

זכור את יום השבת לקדשו.
ששת ימים תעבד ועשית כל מלאכתך,
ויום השביעי שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT VAYECHI

17TH TEVET 5781

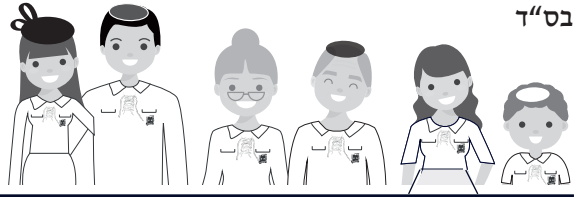
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בס"ד



**SHEVET ACHIM
GAM YACHAD
ZAK SILVERBLATT
SHEVET OROT**

Parshat Vayechi is the Parsha which concludes the book of Bereishit, a book that is full of sibling rivalry. We see this from the very first siblings, Cain and Hevel. And then sharper in the children of the Avot: Yitzchak and Yishmael, Ya'akov and Esav. Arguably the peak of all sibling rivalry in Bereishit is between the sons of Ya'akov, the twelve shvatim. However, at the beginning of Sefer Shemot, we are introduced to Moshe and Aharon, siblings who work together in order to help advance the Jewish people – שבט אחים גם יחד. How did this transition occur?

Rabbi Taragin explains that the answer is that the twelve brothers went from Bnei Ya'akov, to Bnei Yisrael who are one people. This shift takes place in Parshat Vayechi.

At the end of the Parsha, the brothers turn to each other in mutual recognition of the need they have for one another. The brothers need Yosef to sustain them during the famine in the land of Egypt, and Yosef needs the brothers to ensure that his family, so accustomed to life in Egypt, is able to leave smoothly. Their father, Ya'akov, is proactive in bringing them together. Chazal explain that Ya'akov asked Hakadosh Baruch Hu to make him sick before he died, in order that he would definitely be able to bring his children together before he was

no longer able to.

The most significant act of Ya'akov before he died, was the giving of the brachot to his children. The Torah describes Ya'akov giving the brachot to his children in a seemingly odd fashion:

*“And he blessed them each man according to his blessing, he blessed **them**.”*

Surely it should have written ‘he blessed **him**?’

Rashi explains that even though each of the brothers had their own unique bracha, each bracha pertained to all of them. The Or haChaim adds that Ya'akov was trying to show them that each one with their bracha would help the brothers in their totality. Similarly, in the last Parasha of the Torah, Moshe says ‘Vezot Habracha’ – individually each one was different, but there was one communal bracha to Klal Yisrael.

I believe we can learn a very important lesson from how Ya'akov gave the brachot to his children. We must understand that the skills of others ultimately benefit us. We should appreciate the achievements of others, and recognise their strengths. Although often we feel separate, both literally and figuratively, if we understand that our successes help others, and their successes help us then we can increase our growth as individuals and as a people.

ZAK IS A PARTICIPANT ON TORANI 5781.

London	In: 15:47 Out: 17:02	Oxford	In: 15:47 Out: 17:06	Leeds	In: 15:38 Out: 17:00
Manchester	In: 15:45 Out: 17:04	Bristol	In: 15:54 Out: 17:12	Liverpool	In: 15:45 Out: 17:07
Cambridge	In: 15:39 Out: 16:59	Birmingham	In: 15:46 Out: 17:06	Jerusalem	In: 16:11 Out: 17:27

THE POWER OF AN INDIVIDUAL

RAV JOEL KENIGSBERG | RAV SHALIACH



worship or artefacts?

Is there an issue with davening mincha in a room that was previously used as a church once there is no longer any sign of religious/idolatrous

Rav Moshe Feinstein (Igrot Moshe OC 1:49) deals with the question of whether a building previously used as a church may be purchased in order to be used as a shul. He notes that although this practice was prevalent in America, he is reluctant to allow it. The possible exception he notes is the case where the building needs to undergo a complete renovation such that the original structure is no longer recognizable would be more lenient.

An earlier source for this discussion can be found in Shulchan Aruch (Yoreh Deah 154:3). The Shulchan Aruch writes that one may not use or derive benefit from a house that was built in order to be the subject of idolatry. However, where the house itself was not worshipped, but idols were placed inside, once they have been removed the house may once again be used. Similarly, the Magen Avraham (154:17) cites the opinion of Rav Eliyahu Mizrachi that one may pray in a house that was previously used as a location for idolatrous worship.

The Mishna Berurah (154:45) notes that establishing such a house as a permanent Bet Kneset would be more problematic (as agreed by Rav Moshe Feinstein, above). He notes that the Elya Rabba rules more stringently than the Mizrachi quoted by the Magen Avraham and does not allow for turning such a house into a permanent place of prayer.

This question is not about creating a

permanent bet Kneset, but davening there on an ad hoc basis. This would seem to be allowed even by the more stringent authorities quoted by the Mishna Berurah. As stated at the beginning, one should be careful not to be in the presence of any non-Jewish religious objects while praying.

Are there time constraints to the 3 meals on Shabbat? Could one have 2 meals on Friday night and one on Shabbat day?

Shmirat Shabbat Kehilchata (vol. 2 ch. 54, seif 27) writes that a person needs to eat three meals on Shabbat - specifically one at night, one in the morning and one on Shabbat afternoon. In the footnote he quotes the Machzik Bracha (291:1) that this is based on a person's normal way of eating (once at night and once during the day) and the extra meal is in order to increase kavod Shabbat.

The Rama writes (291:1) that if a person did not eat a meal at night for whatever reason then they should supplement with three meals over Shabbat day.

Seudah Shlishit should ideally be eaten after davening Mincha, however if this is not possible it can be eaten before davening - but should be after the time of Mincha Gedolah (half an hour after halachic midday) (Shulchan Aruch 291:2)

IF YOU HAVE ANY FURTHER HALACHIC QUESTIONS OR TO JOIN OUR HALACHIC Q&A WHATSAPP GROUP PLEASE FEEL FREE TO CONTACT RAV JOEL AT RAV@BAUK.ORG

HOW TO LIVE FOREVER

GIDON SCHWARTZ | SHEVET NE'EMAN



Ya'akov's grandsons (who later become shvatim on their own rights) come to be blessed by their grandfather and he asks a perplexing question: *מי אלה* - who are these? Does Ya'akov not recognise his own

grandchildren?! This is clearly not what Yaakov is saying but he is asking a deeper question - who **are** you? Ephraim and Menashe were the first Jews to grow up in Chutz l'Aretz and Ya'akov wondered are these my grandchildren from whom are destined to grow great dynasties or are these just a couple of Egyptian lads. This is a question we must be asking ourselves as well who are we? What should we be striving for?

There is an enthralling Gemara that talks about a "Frum" man who it didn't go so well for:

תני דבי אליהו:
מעשה בתלמיד אחד ששנה
הרבה, וקרא הרבה, ושימש
תלמידי חכמים הרבה, ומת בהצני
קמיו

It was taught in the school of Eliyahu: There was an incident involving one student who studied much Mishna and read many passukim, and served Torah scholars extensively, studying Torah from them, and, nevertheless, died at half his days, half his life expectancy. (Shabbat 13a)

Rav Kook explains this Gemara is saying that in order to be able sustain a life first you must have your study of Tanach. This symbolises understanding Hashem in order to have the passion to actually follow in His ways and be a true Torah Jew in whatever surroundings you happen to find yourself. Only then can you delve into the nitty gritty of what to do and use that fire to fuel your life going forward. However even so, the last thing this Talmid did was *ושימש תלמידי חכמים הרבה* - and served Torah scholars extensively. All this learning is not enough. We need to experience everything, so much in life is very difficult to put into words but can only be learnt through doing it and seeing people we look up to doing it. On Machane the greatest bit of chinuch we do is not a Halacha of the Day (na na na) or in Limmud and Kvutsa, it is every minute of every day when

we are showing the chanichim how to live and experience a life of Torah v'Avodah.

But this still wasn't enough for the man in the Gemara for he still died young. Chazal (Ta'anit 5b) describe an opposite event to this, which happens in this week's Parasha. They say Ya'akov didn't die, even though he kind of did! It explains how he lived on through his descendants. But not just because they are genetically his offspring but because they are his students and his ideological descendants who he taught Torah (see Sanhedrin 19b for how disciples are considered descendants).

Rav Kook goes on to explain that this man's fault was that he did great learning and lived a Torah life for himself, but we are not a religion of pious individuals. That is only half the goal as religious Jews and if you are not investing time and effort in the next generation and passing it on there is massive lacking in your life and your serving of Hashem.

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It is further notable that in this Parasha all about Ya'akov we keep switching what we call him between Yaakov and Yisrael, as opposed to all other name changes in the Torah where after it is changed we never refer to them by their old name (Avram is not mentioned once after parshat Lech Lecha). This

is because Ya'akov always had both elements in him, he was dealing with his own development and growth and also in the future of Am Yisrael. Rav Michael Rosensweig suggests that the Ya'akov given to him at birth pertains to when he did something personal (Yaakov married four wives). But the name Yisrael was when he acted as part of the national destiny of Klal Yisrael.

Our aim is to emulate Yaakov and never to be only concerned with our own growth, whilst not neglecting it so that we can still with pride answer the question *מי אלה* Without also not see the bigger picture of the whole nation and passing what we have on. That is the key to immortality.

GIDON WAS A ROSH OF MA'APILIM AND HAROEH (LONDON) MACHANOT 5781.

WHAT'S GOING ON?

- Applications are open for **Summer Machane 5781!** Join us from **2nd-15th August** and enjoy a fantastic Bnei Akiva experience full of fun, friends and Ruach! Sign up today at bauk.org/camps or email camps@bauk.org for more information.

- **Svivot are continuing!** Look out for updates and virtual events from your local sviva or visit www.bauk.org/svivot.

- **WE NEED YOUR HELP!** Coronavirus has hit Bnei Akiva hard, costing us over £150,000. Over the last nine months our Mazkirut and Bogrim have been working tirelessly to put on a range of fantastic programming for our youth, from Machane Aviv in the Spring, to a celebration of Israel like no other on Yom Ha'atzmaut, a packed summer of programming for over 400 children, and Winter Machane. Please support our **Yad Achim Campaign**. Visit bauk.org/yad-achim for more information and to donate.

- Bnei Akiva friends of all ages around the world; on **17 January** you are invited to our **1st ever virtual Mifgash Olami**, celebrating our achievements as a movement, and planning our future. There will be live music, inspirational talks in various languages, interactive activities, exciting competitions and incredible prizes. One movement, one ideology, one family! Sign Up for the Mifgash Olami TODAY! <https://www.worldbneiakiva.org/mifgash-olami>

- **Mazal Tov** to **Daniel Sacks** (Shevet Avichai) and **Gabriella Kay** (Shevet Tzion) on their **engagement!**

- **Mazal Tov** to **Eytan Kleinberg** (Shevet Tzion) and **Liat Lerer** (Torani Madricha 5781) on their **engagement!**

- **Mazal Tov** to **Louis Lederman** and **Taryn Melnick** (Shevet Ne'emana) on their **engagement!**

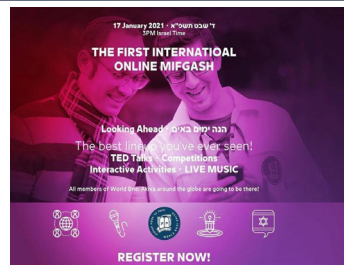
- **Mazal Tov** to **Saul Taylor** (Shevet Neriah, Chinuch Worker 5765) and **Hannah Messham** on their **engagement!**

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- Visit bauk.org/feedback for contact details for all Mazkirut members and to leave any general feedback!

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