

## 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.

- Kivun – our Hadracha training programme for Shevet Tzion, is occurring on Motzei Shabbat in Hendon, and on Sunday Edgware. For full information, email adam@bauk.org or marina@bauk.org
- Do you want to be really informed about the facts of Israel's history without any politics or propaganda? If you are in years 10-12, come to iHistory – an interactive and exciting new programme to expand your knowledge – every Thursday at 18:30 at the London Bayit. Contact yehuda@bauk.org for more information
- We are proud to be holding an Aliyah Pilot Trip on 14<sup>th</sup>-21<sup>st</sup> June 2015 for Bogrim. For full information, contact Rav Ari at rav@bauk.org
- Summer Machane is coming! 29<sup>th</sup> July – 12<sup>th</sup> August. It is now possible to reserve a place by contacting yehuda@bauk.org.
- Tafkid applications for Machane are coming out on 16<sup>th</sup> March! Watch our website (www.bauk.org) and our Facebook and Twitter pages for full details.

## Mystery Melacha

Rebecca Silverblatt

Rebecca Silverblatt is in Shevet Eitan and was a Madricha on Aleph Chalutzki Machane 5774

**There are 39 activities that we are not allowed to do on Shabbat. These are called "Melachot" or "Acts of work". Can you guess which Melacha this riddle is about? Log onto the Bnei Akiva Youtube channel after Shabbat to see if you're right!**

Reading this post can cause discontent,

Due to this melacha, you might want to vent

Going to the bathroom causes issues too,

The building of the Mishkan, is why we can't do.

The curtains in the Mishkan had to be grand,

But the moths came along and messed up the plan

Joining the fabric is this melacha's pair.

Especially paper, one can not...

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# Shabbat Lashem 'שבת לה'

ויקהל-פקודי שבת פרה – Shabbat Parah

## The Meaning of the Mirrors

Joe Hyman

I would like to thank Rav Alex Israel, I have based this dvar Torah upon his shiur.

This week's Parsha discusses the items that were housed within the Mishkan. The description of the Kiyor (the wash basin) is particularly interesting;

**"He made the laver of copper and its copper stand from the mirrors of the women who gathered at the entrance to the tent of meeting"**

(Shemot 38:8)

None of the people who donated other raw materials for the Mishkan are mentioned. Why are the women who contributed to the Kiyor referred to explicitly? Rashi comments on Moshe's initial reluctance to accept these gifts from the women, since the mirrors were made for the 'yetzer hara'. However, G-d tells him that these mirrors caused the women to be beautified and attract their husbands to create the future generations of Israel when they were in Egypt.

The Ibn Ezra offers a different perspective, saying that these mirrors were given by pious women who had distanced themselves from worldly desire in pursuit of service of Hashem. This poses an interesting question as to Judaism's relationship to physicality, specifically within relationships; does it have the status of kedusha (holiness) or not?

Rashi posits that physicality within the confines of love between husband and wife is elevated and holy. However, Ibn Ezra sees it as part of the world, but not holy. He proposes that holiness comes from transcending one's human inclinations in service of G-d (much like Moshe in when he fasted for forty days on Har Sinai).

It seems that both of these interpretations have value in our life and I feel that the relationship between a couple is vital to learn about the deep connection we should have with Hashem, both through embracing and subduing one's own physical desires to bring holiness to exist to the physical world.

Joe Hyman is in Shevet Shvut and was on Hachsharat Torani at Yeshivat Eretz HaTzvi

## Editor's Corner

Shalom!

Shabbat shalom to our chaverim and their families in South Hampstead, enjoying their Shabbat Halgum!

Our Northern Shaliach, Mickey Flaumenhaft, has visited London Limmud and our Bogrim in Birmingham this week, delivering sessions about the upcoming Israeli elections!

Four of our chaverim from Manchester are in Switzerland, representing Britain in Jewrovision, the annual song contest for Bnei Akiva throughout Europe!

Shabbat Shalom!

### THIS WEEK'S SHABBAT TIMES

	🕒	🕒
London	17:47	18:50
Manchester	17:53	18:59
Birmingham	17:49	19:00
Cambridge	17:43	18:53
Leeds	17:46	18:57
Liverpool	17:54	19:05
Jerusalem	17:05	18:22

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## Insight and Inspiration on the Parasha

Rav Ari Faust, Rabbinical Shaliach

### Have You Got The Knowledge?

After several weeks of outlining the command of building the Mishkan, the Torah describes its implementation. A select group were appointed to lead this significant building project. Their credentials were already laid-out in *parashat Tetzave*, but are emphasized in our *parasha* when it comes to the building of the Mishkan (Shemot 36:2):

**“Moshe called ... every wise-hearted man, in whose heart Hashem had put wisdom; every one whose heart stirred him up to come onto the work to do it.”**

The sole credential to work on the construction of the Mishkan is a “wise heart”. This expression, which is only used in the Torah in this context, is in fact a paradox: Generally, we understand the mind to be the source of intellect and the heart the source of sentiment. What is a “wise heart”? Another question about this strange qualification is how could it be that any whose “heart stirred him up” could come to work on the Mishkan; were there no other skills required in constructing such an intricate and major structure?

The notion of intellect being found in the heart is found in one other place in the entire Tanach. At the very end of the Torah, on the very last day of his life, Moshe says to Am Yisrael (Devarim 29:1-3):

**“Hashem has not given you a heart to know, and eyes to see, and ears to hear, until this day.”**

Once again we ask, how does the heart “know”? Also, what happened on this last day of Moshe’s life that finally opened up the peoples’ hearts to “know”? What did they know? Moreover, surely they had eyes and ears and the abilities to see and hear before this point?

Rashi offers a very strange explanation, suggesting that just before his passing, Moshe gave a copy of a Torah scroll to the tribe of Levi as an expression of endowing them with the responsibility of the transmission of the Torah. The rest of the nation complained, “Why are you appointing your tribe with rulership over the Torah? It wasn’t given only to you and your tribe, but to all of us!” When Moshe heard the enthusiasm of Am Yisrael, he exclaimed that they now they surely had a “heart to know”.

A knowing heart is not the same as a knowing mind. The mind knows cold information and has the ability to analyze it objectively. The heart absorbs this knowledge, internalizes it, personalizes it and inspires the person to act upon it. The end goal of acquiring knowledge, according to Judaism, is not simply to know – we are not expected to be human encyclopedias – but to be intimately connected to the information we study; this is the meaning of the biblical term *Da’at* (see Bereishit 4:1, Amos 3:2). The ultimate litmus test of the success of our studies is not how much we know, but how much what we know has transformed us into better, more G-dly people. In fact, when discussing the Mitzvah of serving Hashem, namely serving Hashem with our heart (Devarim 10:13), the Rambam teaches that we should “serve Him through His Torah”. The goal of Torah learning is not the knowledge or skills we acquire, these are but means to the end of acquiring a “knowing heart”, and being transformed through the learning.

This has important educational implications, especially in a generation when information is so readily available to all. The main role of the educator is not to convey information, but to teach the student how to connect to the knowledge, and how to use it to be a better person and to change our world for the good.

In our special Haftara for Parashat Parah (Yechezkel 36), the prophet says that the exile will end, and Hashem will ingather us back from the four-corners of the earth to the Land of Israel. He then prophesizes (v. 26):

**“A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.”**

The key to the Geula is not in the transformation in reality, the “facts on the ground” that will be established, but rather it is found in the transformation in our heart. We can be ingathered to Israel from our exile and not internalize the incredible significance of the times. We can know the facts with our minds, but the Geula will not be complete until we know with our heart.

The pre-requisite for one who desires to construct the Mishkan – and indeed for anyone who wishes to make the world into a Sanctuary for the revelation of Hashem – is a “wise heart”; one which is passionate, aware, sensitive and empowers man towards manifesting G-dliness in the world.

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

## Olim Profile – Catching up with our Bogrim who have made Aliyah

Dr Michael Band



I grew up in the 70’s in Kenton, then a young, vibrant community. When I was eleven, the chazzan of the Shul invited the youngsters of the community to a weekly Oneg Shabbat in his house. With the help of the Rabbi’s daughter, Deborah Jackson, these weekly Shabbat get-togethers became the backdrop for the shy beginnings of a proud new sviva – Kenton Bnei Akiva. Due to an acute lack of manpower, I became a Madrich at the age of twelve and basically, I never looked back.

Not going to a Jewish secondary school, BA became the centre of my social life and the winter and summer camps became the highlights of the year. At 18 I went on Hachshara, Bnei Akiva’s gap year programme which was then based on Kibbutz Lavi. I stayed on in Israel and joined the Army and only afterwards did I return to England, this time to Manchester where I studied history and worked as the Bnei Akiva Northern Galil Organizer, BANGO (the Mazkirut’s man in the North).

After gaining a degree in history I made Aliyah (the vast majority of our Bnei Akiva friends also made Aliyah), studied clinical psychology in Bar Ilan University and married a fellow BA-nik, Dana Ben-Shimon. We made our home in Mitzpe Netofa - a small settlement in the Galil. Today, Dana is an emergency room doctor and I am the head of a psychiatric clinic in the Ziv hospital in Zfat, as well as teaching psychology in university. We have 4 children. Ya’ir, Ilan and Yehuda are presently in the Army and Na’ama is in Sherut Leumi (national service). In 1999 I had a surprise visit from the head of world Bnei Akiva who suggested that we think about going back to England as shlichim. We accepted the challenge and returned to London for an exciting and rewarding two years as the Central Shaliach for BAUK.

Looking back, Bnei Akiva played a critical and pivotal role in the development of my religious, ideological and social identity and to be honest, I feel incredibly indebted to the movement. The shlichut was a small way of paying back a big debt!