

זכור את יום השבת לקדשו
ששת ימים תעבד ועשית כל-מלאכתך,
יום השביעי שבת לה'

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT TERUMA

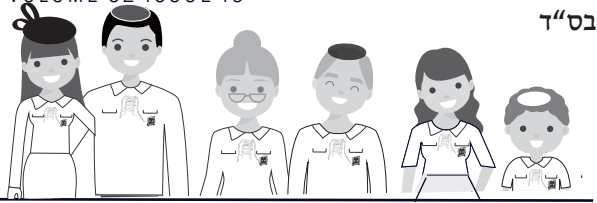
4TH ADAR I 5782

4TH & 5TH FEBRUARY 2022

VOLUME 32 ISSUE 15



בס"ד



THE IKEA MISHKAN ASHER RENTON SHEVET TZION

From the first pasuk of Teruma, Shemot is designated to the building of the Mishkan. The detailed building instructions are introduced with a simple command:

וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְתוֹכָם

And let them make me a sanctuary that I may dwell among them

Just 2 weeks after we read about Har Sinai, the question pertains, why does Hashem need a place to dwell? The Ramban explains that this pasuk is merely an extension from Har Sinai – the Mishkan was built to allow the Shechina to be eternally present around the Jewish people. This, according to the Ibn Ezra is why the pasuk refers to it as a sanctuary:

בעבור היותו משכן השם הקדוש

It is the constant tabernacle of Hashem.

Additionally, Rabbi Tarfon explains the pasuk has the intention of emphasising the importance of work by saying the Shechina did not dwell until Bnei Yisrael completed the work in building the Mishkan. Who knew the necessity for Avodah dated all the way back to here!!

Whilst at face value, what's written is just a bunch of instructions, a deeper question is raised. Last week, Rashi commented on a pasuk saying 'on this day' rather than 'on that day' (Shemot 19:1), teaching us the words of the Torah should seem new, as if they were given today. Surely, if this were the case, even these detailed pesukim should have multiple meanings, opening up to various perspectives and commentaries? By looking at these pesukim, it seems we are reading the first ever instruction book! When I buy a new set of drawers from IKEA, I could look at the instructions for hours at a time,

but as instructions are meant to be, I will always finish with the same product, with no room for other (viable) interpretations. So what exactly can we learn from our IKEA Mishkan? Are these instructions really to-the-book IKEA instructions? As we know, the Torah doesn't waste words so in what way do these instructions differ from regular directives?

The first idea comes from the next pasuk,

כָּל אֲשֶׁר אֲנִי מְרַאֶה אוֹתְךָ...

exactly as I show you

Gemara Sanhedrin Yerushalmi highlights this command is the reason for such detail of the construction. Rav Hunna bar Hiya explains this is for continuity of instruction.

Another meaning to these instructions was given by Rabbi Sacks zt"l: The psukim were there to signify the importance of Bnei Yisrael working together under a great leader, Moshe. Until the building of the Mishkan, Bnei Yisrael were constantly complaining. When Hashem tasked them to come together to build, not a single complaint was made, with people giving copious amounts of both time and resources. This was the first time Bnei Yisrael had worked together to build and give back to Hashem; with so many wanting to contribute, Moshe had to show 'Tzimtzum' (self-restraint), allowing the Mishkan to be built with strong teamwork, dedication & אהבה through everyone working together.

What we can learn from this is the importance of good hadracha, leading with strong and clear grounding. Like the clear instructions for the Mishkan, future generations have the ability to take these important values bestowed to them and pass them down too. Additionally, we can learn the importance of thinking about all possibilities. Whilst at first glance, something may mean only one thing, it is vital to consider all meanings before any response or action.

ASHER WAS SGAN OF H-COURSE MACHANE 5782

SHABBAT TIMES

London	In 16:40 Out 17:50	Oxford	In 16:41 Out 17:54	Leeds	In 16:35 Out 17:52
Manchester	In 16:42 Out 17:55	Bristol	In 16:47 Out 18:00	Liverpool	In 16:42 Out 17:58
Cambridge	In 16:34 Out 17:48	Birmingham	In 16:41 Out 17:56	Jerusalem	In 16:40 Out 17:55

PSYCHOLOGY AND TORAH WITH ELAD ESHEL

PARASHAT TERUMA – FACE TO FACE



It is clear that our parasha is connected to the previous parshiot. At the end of Parashat Mishpatim we read how Moshe ascended the mountain in the cloud of Hashem for 40 days. But how long does it take to make the

Luchot? Coming to this week's parasha it is clear that Moshe needed to learn how to build the Mishkan, with all of its different vessels and intricate details.

But the connection runs much deeper than that. As we read this week, the Mishkan is the place to put the Luchot. After Moshe receives them, immediately he is instructed to build them a sanctuary, and appropriate home. We see that the central purpose of the Mishkan is indeed housing the luchot, also known as the 'Luchot Ha'eidut' (tablets of testimony), and the Mishkan itself is also called *Mishkan Ha'eidut* in Parashat Pekudei. Furthermore, the first element described in the construction of the Mishkan is the Aron, a vessel to contain the Luchot.

However, it seems the Aron has an additional purpose, not just to contain the eidut. In addition to the gold-plated box the Luchot are placed in, Moshe is instructed to build the Keruvim to sit on top of the Aron. Significantly, it is from between the Keruvim that Hashem will speak to Moshe, what the Torah terms *hi'va'adut*. This word, bearing the same root as eidut, is a clear play on words, but what is the connection between the 'testimony' of the Luchot and the 'assembly' of the communication between Moshe and Hashem from between the Keruvim?

Of course, the connection between the words is no mere coincidence, but rather reveals the true purpose of the Mishkan in its entirety. The purpose of the Mishkan is to encapsulate the events of Har Sinai, of Hashem revealing Himself to the entire nation, and create a place for constant connection and 'assembly' together with His people. The Aron functions not just as a memory of past events, but the source of continual connection, continual meeting between Hashem and Moshe, from where the communication will continue. Har Sinai was not a one off event, but rather the encounter with The Almighty will continue through the meeting that occurs between the Keruvim, the *hi'va'adut*.

Indeed, we see the motif of connection and intimacy as a constant theme throughout the Mishkan. The Keruvim were looking at each other 'panim el panim'; on the Shulchan we put 'lechem hapanim'; the lighting of the Menorah must be 'al pnei hamenorah'; the connections of the outer boundary is described using the phrase 'meshulavot isha el achota' – 'intertwined, each woman with her sister, and by the Keruvim 'ish el achiv' – 'a man to his brother'. The idea here is clear – the Mishkan is a place for a face to face encounter with Hashem – a place to strengthen the bond.

What does it mean to meet someone face to face? One may think that when we meet another and speak to them, that we are simply encountering their brain. They communicate through their mouths, but merely as a medium from engaging with the content of their minds. But no. When we do engage with someone in a way that is not face to face – read something they have written, or even communicate over the computer (as we are all very accustomed to nowadays), we lose out on the emotional component of the interaction. The emotional connection is only developed when we are able to experience all that the other person is expressing, to see them and hear them and take in the entirety of what they are communicating. When we lack this component, the relationship is likely to be lacking in emotion, passion and without a feeling of closeness.

This is what Hashem desired to create for the Jewish People in order to maintain the relationship between Him and His people throughout the generations. He does not desire simply our intellectual engagement with the words of the Torah, with the dry text and computation of its material. Rather He seeks to form a bond between two individuals, to reach out and engage us, to create a meeting of face to face – 'panim el panim.'

We should be mindful of this truism in all aspects of our lives, and regarding our other, human, relationships. Though communication is all too easy through a multitude of media in our technological era, true human connection can only be formed in one way, the way that it has always been – face to face.

RAV ELAD IS THE BA SHALIACH IN THE NORTH. HE ATTAINED HIS UNDERGRADUATE DEGREE IN LAW AND PSYCHOLOGY AT HEBREW UNIVERSITY AND SEMICHA FROM WORLD MIZRACHI.

THE WEEK IN PICTURES



Bogrim working hard for the fundraiser in the London Bayit



Bogrot learn in chavrutot to prepare for Rabbanit Sarah's Netivot Shalom Chabura at Lishmah



Bogrim engross themselves in Torat Eretz Yisrael at the Va'ad with Rav Joel

SNAPSHOT FROM THE CHOVERET

The Choveret is the educational handbook that Bnei Akiva UK madrichim use to create their activities and discussions in Sviva each week. For Parashat Teruma, it looks at the concept of Rosh Chodesh in more depth.

Rosh Chodesh presents us with a powerful idea: the determination of the calendar is placed fully in human hands. Thus, if the moon were to appear in fact, on a Monday, but no one saw it until Tuesday, we follow the idea that “seeing is believing,” and the Bet Din would decide that the first of the month was on a Tuesday. As a result, Hashem, as it were, follows the decision of the court and acts accordingly, so that for example in the case of Rosh Hashanah, He would push off His judgment of the entire world by one day!

The power of the Sanhedrin is illustrated in the Mishna in Masechet Rosh Hashanah, which describes an occasion whereby there was a debate within the Sanhedrin regarding when the new month should begin. Rabbi Yehoshua and Rabban Gamliel had a debate over when Rosh Chodesh would fall, resulting in a different calculation for when Yom Kippur would be. Rabban Gamliel was the Nasi (the head of the Sanhedrin) and he demanded that his opinion be accepted. In order to demonstrate that his view was correct he demanded that Rabbi Yehoshua appear in the Bet Midrash with his wallet and stick on the day which according to him was Yom Kippur! Rabbi Yehoshua accepted the decision despite the fact that it contradicted his calculations.

Rosh Chodesh symbolises renewal, the ability of the Jewish People to rise up from oblivion and restore itself to its past greatness. Just as the moon disappears at the end of each month, but returns and grows to fullness, so too Am Yisrael may suffer exile and decline, but it always renews itself. Perhaps the most dramatic example of this was Yetziyat Mitzrayim. Bnei Yisrael had started off in Egypt as an exalted and wealthy family, were subsequently enslaved and downtrodden for two hundred years or so, and then plucked from their oppression by the revealed hand of Hashem.



In renewing the pride of Am Yisrael, Hashem gave us a national identity. A nation should have its own calendar and its own way of doing things. In the same way that we have a national law (the Torah) and a national homeland (Eretz Yisrael), we have a national calendar.

WHAT'S GOING ON?

- **Lishmah** is now open to **all Bogrot and Sixth-Formers!** Don't miss this amazing **Torah learning opportunity!** Sign up: tinyurl.com/Lishmah-BA

- Calling all male Bogrim! Join **Rav Joel** for a **Va'ad** on Tuesday evenings at 10:15!

- **London Student Bet Midrash** is taking place weekly on **Thursday evenings** for high school and university students. For more info about London or Birmingham SBM email chinuch@bauk.org

- **Thank you** to all of our current Chaverim, families in the UK and generations of Olim for your generous donations to our **'forward to the future' campaign.** With your help we managed to raise £525,051* for Bnei Akiva UK!

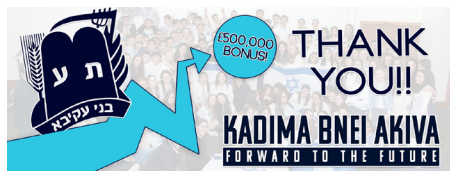
-Hatzlacha to **Mill Hill Sviva** for their **Shabbat Ha'irgun** this weekend!

- Keep an eye out for **exciting Bnei Akiva updates** for all ages!

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

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

*At time of printing



TO SPONSOR AN EDITION OF SHABBAT LASHEM OR FOR ANY QUERIES PLEASE CONTACT DANIA AT [CHINUCH@BAUK.ORG](mailto:chinuch@bauk.org)