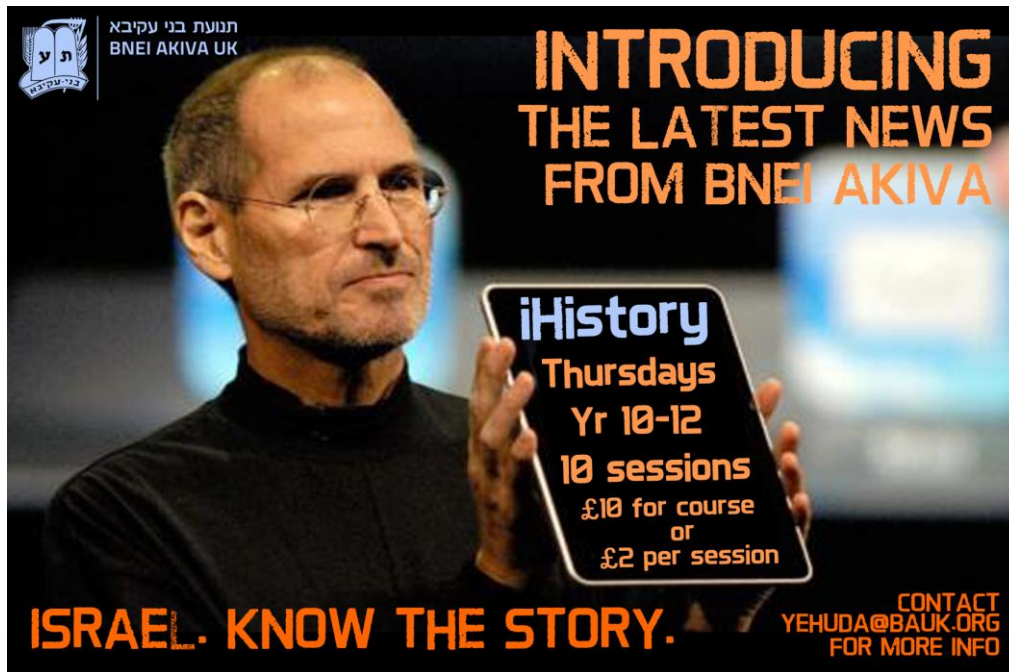


Coming Up...

Full details of all our events are available on our Facebook page, or call the Bayit on 0208 209 1319 to speak to one of the team.

- Sunday 22nd February is Limmud Merkazi – an annual event in conjunction with Ezra and Sinai movements, learning in memory of the victims of the 2008 Yeshivat Merkaz HaRav and other terror attacks. 6:30 at the Ner Yisrael and New shuls, in Hendon.
- On Wednesday 25th February, we are excited to host Rav David Stav – Chairman of the Tzohar Rabbinical Organisation – at the London Bayit, in conjunction with Sinai. We will have food at 5:00. Rav Stav will speak at 6:00 about the Religious Establishment in Israel – Challenges and Opportunities. Do not miss it!
- For more information about either of these events, email marina@bauk.org
- Kivun – our Hadracha training programme for Shevet Tzion, is occurring on Motzei Shabbat in Borehamwood and Hendon, and on Sunday Edgware. For full information, email adam@bauk.org or marina@bauk.org
- Shabbat Halrgun season is here. Next week Bushey, Hendon and Salford will be having theirs! To find out when yours is, speak to your local Rosh or contact adam@bauk.org



INTRODUCING THE LATEST NEWS FROM BNEI AKIVA

iHistory
Thursdays
Yr 10-12
10 sessions
£10 for course
or
£2 per session

ISRAEL. KNOW THE STORY.

CONTACT YEHUDA@BAUK.ORG FOR MORE INFO

תנועת בני עקיבא
BNEI AKIVA UK

Connect with Bnei Akiva, and download our app, at www.bauk.org

Bnei Akiva is proud to be supported by UJIA

[facebook.com/bneiakivauk](https://www.facebook.com/bneiakivauk)

twitter.com/bneiakivauk

[youtube.com/bneiakivauk](https://www.youtube.com/bneiakivauk)

Volume 21 - No 18
2nd Adar 5775
21st February 2015



תנועת בני עקיבא
BNEI AKIVA UK

Shabbat Lashem 'שבת לה' – תרומה

The Keruvim: Two Approaches

Ethan Ezra

In parashat Terumah, Hashem commands us to "make two golden cherubim" (Shemot 25:18). Given that "I will arrange My meetings with you there, and I will speak with you [there]" (25:22), these two figures must carry a significant degree of importance. I believe that the keruvim represent two contrasting ways of considering what G-dliness truly is.

On the one hand we can consider Philo, the Hellenistic Jewish philosopher, who claimed that the two keruvim correspond to Hashem's dual traits of Midat HaDin and Midat HaRachamim. Rabbi Chaim Paltiel, a medieval French commentator develops this notion and asserts that by representing these characteristics, the keruvim signify man's inability to ever truly grasp what G-dliness is, given the ostensible conflict between the pure justice and the loving mercy that comprise Hashem.

The second approach takes into account the problem found in the Gemara (Bava Batra 99a) of an apparent contradiction; our Pasukim talk of the keruvim facing each other, whilst Divrei HaYamim II (3:13) states that they were parallel to each other. The Gemara subsequently resolves the issue by stating that when the keruvim face each other, Am Yisrael is maintaining a good relationship with Hashem, whilst the opposite holds true when the keruvim are not facing each other.

But what is the crux of pleasing Hashem and how does this help us understand him? Rabbi Shmuel Goldin masterfully states that "a true vision of G-d in this world can best be achieved by glimpsing the 'G-dliness' in each other. Our mutual gaze and reciprocal care for each other" is what the keruvim's gaze signifies. Hashem communicates with Moshe at that location because he values Ahavat Yisrael above all else, and that is why when we fail to love each other the keruvim face away from each other and we lose our connection to the Divine. Yoma 54b states that as the Temple was being destroyed the keruvim actually embraced - a final plea for Am Yisrael to love and respect each other.

For some, the keruvim are a message of mankind utterly failing to grasp G-d's nature. For others, including myself, a stark and simple reminder that what godliness is, what Hashem yearns for, is for us to look at each other and see our own inner majesty.

Ethan Ezra is in Shevet Lehava and was a Madrich on Haroeh Machane 5775

Celebrating a simcha? A special birthday coming up? Include Bnei Akiva in your celebration by sponsoring Shabbat Lashem! For details email shabbat@bauk.org

Editor's Corner

Shalom!

Shabbat Shalom to our 300 chaverim in Barnet, Golders Green, Leeds and Woodside Park who are having their Shabbatot Halrgun!

We also wish Shabbat Shalom to all our bogrim spending their gap year in Israel, who are coming together this week in Maccabim for Shabbat Na'aleh! Members of our Mazkirut are very excited to be there with you!

We have many exciting activities coming up. See inside Shabbat Lashem for further details.

Shabbat Shalom!

THIS WEEK'S SHABBAT TIMES

	🕒	🕒
London	17:09	18:13
Manchester	17:13	18:20
Birmingham	17:11	18:22
Cambridge	17:05	18:16
Leeds	17:06	18:17
Liverpool	17:14	18:26
Jerusalem	16:50	18:07

To receive Shabbat Lashem by email every Friday, or for sponsorship details, send an email to shabbat@bauk.org



Insight and Inspiration on the Parasha

Rav Ari Faust, Rabbinical Shaliach

Small Snail, Big Deal

Marine biology is hardly a common subject for Chasidic rabbis to profess in, but in the year 1887, Rabbi Gershon Henoch Leiner, head of the Radzin Chasidic dynasty, did just that when he began obsessively researching the biblical *techelet* dye.

Our *parasha* opens (Shemot 25:1-3):

“And Hashem spoke to Moshe, saying: 'Speak to the children of Israel, that they take for Me an offering, of every man whose heart makes him willing shall you take My offering. And this is the offering which you shall take ... and techelet, and purple, and scarlet ...”

Techelet was one of the colours included in the priestly garments worn by the Kohanim. It was the dominant colour used in the Mishkan. The dye is most well known for its place in the *tzitzit* traditionally worn on four-cornered garments (Bamidbar 15:38).

The dye needed to be extracted by a specific marine animal known as *chilazon*, and produced in a very specific manner. After the destruction of the second Beit Hamikdash, the identity of the *chilazon* was lost. In 1913, Rabbi Yitzchak Herzog (who later became the first Chief Rabbi of Israel) indentified the *murex trunculus* snail as the source of the dye, but could not succeed in getting the dye to turn blue. In the 1980's it was discovered that when exposed to light, the *murex* dye turned blue and in 1988 it was used to produce *techelet* strands for *tzitzit* for the first time since the Temple period. In 2013, a cut of blue cloth found in the Qumran caves (from the Bar Kochva era) was tested and found to be dyed by the *murex*, adding confidence to the view that this was the authentic *techelet*.

In the Purim story, Mordechai is adorned in royal garments, as we read (Esther 8:15):

“And Mordecai went forth from the presence of the king in royal apparel of techelet and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan rejoiced and was glad.”

It was commonplace for royal garments to include the *techelet* colour in ancient times, and so it would be expected for that colour to be in the list of garments Mordechai was adorned with. But it the poem “Shoshanat Ya'acov”, which is recited after the *megilla* reading, *techelet* is considered the main colour worn by Mordechai:

“The rose of Jacob rejoiced and was glad, when together they saw the techelet of Mordechai.”

Why is the *techelet* singled out as the colour seen by the Jews of Shushan? Why did the composer see fit to suggest that the Jews of Shushan saw Mordechai's garments “together”? We must also ask, what is the significance of the mysterious *techelet* colour; why was it used so centrally and why is it so important to reveal its identity and reinstate its use?

The Talmud (Menachot 43b), asks this very question. The answer is especially peculiar:

“The techelet colour is like that of the sea, and the colour of the sea is like that of the sky, and the colour of the sky is like that of the Throne of Glory.”

The simple reading of this passage implies that the *techelet* is significant because it is the same colour as God's Throne of Glory. But if this is the case, why is it necessary to compare the *techelet* to the sea and the sky first? Also, how are we to know what colour the Throne of Glory is?

I once heard a profound explanation about this: The sea appears to be blue, but when water stands alone it is perfectly clear. The same phenomenon is true regarding the sky. Both of these attain their colours when they are attached to a greater whole. When standing independent and disengaged, the sea and sky have no colour at all. Such is the colour *techelet*; it is the colour of the collective. *Techelet* is the colour of unity. Hashem's throne – His stronghold in the world – becomes manifest when there is unity amongst Am Yisrael, thus metaphorically its colour is *techelet*.

The root of the Jews' victory over Haman's demonic plot was the great unity we exercised in rallying behind Esther (4:16). The most central colour used in Jewish tradition is the *techelet*, because Am Yisrael's most fundamental strength is our unity. This unity shall forever be the root of our redemption.

Rav Ari Faust is in Shevet Yechiam, and is Shaliach for Bnei Akiva and the Jewish Agency for Israel

TIMMUD MERKAZI



COME AND JOIN US FOR AN EVENING WHERE WE UNITE IN LEARNING IN MEMORY OF THE VICTIMS OF THE MERKAZ HARAV 5768 TERROR ATTACKS, AND ALL OTHER TERROR ATTACKS ON THE JEWISH PEOPLE.

SUNDAY 22ND FEBRUARY 2015

6:30PM - 9:30PM

> NER YISRAEL SHUL

> THE NEW SHUL, HENDON

FOOD PROVIDED!



תנועת בני עקיבא
BNEI AKIVA UK



All the Land that You See

Looking at and learning about every corner of our Land

Yericho

Samuel Isaac

Most renowned for its conquest under Joshua as the Jewish people entered the land, the city of Yericho (Jericho) lies in the east of Israel beyond Mt. Nebo and the Dead Sea to the south. Famously, the walls of the city ‘came tumbling down’ as the shofarot were blown and the land was taken – the first part of the land of Israel acquired by the Jewish people. It marks one of the lowest points on earth, over 240m below sea level and its land is highly sought after due to the natural fortifications surrounding it and excellent irrigation owing to its close proximity to the Jordan River.

The city holds one of the oldest excavated synagogues in the world; ‘Shalom Al Yisrael’, discovered in the 1970s and believed to have been in use in the early 6th Century CE. Although deep in Judea and Samaria, Jews still pray at the site; escorted there once a month by the IDF in order to daven. There is a remaining Jewish presence in Yericho. The two settlements of Mitzpeh Yericho and Vered Yericho that house around 2,000 Jewish people are located around the perimeter of the city and are fast growing religious and secular communities.

Samuel Isaac is in Shevet Eitan and was a Madrich on Haroeh Machane 5775 and is Sgan of Borehamwood & Elstree Bnei Akiva