forget the real positive impact that our actions can have on the world and across time.

Jordan Bernstein is in Shevet Ne'eman and was a Madrich on Haroeh Gimmel Machane 5777



These lines are dedicated to the memory of the four young people who were heartlessly murdered in a terrorist attack in Jerusalem this week.

What are the lasting impacts we make on others? What legacy do we leave for our children? What are the values we stand-by that define ourselves and remain long after we depart this world?

In our *parasha*, Ya'acov tends to his final preparations before death. His beloved son, Yoseph, is summoned to Ya'acov's bedside to receive his parting words (Bereishit 48:5-8):

"... Your two sons, who were born to you in the land of Egypt before I came ... are mine; Ephraim and Manasheh, as Reuven and Shimon, shall be mine ... And when I came from Paddan, Rachel died in the land of Canaan in the way, when there was still some way to come until Efrat; and I buried her there on the way to Efrat – in Bet-Lechem.' And Israel beheld Yoseph's sons, and said ... 'Bring them to me, and I will bless them.'"

Ya'acov looks to the future. He blesses his grandchildren and declares that they will be included in the list of the twelve tribes, and they will receive an inheritance in the Land of Israel just as their uncles.

Why is it so important that Ephraim and Menashe be included in the list of inheritors of The Land? Why couldn't Yoseph be counted as one of the tribes amongst his brothers? Also, why is the ordeal regarding Rachel's burial mentioned here in correlation to the blessing to the boys?

When someone – God forbid – passes away, they leave behind an inheritance for their descendants; the possessions of the deceased are passed-on to his or her inheritors. But the relationship is in fact bi-directional and mutually beneficial. Not only does the deceased give to their descendant, they also receive from them post-mortem.

This is because the deceased doesn't only leave material possessions as inheritance, they also leave spiritual ones. The children and loved-ones don't only receive properties from the deceased, they receive a wealth of values, life-lessons, and aspirations the deceased strived towards during their lifetime. All those value – the spiritual accolades – are passed-on as the material ones are. They are the legacy that the person leaves.

The Hebrew word for inheritance is *yerusha*, and that for legacy is *morasha*. Both share the same root letters: *Yerusha* is an item or possession that is passed-on instantaneously, but it is only passed-on once. *Morasha* is the value-system that is passed-on, and continues to be passed-on eternally.

A *morasha* is not inherited automatically; the inheritor must be active in incorporating the deceased person's legacy into their own life. It exists as a spiritual inheritance in potential, but must be realized by the initiation of the inheritor. By embracing the spiritual heritage of the deceased, the children and loved-ones create a legacy, and with this the deceased continues to live-on eternally.

The Land of Israel is called the "*morasha*" of Bnei Yisrael (Shemot 6:8). In fact, it is one of only two legacies mentioned in the Torah (the second being the Torah itself). When Ya'acov lay on his death-bed, he passed-on his legacy to his grandchildren; he made them aware of this *morasha*.

Menashe and Ephraim were born to the viceroy of Egypt; they grew-up and lived their entire lives in Egypt. It is possible they never even visited the Land of Canaan. But they are destined to be part of the legacy of the matriarchs and patriarchs before them; they are destined to take hold of the *morasha* of Eretz Yisrael.

Ya'acov's final act is to impart upon his children this legacy: No matter where you are born, yours is an equal share in the Land as that of the tribes. Your personal history is intertwined with the collective one, and even in the darkest Egyptian exile you must yearn to actualise this *morasha*.

It is for this reason that Rachel's burial place is mentioned here. Rachel – buried "on the way" – is the voice of weeping during our exile, and the call for our return in redemption. The prophet says (Yirmiyahu 31:14-16):

"Thus said Hashem: A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuses to be comforted for her children, because they are not there. Thus says Hashem: Refrain your voice from weeping, and your eyes from tears; for your work shall be rewarded, says Hashem; and they shall come back from the land of the enemy. And there is hope for your future, says Hashem; and your children shall return to their own borders."

May we merit to see the day when our *morasha* is fulfilled, and the weeping of mothers and fathers is silenced forever.

The Week that Was...

Shabbat Shalom to all the chanichim in Belmont, Chigwell and Pinner currently enjoying their Israel Machane reunion.



Olim Profile

Catching up with our Bogrim who have made Aliyah

Adam Shasha



A little over 4 months ago I made Aliyah. I am often asked what inspired me to make Aliyah? I'm not really sure on the moment when this decision was made but I'm certain that if it wasn't for Bnei Akiva I would never have made Aliyah.

I had been involved heavily in the Tnua since the age of 6, attending Sviva & Machane as often as one could & spending a year on Hachsharah. I was just an average keen and probably a quite annoying Chanich. As I grew older I held a variety of Tefkidim & responsibilities in both Sviva and Machane, while always looking for opportunities to advance the Tnua as a whole. This culminated in 2 wonderful years on the Mazkirut

Since being in Israel I have worked in a Jerusalem think tank doing research and working on their social media strategy. There I was privileged to meet and work closely with a variety of ambassadors and diplomats including Dr. Dore Gold and Ambassador Alan Baker. Next week I start 5 months in Ulpan Etzion with other young adults, not just improving my Hebrew but exploring our homeland culture as an Israeli.

Moving country isn't easy and there have been hurdles to overcome but the last few months have certainly been an incredible experience. For me the small things here are the highlights, one being going to a football game where secular fans say Tehillim before a penalty – I've never seen that Old Trafford!

For those considering Aliyah, or at the very least see it as a nice ideal I say the following – Aliyah is going to be difficult whenever you make it, you will always have obstacles and reasons not too, but make it sooner or you just never will. However it is important to do the relevant research and planning before starting the process.

I look forward to you all joining me one day soon and will be happy to help anyone who would like to join me.

Adam Shasha is in Shevet Shvut and was Svivot Fieldworker 5775 and 5776