

## Shabbat Times

	⦿	☾	⦿	☾
London	17:29	18:33	Cambridge	17:24 18:35
Manchester	17:35	18:42	Leeds	17:30 18:38
Birmingham	17:32	18:44	Liverpool	17:35 18:48
Oxford	17:30	18:41	Jerusalem	17:02 18:14

### Coming up....

-Limmud continues at the London Bayit Monday night at 7:30

- Bogrim Join BA at the London Bayit on Purim for a 90's themed Purim party 9pm on 11<sup>th</sup> March!

**BNEI AKIVA**  
NATIONWIDE HA'IRGUN TOUR

**UK INVASION 2K17**

JANUARY	18	RADLETT
SALFORD FFN	21	BUSHEY
EDGWARE	21	KINLOSS
LEEDS	28	MARCH
FEBRUARY	4	WOODSIDE PARK
DINNER	4	BARNET
WHITFIELD	4	MILL HILL
GOLDERS GREEN	4	HENDON
CHIGWELL	11	SALFORD
BOREHAMWOOD	18	MINI MACHANE

E-MAIL: ZEKUR@BNEIAKIVA.ORG FOR MORE INFORMATION

## ISRAEL: GET CONNECTED

ALIYAH & RETURNING TO ISRAEL  
CONFERENCE,  
MONDAY 20.3.17 | 18:30-21:30  
MANCHESTER

RETURNING TO ISRAEL CONFERENCE,  
TUESDAY 21.3.17 | 18:30-21:30

ALIYAH CONFERENCE, WEDNESDAY  
22.3.17 | 18:30-21:30

NORTH LONDON

REGISTER AT: [BIT.DO/IGCUK](http://BIT.DO/IGCUK)  
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## Shabbat Debate

Every week we will be writing weekly debates to discuss over Shabbat. The debates will then be continued on facebook, after Shabbat.

What does it mean to make a home for God?

# SHABBAT



תנועת בני אקיבה  
BNEI AKIVA UK

# LASHEM שבת לה'

פרשת תרומה  
PARASHAT TERUMAH

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

## The Unity of the Torah

Hannah Cowen

The Ark is clearly the most important element of the Mikdash, distinguished from all the other parts described in this week's parasha. It is the first thing that they are commanded to make, and it has the most number of pasukim dedicated to it. It is distinguished in another way as well. All the rest of the commands are phrased in the singular, addressed to Moshe - "You shall make ... [a table, a menorah...]" The command for the Ark is phrased in the plural, addressed to the entire Jewish people - "They shall make an ark of shittim wood (Shemot 25:10)."

Why is it that all the members of Israel are specifically instructed to have a role in making the Ark, whereas it is only Moshe who is instructed to make the rest of the Mishkan? This question is fundamental. The Ark, containing the two tablets, symbolises the Torah itself. How and why should the entire community be involved in Torah?

The first answer to this question can be found in the Midrash Tanchuma.

As part of the discussion of why the Torah says "They will make an Ark", the Midrash shows that Hashem wanted to stress that the Ark (Torah) equally belonged to all Jews. As a proof for this principle, they bring a pasuk from Isaiah - "The Torah is compared to water, as it is stated, "whoever is thirsty, let him come to the water" (Isaiah 51:1). The Torah here is available for all. But the water analogy is carried one step further. Water is for all, and it is also from all. Just as no-one is ashamed to ask his fellow man to give him a drink of water, so to no one should be ashamed to ask his junior to teach him Torah. Torah is not gold, a treasured inheritance passed down only by scholars to scholars. Rather it is water, a daily necessity that anyone can give and everyone needs to receive.

This reflects the idea in Pirkei Avot 4:1 that one should learn from everyone, meaning Torah is learnt from even those who you consider lesser than you. It is an approach to Torah which validates everyone's ideas and contributions as necessary to the pursuit of wisdom. In order for Torah to be properly learnt, it must include the ideas of everyone.

However the Gemara in Yoma (72b) seems to see it entirely differently:

Rabbi Yohanan raised a contradiction: It is written: "And you shall make for yourself a wooden Ark" (Devarim 10:1), implying that Moshe alone was commanded to construct the Ark. [This is a pasuk that the previous midrash did not take into account, from Devarim when Moshe repeats the commandments he was given earlier in Shemot]. However it is also written: "And they shall make an Ark of acacia wood" (Shemot 25:10), implying that the Jewish people were all commanded to be involved in its construction. Although only Moshe actually constructed the Ark, everyone was required to support the endeavor. So too, from here it is derived with regard to a Torah scholar that the members of his town should perform his work for him to support him and allow him to focus on his studies, since it is the town's responsibility to enable him to study.

This sees the contribution of the nation to Torah entirely differently, limiting 'ordinary people' to financial contributions, while an elite is learning Torah. Everyone else works to facilitate this learning, seemingly without contributing any ideas or wisdom of their own. It seems a far cry from "whoever is thirsty, let him come to the water!" This gemara is clearly not prohibiting 'ordinary people' from learning halacha and Torah they need to live their lives as that is a mitzvah for everyone, but it does seem to devalue their ability to impact Torah learning at a high level.

Is one of these ideas of Torah an ideal, and the other a reality?

Could one refer to a personal attitude and one to a communal attitude?

Are there times in history when one idea should be stressed over the other?

Should every community have an element of both ideas?

Hannah Cowen is in Shevet Na'aleh and was a Madricha on H-Course



### The Uniqueness of Giving

There is a popular activity done to encourage children to learn about charity: They are divided into groups, with each group receiving £1-million pounds (virtually). The groups are then given lists of possible charities they can divide their money to and then need to discuss how to prioritise their givings. They then discuss and argue whether to make a contribution to their local shul, or cancer research; the starving people in third-world countries, or the underprivileged of their own community.

How do we prioritise our givings? Is there a right or wrong when it comes to benevolence?

In our *parasha*, Am Yisrael begins the process of building the Mishkan – the temporary sanctuary used in the desert (Shemot 25:2):

**“Speak to the children of Israel, that they take for Me a donation; of every man whose heart makes him willing shall you take My donation.”**

Why is it necessary that the Mishkan be constructed of materials that are donated? And if somehow it is indeed necessary that the materials come from contributions, why is the term “donated” used; what is the difference between “donating” and “giving”?

The Hebrew word *terumah* – donation – has the root letters *resh* and *mem*, spelling *ram* – meaning exalted or uplifted. The contribution of a *terumah* is different from just giving. By giving a *terumah*, not only the receiver gets, but the donor does as well. Through the *terumah* the giver becomes transformed; they become uplifted. Indeed, in Chassidic teachings it is aptly noted that “*terumah* comes from the word *hitromemut* – upliftment” (Rabbi Sheur Zalman of Liadi, Torah Ohr 88d).

When one gives, they think about the needs of the receiver; they give because the other is lacking something, and this is justification enough to give. When one donates a *terumah*, there are many possible causes to donate to; how does one prioritise which cause is more or less worthy? The answer is that when it comes to *terumah*, there is no objective criteria; the subject of the donation is decided by a process of introspection by the donor who decides not what is important, but rather what is important to *them*. A *terumah* is an expression of one’s self, their priorities and ideals. A *terumah* allows the donor to reveal Godliness in the unique way they believe in.

The *terumah* was not necessary for the sake of the Mishkan, but rather for the sake of the people. Moshe and Aharon could have surely found individual donors to ensure they had sufficient materials to construct the Mishkan. If they had done so, however, the masses would not have had their opportunity to be part of the project; they wouldn’t have expressed the importance of the Mishkan to their own lives and personal spiritual identities. Only once the *terumah* is introduced, are we commanded to construct the Mishkan (Shemot 25:8):

**“And they shall make Me a sanctuary, that I may dwell among them.”**

Hashem does not tell them He will dwell within the Mishkan; once the donations come-in, and everyone has expressed their connection to the Mishkan, it is revealed that the Divine Presence in fact dwells within each of them.

This week, we saw the unbelievable outpouring of *terumah* for Bnei Akiva’s international fundraising campaign. The power of the campaign transcended the sum-total of monies raised. It was in the care, the connection, the love and the passion expressed by so many people who got involved. It was truly inspirational to see how many people this movement means so much to. This is true not only for the monetary donors, but the *madrichot and madrichim* who donated of their time to come to the Bayit to help in the phone around.

*Terumah* is an uplifting experience for all parties involved. It is our deepest prayer that Bnei Akiva will continue to make its own *terumah* by uplifting and impacting the lives of so many young people in the spirit of Religious Zionism and Modern Orthodoxy for many years to come.

### The Week that Was...

Last Shabbat was the Bushey and Finchley Shabbat Ha’irgun.

On Sunday our Charidy campaign raised £121,410, thank you for all those involved with Bnei Akiva over the weekend.

On Thursday Rav Ari along with some of the Mazkirut went to Oxford for a Shiur and to



## Sviva Spotlight

Dvar Torah and Update from one of our Svivot

### Barnet BA

Barnet Synagogue is home to a small but mighty sviva - we run fantastic Shabbat pe'ulot every fortnight and we're mega excited for our Shabbat Ha'irgun! Led by super-awesome madrichim under the guidance of our Bnei Akiva-fanatic roshim, Barnet is the place to be for top banter and to be inspired by Torah v'Avodah. And if you were wondering if we've got ruach... YES WE DO!

In Parashat Terumah, the instructions for the construction of the Mishkan are given. The obvious question is why did the Sages think the name "Terumah" would be appropriate, since there is no reference to the tithes that we'd normally associate with the word in this week's Parasha. The answer helps us understand a key idea of the Mishkan. The purpose of the Mishkan was to be a "dwelling" for Hashem's Presence amongst Bnei Yisrael. But how can something physical house the spiritual perfection of the Shechinah? The instructions given seem to imply that only the most precious and beautiful materials were suitable for the Mishkan, but even this could never match the honour due to the Divine Presence. Fortunately, Hashem provides the way in the second line of the Parasha - יקחוני יְקַחֵנִי לִי תְרוּמָה מֵאֵת כָּל־אִישׁ אִשְׁרֹ - יְדַבְּרוּ לְבָבוֹ תִקְחוּ אֶת־תְּרוּמַתִּי:

you shall accept gifts for Me from every person whose heart so moves him. " The Mishkan is history's most unique example of crowd-funding. Every member of Bnei Yisrael individually and voluntarily donated something to its construction. This unity was enough to merit the dwelling of the Shechinah in the Mishkan, as it was a visual emblem of "Shevet Achim Gam Yachad". That is why the Parasha is named "Terumah", because this was the primary aspect of the Mishkan. A successful sviva requires all the madrichim and chanichim to put forward their unique talents and strengths into the community, helping them to more joyously celebrate their Jewish heritage and reach greater spiritual heights together. May we all merit to make our svivot worthy of hosting the Shechinah!

Adam Lang is in Shevet Avichai and is Rosh of Barnet BA