

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

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT VAYAKHEL-PEKUDEI
(HACHODESH)

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בס"ד



HACHODESH: BECOMING PARTNERS

SAUL BISHOP
SHEVET MORASHA

This week, we read the special Maftir of "Hachodesh" which details the first Mitzvah given to the Jewish people: to sanctify the month. Chazal tell us that when we make a bracha on the new month nowadays, we should do it standing up, since it's as if we're greeting the Shechinah. Really?! What's the correlation between the seemingly arbitrary announcing of a month and literally greeting the presence of Hashem?

A closer look at the halachot of announcing the new moon will shed some light on this strange comment of Chazal, as we require witnesses, a Bet Din to the extent if everybody sees the moon, but Bet Din don't pronounce it a new month, there is no new month. Thus clearly the announcing of the new month isn't just noticing an astrological phenomenon.

Rav Hirsch explains Hashem wanted to avoid a relationship where He says 'jump' and we say 'how high?', not like a person who's commanded, or a slave who responds to a master, rather Hashem desires a dual relationship, where both parties are active in the relationship.

This is reflected in the 3 Yomim Tovim, which are called Moadim, which translates to "coming together" as the Jewish people are experiencing a paradigm shift, where their Master actually cares for them and craves a relationship with them, as Hashem transformed us into His partners.

This could also answer why the Yom Tov is called Pesach. Surely there are more apt names for the celebration of our redemption, such as "Yom Geulah" or "Yom Matzah" or "Yom Cheirut." Why do we name the Yom Tov after a seemingly insignificant action of Hashem passing over our houses?

Mr Rowe answers that this action of the Jewish people putting the blood on their doors which signified to Hashem that they were Jewish, was the first time the Jewish people had joined with Hashem and become partners in his miracles.

Until now, Hashem had brought all of the plagues, this was the first instance of a partnership in the actions of Hashem, which provided a platform for Jewish history, echoed by the Mitzvah of Kiddush Hachodesh for us to become partners with Hashem in being His ambassadors in bringing G-dliness into the world.

SAUL WAS A PARTICIPANT ON TORANI 5780 AT YESHIVAT HAKOTEL.

London	In: 17:45 Out: 18:52	Oxford	In: 17:46 Out: 18:57	Leeds	In: 17:47 Out: 17:00
Manchester	In: 17:52 Out: 19:02	Bristol	In: 17:52 Out: 19:02	Liverpool	In: 17:52 Out: 19:05
Cambridge	In: 17:40 Out: 18:51	Birmingham	In: 17:48 Out: 19:00	Jerusalem	In: 17:09 Out: 18:22

PUBLIC AND PRIVATE DOMAINS

RAV JOEL KENIGSBERG | RAV SHALIACH



שָׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם
הַשְּׁבִיעִי יִהְיֶה לָּכֶם קָדֵשׁ שַׁבַּת שְׁבָתוֹן
:לֵה' כְּלֵהֲעֹשֶׂה בּו מְלָאכָה יוֹמַת:

In Parshat Vayakhel we once again encounter the commandment of "Shabbat Lashem".

As the Torah details the construction of the Mishkan, a microcosm of

the creation of the world, we are once again reminded that at the end of each week comes the day on which all creative activity must stop – Shabbat.

The common denominator amongst the 39 melachot (categories of work) which are forbidden on Shabbat is that they all consist of creative activity. Each one involves making a physical change which somehow reshapes or transforms an object. These melachot which were used in the building of the Mishkan, represent man's ability to shape the world around him. This mastery over the material world is to be used and channelled for 6 days a week. But on Shabbat we desist from our creative endeavours in the world, in order to remember the One who Created the world itself.

But the anomaly is the melacha of hotza'ah (carrying). There is no physical change in an object that is carried from the public to the private domain or vice versa. Unlike when we write, cook, plant or sew, the object that is acted upon remains identical. Refraining from carrying does not remind us of creation in the physical sense.

However it does something else. Rav Hirsch explains beautifully that the concepts of reshut hayachid (private domain) and reshut harabim (public domain) are more than just geographical locations. In a broader sense, the reshut hayachid represents the individual whilst the reshut harabim represents the community or society at large. Carrying – the transfer of objects from one to another – represents the interactions between these two. It represents the sum total of human history and the events which on a deep level have shaped and reshaped the world around us.

When we refrain from carrying on Shabbat we are reminded not just of Hashem's mastery and control over "maaseh Bereishit" – the physical act of Creation,

but also over "yetziat Mitzrayim" – the events that have occurred since, and the interventions in our lives along the way.

But perhaps there is another message as well.

Understanding that reshut hayachid and reshut harabim are not just physical spaces, but also represent deeper ideas – of the private and the public spheres and the necessary separation between them – allows us to realise that this distinction is not just for Shabbat. Throughout the week too there is a difference between that which is put on public display and that which isn't. Despite the norms of social media, not everything belongs in the reshut harabim. There are experiences and parts of our lives which deserve their rightful place in private. A striking example of this distinction can be seen in the structure of the Mishkan itself.

**IN A TIME WHEN THE
DISTINCTIONS BETWEEN
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DOMAINS.**

Inside the Kodesh Kodashim, placed above the Aron were the two golden keruvim. Miraculously these golden statues would change direction to reflect the behaviour of the Jewish people. Depending on whether Bnei Yisrael were fulfilling the will of Hashem or not, these keruvim would

face either towards or away from each other.

The Gemara in Yoma describes how when the Beit HaMikdash was destroyed and ransacked – the keruvim were brought out into the marketplace for all to see. This was a time when Bnei Yisrael had gone against Hashem's will seemingly more than at any other, yet rather than facing away, the keruvim were actually seen to be facing and hugging each other.

Based on all the above we can understand why.

The keruvim necessarily faced each other because they were brought out into the marketplace – the reshut harabim. Only when they were inside the Kodesh Kodashim, in the most private domain where nobody could see, could the keruvim turn away and reveal the nature of the relationship Bnei Yisrael had with Hashem at that moment. But when they were publicly exposed that would not have been right.

In a time when the distinctions between public and private have become increasingly blurred, Shabbat reminds us that there are separate domains. Not carrying between them for one day a week reminds us that even when we do, everything has its proper place.

A TASTE FROM THE ARCHIVES: MISHKAN: CLAIMING A SECOND HOME FOR THE SHECHINA 5772

SHAULI GORDON | SHEVET ACHIA

This week concludes the book of Shemot. We finish the sefer with the seemingly endless detail of building the mishkan; with Moshe reading out exactly what has been collected and built from those materials. It's very difficult to keep our eyes from glazing over for we have surely heard it before.

Yet this week Moshe gives an account of everything. He reads a list of how much gold and silver, how much wool and linen, and where each bit was used. What prompted Moshe to give such a detailed account?

The Midrash Tanchuma suggests that there is a clue in last week's sedra.

When Moshe went to the Ohel Moed, Am Yisrael would stand by their tents and watch him enter and see the Shechina follow. One might think that the reason for this was because they were in awe of this man who would enter the Ohel and have the Shechina follow him.

However, the Midrash says that among the crowds, behind Moshe's back, some people would say "Look at this man. Look how well fed and well dressed he is". Some people

would think that perhaps his expenses were too high.

The Midrash knows that the people have a tendency to gossip and slander, even about their leaders. Moshe understood that it's not enough to have integrity, but one must also demonstrate it. So Moshe details exactly how much gold, silver and copper was used in the building of the Mishkan, to show that there was nothing up his sleeve. That he was hiding nothing.

**MOSHE
UNDERSTOOD THAT
IT'S NOT ENOUGH
TO HAVE INTEGRITY,
BUT ONE MUST ALSO
DEMONSTRATE IT.**

Moshe knew that the only things we possess are our integrity and our reputation. It's important for us to not just maintain our integrity, but also to ensure that our reputation remains unblemished.

It's so easy to lose our reputation due to false accusations. That is why Moshe gave an account when the job was done.

This Shabbat, let us think about the fact that when our job in this world is done we too shall have to give a full and transparent account of our lives.

WHAT'S GOING ON?

- Applications are open for **Summer Machane 5781!** With the Government's roadmap in place we are looking forward to a fantastic Summer Machane, with some epic residential Machanot and day camps for children in Years 3-10. Spaces are filling up fast, so if you haven't yet signed up make sure you do so as soon as possible and join us for a summer experience not to be missed! Join us from **2nd-15th August** and enjoy a fantastic Bnei Akiva experience full of fun, friends and Ruach! Sign up today at bauk.org/camps or email camps@bauk.org for more information.

- Calling **Shevet Hineini** (Year 13!) Join us on **The Bet Midrash L'Manhigut Programme!** A unique leadership (Manhigut) experience to develop your learning through Shiurim and Chavrutot and leading others through Tochniot and Chaburot! **Apply now - www.bauk.org/bmp-tafkid/** For more information about the programme or other options this summer please email - Chinuch@bauk.org or Camps@bauk.org

- **Svivot are continuing!** Look out for updates and virtual events from your local sviva or **visit www.bauk.org/svivot**.

- **WE NEED YOUR HELP!** Coronavirus has hit

Bnei Akiva hard, costing us over £150,000. Our Mazkirut, Bogrim and Madrichim have been working tirelessly to put on a range of fantastic programming for our youth, from Machane Aviv last Spring, to a celebration of Israel like no other on Yom Ha'atzmaut, a packed summer of programming for over 400 children, and Winter Machane. Please support our **Yad Achim Campaign**. Visit bauk.org/yad-achim for more information and to donate.

- Join **Rav Joel's Torat Rav Kook Chabura! Monday's at 8:30pm** in the BA Zoom Room for all Bogrim!

- Keep an eye out for **exciting virtual events** for all ages! **Stay Safe > Stay Inspired > Stay BA**

- **Mazal tov to Matan and Nini Milner**, our Northern Shlichim on the **birth of a baby boy!!!**

- 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 Tnuva.

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



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