

WHAT'S GOING ON?

- **Summer Machane** applications are NOW OPEN for **Ari, Aleph, Aleph Chalutzi, Bet Base, Bet Chalutzi, and Gimmel**. To apply, please go to **bauk.org/camps**. For more information, please email Rafi H at **camps@bauk.org**

- Calling all **Shevet Morasha... Bet Midrash Programme** has returned!! Please see the poster below for more information.

- **Student Bet Midrash** continues every **Thursday night at Kinloss!** Come along for a great opportunity to hear amazing speakers, have some great food and learn with friends or madrichim! Please feel free to email Eli at **chinuch@bauk.org** for more details or if you have any questions

- **Svivot** are continuing all over the country. To get involved (or to even start a sviva) please email Rafi C at **svivot@bauk.org**

- Calling all Bogrim! Join us for **Purim Seuda at The Herskovitz's**. 80's themed because **WE'RE 80!!** RSVP to **mazkira@bauk.org**

- Join us for a **women's only Megillah reading on Purim night** straight after the fast at **The Bayit!!** Food to break the fast after the reading will be provided!

- Calling all Bogrim (again)! Join us for a Shabbat full of **Ruach, food, and fun!** Yes, that's right, it's **SHABBAT BOGRIM on the 12th & 13th April!!** See you there! Sign up link to follow...

- Mazal Tov to **Chana Bernstein** (Israel and Sixth Form Director, Shevet Na'aleh) and **Kobi Weiner** (Madrich on H-Course, Shevet Ne'eman) on their engagement!!

- Mazal Tov to **Jonny Sherman** (Mazkir 5773, Shevet Lavi) on the birth of a baby boy!!

- **2019 marks the 80th birthday of BAUK!!** Keep an eye out for events in your local community!

FOOD FOR THOUGHT

1. What is the purpose of the seemingly superfluous phrase "בכל מלאכת הקדש" in Pasuk 38:24? (**See Or HaChaim**)

2. Why does the phrase "כִּן עָשׂוּ" - "So had they done" appear three times in Perek 39? (**See Or HaChaim on 39:43**)

3. Why was the Mishkan not erected until Nissan even though the components were completed in Kislev? (**See Tanchuma on 40:2**)

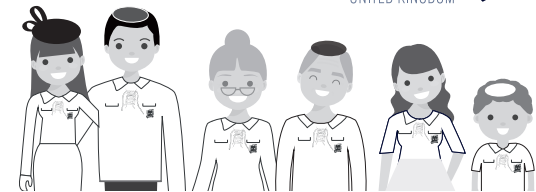
SHABBAT SHALOM!!!

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

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT PEKUDEI
2ND ADAR II 5779
8TH & 9TH MARCH 2019



Please continue to daven for the refuah and strength of Yeshaya Noson ben Shira Gittel



GOD'S PLAN
ELI GORDON
SHEVET NE'EMAN

In this week's Parasha of פקודי we see Moshe present a list to Bnei Yisrael. A list of the specific uses of every single piece of gold, silver and all other materials that were donated to the building of the Mishkan.

One might ask why Moshe, the greatest prophet of all time and someone who God Himself had called נאמן - trustworthy, feels that he must justify himself and his actions to the entire Bnei Yisrael. The Midrash tells us that Moshe had overheard some people comment on his management of the money and how of late he had suddenly become rich. As a result of this, he felt the need to express to the entire gathering exactly what he had done with their donations so as to put any worries people had to rest.

He announced that 29 kikar and 730 shekels of gold, and 100 kikar and 1775 shekels of silver had been donated (Shemot 38:24-25). It happened to be that, during the reading out of the employment of every contribution, he could not bring to mind what he had done with an unaccounted sum of 1775 silver shekels. I think anyone would agree that is quite a large sum of money to forget, but he just could not remember. He was afraid that, in front of so many people, they would think that he had kept the rest of the money to himself as if he had embezzled it.

Not a moment too soon, God stepped in and proclaimed that "with these 1775 shekels, the hooks for the pillars (vavim) were built" (ibid. 28). This brought the number of silver shekels used up to the total amount donated leaving no doubt in anyone's mind that no valuables were stolen from donations. The Meshech Chochma explains that ה' purposefully made Moshe forget the purpose of that silver. If not, then perhaps the people who donated that silver would have been disheartened at the fact that their donations were not used for an item within the Mishkan, but rather it was just used for the curtains outside. With Moshe forgetting, God revealed the facts, making everyone realise that God was responsible for the designation of the jobs which meant that the people would be more satisfied.

Leading on from this, throughout the Parasha, the Torah adds to every detail "it was built as ה' told Moshe". It does this eighteen times. After every description and every detail named the Torah adds that it was done according to the will of God. From this, we are led to believe that every single instruction with regard to the building of the Mishkan was carried out by Moshe in keeping with the Divine plan and purpose.

God has a plan for everything. At times, we might not like it, but it will always turn out to be for the best for everyone. We must accept this and just go along with God's divine plan and try to speed it on its way.

ELI IS A NIVCHAR HANHALLAH AND WAS A MADRICH ON MA'APILIM AND HAROEH MACHANE 5779

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BET MIDRASH PROGRAMME
1st - 8th August 2019

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London	In: 17:37 Out: 18:44	Oxford	In: 17:38 Out: 18:49	Leeds	In: 17:38 Out: 18:51
Manchester	In: 17:41 Out: 18:53	Bristol	In: 17:44 Out: 18:54	Liverpool	In: 17:44 Out: 18:56
Cambridge	In: 17:32 Out: 18:43	Birmingham	In: 17:40 Out: 18:52	Jerusalem	In: 17:06 Out: 18:19

PEKUDEI 5779: PLANNING AND DOING



RAV AHARON HERSKOVITZ | RAV SHALIACH

The story of the building of the Mishkan is (in general terms), spread out over four Parshiyot: Teruma discusses the **command** to make the Mishkan and its vessels, while Tetzaveh focuses on the command to make the clothes of the Kohanim. After an interlude of a week (for Parashat Ki Tisa), we then read about the **actual** building of the Mishkan and its vessels in Vayakhel, followed by the clothes of the kohanim in this week's Parasha, Pekudei.

Those who learn a specific Torah commentary on a weekly basis may note that these two weeks of Vayakhel and Pekudei are relatively "easy", as there is very little discussion of the Parshiyot. The reason for this seems to be that they are more or less rehashing the earlier two Parshiyot, just that now, instead of focusing on the **command** we are told of the **actual doing**. But if so, why is it so critical that we are told in exquisite detail all of the makings of the Mishkan? We could have just been told, "And Moshe and Bnei Yisrael did all that Hashem commanded them"!

I would like to suggest two different possible answers to this question.

In Bereshit Rabbah (60:8), when trying to understand why the retelling of Eliezer's story of meeting Rivka at the well is told in full detail, while important Torah laws are only hinted at, Chazal tell us that "the words of the servants of our fathers are dearer than the Torah of the sons." Rav Kook (Olat Raayah) explains that "a small remnant of a great thing is dearer and more exalted than an entire small thing." In other words, even though the words of Eliezer are not "whole", through

their connection to the Avot they are great and need to be shared. It's possible that we can understand the story of the making of the Mishkan in the same way: that sharing part of a great thing is an important endeavour, one that we need to pause and make note of.

I'd like to suggest a second answer as well: although an architect will aim to build according to the plan laid out in vast detail at the beginning, inevitably the final result will look or be different in some way than the original plan. Planning and doing are two separate matters. Even if everything seems incredibly thought out at the beginning, we are liable to realise that we made a mistake, or that we didn't account for something. Or even if we did, the changing reality could mean that the plan we originally had is no longer the best one. This gap between planning and doing is something that has struck us greatly over the last year and a half of shlichut: that you can never be sure what the actual relationship between planning and

doing will be.

For this reason, there is great value in sharing both the plans and the actions. It takes a great person (or people!) and a great effort to be **able at all** to both make plans and do. Some people are great planners, while others are great doers. Sometimes the proper split is to have some plan, and some do. The chiddush of the story of the building of the Mishkan is that this all came together, and this combined action meant of Klal Yisrael were able to, as it were, bring the Divine Presence into the world.

May it be Hashem's will that we learn how best to work together, in peace and harmony, and thus bring Him into the world.

**PLANNING AND
DOING ARE
TWO SEPARATE
MATTERS**

DVAR HALACHA - WEEKLY QUESTION WITH RAV AHARON



Question: Is there a Mitzva of משננס אדר מרבין בשמחה (to increase happiness during the month of Adar) for Adar Rishon?

Answer: The Gemara in Masechet Taanit (29a) brings in the name of Rav "Just as we decrease in simcha from the beginning of the month of Av, so too do we increase simcha from the month of Adar". Rashi there explains that the reason is that they are days of miracles for the Jewish people, specifically Purim and Pesach. Although the Rambam and Shulchan Aruch don't mention this obligation specifically, numerous Acharonim write that there is an obligation to increase simcha during the month of Adar (Magen Avraham 686 sk 5, Mishna Berurah sk 8, Kaf HaChaim sk 31).

Is this obligation relevant for Adar Rishon as well?

The answer to this question would depend on our understanding of the first month of Adar, as well as the nature of the obligation to increase simcha during Adar. The Mishna in Megillah (7b) states "If they read the Megillah in Adar Rishon and the year was made into a leap year, they read the Megillah in Adar Sheni. The only difference between Adar Rishon and Adar Sheni is reading the Megillah and giving gifts to the poor." Although the Gemara records that this is a debate between Tannaim, it concludes like the opinion of Rebbe Shimon Ben Gamliel, and for this reason, **we read the Megillah specifically in Adar Sheni** (Shulchan Aruch OC 697).

Does this mean that there is no significance to Adar Rishon? No! The Gemara there writes that both Tannaim agree that fasts and eulogies are forbidden **both** on the 14th and 15th of Adar Rishon and Adar Sheni.

The Sefat Emet brings two explanations for this prohibition on fasting and eulogising: a) Adar Rishon has no celebration of Purim, and yet there is an additional reason to forbid fasting: Megillat Taanit (a list of happy days in Jewish history, which engender these types of prohibition) lists the 14th and 15th of Adar as days on which it is forbidden to eulogise and fast. Adar Rishon is referred

to as Adar as well, and therefore these activities are forbidden. b) There is a certain fulfilment/relevance of Purim to Adar Rishon as well, that אדר מרבין בשמחה עיקר הנס והשמחה הוא שייך בניהם (the main part of the miracle and the happiness is relevant for both of them), and for this reason fasting and eulogising are forbidden (although there is no Megillah reading).

Is there a mitzvah of simcha and eating on "Purim Katan", the 14th/15th of Adar Rishon?

It would seem that the answer to this question would depend on the two understandings above: is the prohibition on fasting/eulogising due to a side reason, or to an understanding that Purim is relevant on Adar Rishon as well?

Tosafot (Megillah 7b "ViRebbe") debated this question and concluded that **there is no obligation**, while the Ran and Tashbetz in the name of Rabbi Yechiel from Paris felt that there **is such an obligation**. The Rema (OC 697) records both opinions and concludes that one should have a slightly increased meal to fulfil the opinion of those who are stringent.

Is the statement of משננס אדר מרבין בשמחה relevant to Adar Rishon as well?

Seemingly, this question as well should depend on the two explanations brought in the Sefat Emet, as well as Rashi's explanation that we increase simcha in preparation for the celebration of the miracles of Purim and Pesach. If Adar Rishon's status only follows from the mention of the 14th and 15th in Megillat Taanit as days that are prohibited in fasting and eulogising, there would be no special mitzvah to increase simcha from the beginning of the month. If, however, the "main part of the miracle is relevant to both [months]", then we should certainly increase in simcha already from the beginning of Adar Rishon.

Although it seems that there is not an outright obligation to increase simcha at the beginning of Adar Rishon, it is still a proper thing to do, as preparation for Purim.

TO ASK ANY QUESTIONS PLEASE FEEL FREE TO EMAIL RAV AHARON AT RAV@BAUK.ORG