

WHAT'S GOING ON?

- See below for details of our **Purim** events! Please RSVP as soon as possible to rav@bauk.org.

- Applications for **tafkidim on Summer Machane** are open! Apply now at bauk.org to make a difference this summer!!

- **Summer Machane** applications are open! To apply, please go to bauk.org/camps. For more information, please email camps@bauk.org.

- **Student Bet Midrash** continues every **Thursday night at Kinloss!** Come along at **7.00pm** for a great opportunity to hear amazing speakers, eat great food and learn with friends or madrichim! This week 5th March we will hear from **Rabbi Daniel Rowe**. Email Chana at chinuch@bauk.org for more details or if you have any questions.

- **Shabbat Ha'Irgun** season is continuing! To sign up, head to bauk.org/shabbat-hairgun. To get involved with your local sviva please contact Zoe at svivot@bauk.org.

- Good luck to **Cheadle** sviva, who have their **Shabbat Ha'Irgun** this weekend!

- **Rav Joel's 'Lights of Religious Zionism' shiur series** continues on Monday 16th March at 7.30pm in the London Bayit. Chulent and kugel provided.

- **Rav Joel's Campus Roadshow** will continue on 2nd March, when he'll be visiting **Cambridge University**. Look out for him on your campus in the coming months! Contact rav@bauk.org to arrange a visit.

- We're looking for Chaverim of all ages to help improve **Bnei Akiva's sustainability**. If you'd like to get involved with implementing changes or have any suggestions on what we can do, please contact Chana at chinuch@bauk.org.

- Sign up now for **Mas Chaver** for 5780! To apply head to bauk.org/mas-chaver.

- Be sure to like our **Facebook page (Bnei Akiva UK)** and follow our **Instagram (bneiakovuk)** to get regular updates with what is going on in the Tnuva.

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

FOOD FOR THOUGHT

1. What is the purpose of donating valuables to the Mishkan? (**See Rav Hirsch on 25:2**)
2. What is symbolised by the postures of the Cherubim on the Ark? (**See Sforno on 25:20**)

SHABBAT SHALOM!!!



Purim!
with Bnei Akiva

Evening event at the Bayit	
Ma'ariv	18:30
Megilla	18:45
Break your fast	19:15



Shacharit at the Bayit	
Shacharit	8.00
Megilla reading	8.40
Breakfast	9.15

Bogrim's Seudah at the Kenigsberg's	
Mincha	16.00
Purim Kiddush	16.15
Shkiya	17.57

BNEI AKIVA UNITED KINGDOM

RSVP: ravebauk.org
for catering and minyan numbers

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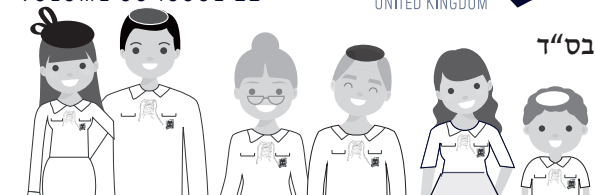
זכור אתיום השבת לקדשו.
ששת ימים תעבד ועשית כלמלאכתך,
ויום השביעי שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT TERUMA

4TH ADAR 5780
28TH & 29TH FEBRUARY 2020
VOLUME 30 ISSUE 22



A PRECIOUS SANCTUARY

YAKIRA BERKMAN
SHEVET ZION

In this week's parasha, we read the detailed instructions for the building of the Mishkan (the portable dwelling place for Hashem) and all its vessels. The conclusion of these instructions raises two questions.

1. The parasha begins with a long list of the various items needed for the construction of the Mishkan and its vessels. The last items mentioned are the precious stones: the *Avnei Shoham* and *Avnei Miluim* which were needed for the Kohen Gadol. Why were these precious stones mentioned last? If they are so important surely they would be mentioned first?

2. In the pasuk following the one detailing the precious stones needed, Hashem says "make for Me a Mikdash (sanctuary) and I will dwell in them." (Shemot 25:8) Why does it say 'in them' and not 'in it'?

Let us first answer question 2. The Shla Hakadosh teaches that we must make a Mikdash within ourselves for Hashem to dwell in. Here Hashem is commanding each member of Klal Yisrael to build a personal Mishkan. It is therefore so crucial for us to read, learn and understand the details in the parasha about the building of the Mishkan so we can internalise it creating a dwelling place for Godliness. I think this explanation from the Shla Hakadosh answers our second question excellently! Hashem is talking to each and every Jew in this parasha which will be read all over the world in a wide range of communities.

So why are the precious stones mentioned last in the list of items needed? In Parashat Vayakhel, Hashem tells the people what they need to bring for the Mishkan, we will learn that the princes of the tribes were the ones to donate the stones. The Or Hachaim in his commentary on the Torah notes that the princes' donations were lacking in many aspects. The Gemara in Yoma teaches that when the mann descended on the camps, the princes found these stones along the mann close to their tents. In the Gemara Bava Metzia 38a we learn: "אמר רב כהנא אדם רוצה בקב שלו מתשעה קבים" - Rav Kahana says a person prefers one kav (measure) of their own produce to nine kav of another's produce.

Here we can suggest that since the stones were given to the princes and they didn't work for it or intend on receiving these stones, they are mentioned last. The above Gemara suggests that when someone works hard for something, they feel accomplished and would prefer one small amount of reward for their own hard work than more of someone else's reward with no work. This is one of the understandings as to why the precious stones were mentioned last after the gold and silver brought by the members of the nation which they worked hard to receive. It is to teach us that it's not about what you bring, it's about the story and effort behind it. Did you do it off your own back? Or did it fall upon you?

The message from this episode in the parasha is **you decide!** You have the potential to create for yourself a Mishkan within your heart as a place for Hashem to constantly dwell within you. You have the ability to work hard and make an incredible donation to the construction of Hashem's dwelling place within you and on a larger scale as a member of the Jewish nation.

YAKIRA WAS A MADRICHA ON BET CHALUTZI MACHANE 5779.

London	In: 17:22 Out: 18:30	Oxford	In: 17:24 Out: 18:34	Leeds	In: 17:22 Out: 18:35
Manchester	In: 17:25 Out: 18:38	Bristol	In: 17:29 Out: 18:40	Liverpool	In: 17:28 Out: 18:41
Cambridge	In: 17:18 Out: 18:29	Birmingham	In: 17:25 Out: 18:37	Jerusalem	In: 17:05 Out: 18:18

TERUMA 5780: TORAH TRAVELS

RAV JOEL KENIGSBURG | RAV SHALIACH



In this week's parasha things start to get a little technical.

Bnei Yisrael have left Egypt, stood at Har Sinai, and witnessed the splitting of the sea. Yet after the enormity and excitement of those miraculous events, the Torah's narrative now shifts into a detailed construction plan. From now until the end of Sefer Shemot we are faced with the intricate details of the building of the Mishkan – its layout and its contents, its materials and its dimensions. As we read through these parshiyot, it's easy to get the impression that, far from a *Torat Chayim*, a living Torah, we are reading through an ancient architectural blueprint. But even the beams, boards, hooks and poles which make up the Mishkan can teach us crucial life lessons – if we know where to look.

Perhaps one of the best examples of this is found in a subtle yet significant difference between the Aron and various *keilim* within the Mishkan. Many of the *keilim* were built with rings along their sides through which poles were inserted, for easy transportation. Wherever Bnei Yisrael would set up camp in the desert, the Mishkan and its components would be assembled and the poles removed – with one exception. The Aron was unique in that even when at rest its poles were never to be removed. *הבדים לא יסורו ממנו* - "the poles shall not be removed from it" (Shemot 25:15) is even counted as one of the 613 mitzvot.

THE ARON, WHICH HOUSED THE TABLETS, IS A METAPHOR FOR TORAH IN THE WORLD

Why keep the poles constantly attached? Sefer HaChinuch explains that it was a matter of according the Aron the proper honour. Bnei Yisrael never knew when they would have to begin travelling again. At a moment's notice they could be required to pack up everything. Had the poles not been a permanent fixture at the Aron's sides, perhaps they would be attached haphazardly in the rush to get moving. The result would be that the Aron, and the Luchot which it contained, could fall and be damaged. By retaining the poles at all times it was ensured that the Aron could always be transported quickly, easily and safely.

But there could be a deeper reason. Rav Shimshon Raphael Hirsch explains that the Aron, which housed the tablets, is a metaphor for Torah in the world. Unlike the Mishkan, which ultimately would fulfill its purpose in a specific location, the Torah is not confined by geographical limitations. The poles were always to remain attached to show that the Torah is not fixed to the ground, but rather travels with the Jewish people wherever they go. Despite those who have claimed otherwise, the Torah's message is eternally relevant to all generations and all societies.

On a micro level too, the Torah can and should inculcate every facet of our daily pursuits. From the spiritual to the mundane, in the Beit Midrash or in business, from the moment we wake up until the time we go to sleep, the Torah is never at rest. Nothing in our lives is outside the realm of its teachings.

Shabbat Shalom!



ASHIRA LASHEM

ANOUSHKA GOLDMAN | SHEVET AVICHAI

עבְדוּ אֶת ה' בְּשִׂמְחָה בְּאוֹ לִפְנֵי בְּרִנָּה:

Worship Hashem in gladness; come into His presence with shouts of joy. (Tehillim 100:2)

This song that we stand on our chair belting out is taken from Tehillim. It's a two-fold commandment; not only should you serve Hashem but do so with *simcha*, happiness. What does this mean and how does it materialise in the real world? I would like to share a short story to help demonstrate what I think this pasuk is saying.

There were two brothers during World War Two who had grown up in Russia but moved to Germany at a young age. It became clear that the war was getting nasty and they decided that they would each live in a different country to ensure the family name would almost certainly survive. They knew that not being entirely German or entirely Russian would bring them under scrutiny and would likely both be suspected of being spies, so they would have to be very careful about what they communicated to each other to ensure that it wouldn't raise any red flags. They decided that any correspondence written in black ink should be accurate, and anything written in blue ink would mean the opposite. The brothers parted ways thinking that this would be an excellent system to communicate honestly with each other. Sometime later, the brother in Russia finally received a letter. He had been worried sick about his brother in Germany because of some of the things he'd heard from injured soldiers. He opened the letter and noticed it was in black ink. His brother talked about being well and having enough to eat and said that he was okay and had not been sent to the front line. Phew! What a relief! It all seemed like he was safe and well. As he got to the bottom of the letter, he noticed a short p.s. at the bottom, reading as follows: "due to the war, I have not been able to get any blue ink."

This tiny piece of information at the end of the letter completely invalidated the whole letter. The entire meaning of it changed, the superficial cover was removed, and an opposite message emerged. If there is no joy, it cannot be that one is truly serving Hashem. Perhaps it's a mere social obligation or the nice idea of tradition or culture that drives the machinery of service. Without *simcha*, being an *eved Hashem* simply does not mean the same thing at all.

ANOUSHKA WAS A MADRICHAN ON H-COURSE MACHANE 5780.

