

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

SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT TERUMAH

4TH ADAR I 5779

8TH & 9TH FEBRUARY 2019



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



DWELLING IN OUR MIDST

RACHEL COOKLIN
SHEVET AVICHAH

There is much debate surrounding the purpose of the Mishkan and its contents. The main point of contention in this discussion surrounds the pasuk: "And they shall make Me a sanctuary, and I will dwell in their midst" (Shemot 25:8). Rashi sees this as a command to create a place of holiness in which to worship Hashem. Sforno takes this a step further and believes the Mishkan to be an extension of the reality Bnei Yisrael experienced at Har Sinai (see Sforno on this week's parasha), and Nechama Leibowitz compares the building of the Mishkan to creation. The confusion surrounds the fact that Hashem is requesting the construction of a seemingly physical place for Him to 'dwell' there.

How is this possible if Hashem is omnipresent?

The approach of the Abarbanel suggests that the layout and contents of the Mishkan lead us to behave in an ideal way. By understanding each element of the Mishkan as having a role in aiding our faith in Torah and Mitzvot, Abarbanel believes Parashat Terumah is the perfect guide on how to behave according to Torah.

According to Abarbanel, the Mishkan had four coverings which symbolise four types of people in society (scholars, workers, warriors and politicians). However, at the centre is the Kodesh Hakodashim representing our purpose of involvement in God's Torah and mitzvot. Regardless of our job or hobbies, the Torah should be at the centre of our lives. The Keruvim symbolise the divine source of Torah, one male and one female suggesting the need for everyone to be involved and inspired by Torah from a young age. They face each other to teach the importance of interpersonal relationships

and have wings pointing upwards to suggest that everything emanates from God. Abarbanel details every aspect of the Mishkan and how it dictates our relationship with Hashem and the centrality of Torah to our lives. He sees each element of the Mishkan as having a link to us and the importance of Torah within our lives.

Rav Soloveitchik understands this pasuk from a seemingly different approach, using the psbat of the Torah. Rav Soloveitchik draws on the words "I will dwell in their midst" emphasising the fact that the Torah did not write "I will dwell in it" but instead "in their midst." This wording implies that through the Mishkan, Bnei Yisrael would be able to feel the presence of Hashem, it offers to bridge the distance between Hashem and us. The character of the Mishkan was dependent on us, rather than being intrinsically holy, its kedusha is dependent on those who make it holy.

I believe that the approach of Rav Soloveitchik does not differ from that of Abarbanel. Rav Soloveitchik suggests that Hashem is not specifically dwelling in a building that happens to be holy, but a place we make holy from within. Abarbanel views the construction of the Mishkan as representative of how we should live our lives, with Torah at the centre and a constant awareness of Hashem around us. By living in this way, we are bringing holiness to whatever we do from within – we make our everyday lives have kedusha.

Rav Lichtenstein defined this perfectly, quoted in *By His Light*, a book of his sichot, "whatever a person does, wherever he is, he can strive to structure his life, so it is ultimately geared to being an Eved Hashem." Everything we do centres around Torah, around the Kodesh Hakodashim in the Mishkan. In whatever we do, we should try and aim to manifest Hashem in it, through this He will dwell in our midst.

**RACHEL IS ROSH OF MILL HILL SVIVA AND WAS
A MADRICHA ON GIMMEL SUMMER MACHANE
5778**

London In: 16:44 Out: 17:54
Manchester In: 16:47 Out: 17:57
Cambridge In: 16:42 Out: 17:52

Oxford In: 16:48 Out: 17:58
Bristol In: 16:54 Out: 16:04
Birmingham In: 16:49 Out: 17:58

Leeds In: 16:43 Out: 17:53
Liverpool In: 16:50 Out: 16:00
Jerusalem In: 16:39 Out: 16:10

SELF-REFLECTION IN THE MODERN DAY: AUTHENTICITY IN SERVICE OF HASHEM

RAV AHARON HERSKOVITZ | RAV SHALIACH



This piece is the eighth in a series on self-reflection in the modern day, based on the book "Musar for Moderns" by Rav Elyakim Krumbein. This specific article is based on the thoughts of Rav Yehuda Amital zt"l.

relation to my father like vinegar derived from wine (i.e. not as impressive). For if my father ate meat, he would not eat cheese until the same time the next day. But as for me, in this meal I would not eat [cheese], [but] in another meal, I would.

Every year, as the month of Adar draws closer, I recall the special tisch that my Rosh Yeshiva, Rav Yehuda Amital zt"l used to lead every year on Shabbat Zachor. The night would be filled with Divrei Torah, singing, dancing (and quite a few jokes). At the end, we would dance around with Rav Amital, eventually accompanying him off of the yeshiva grounds while singing all the way (he would always insist we stop before reaching the residential part of Alon Shvut, so as not to disturb people).

The song that we would continuously sing is taken from the words we recite in every Amidah on Shabbat:

שְׂבַעְנוּ מִטּוֹבָךְ וּשְׂמַחְנוּ בִישׁוּעָתְךָ.
וְטַהַר לִבְנוֹ לְעִבְדֶּךָ בְּאֵמֶת
Sate us from Your Goodness, and cause us to rejoice in Your Salvation, and purify our hearts to serve You truthfully.

The specific tune entailed Rav Amital singing the last few words and us repeating them after him. He would usually take the opportunity to discuss what it means to **serve Hashem truthfully**; how difficult it is and why we, therefore, need to ask Him to purify our hearts to do so.

To serve Hashem naturally and truthfully, Rav Amital explained that our fulfilment of the mitzvot must be an expression of our actual spiritual state; if our spiritual state does not accompany our actions, we are not being truthful in our service. This is not to say that fulfilment of mitzvot **without** this spiritual backing is worthless, but it is decidedly not the best state of affairs.

As part of the discussion relating to waiting between eating meat and milk, the Gemara in Chullin (105a) writes:

Mar Ukva said: Regarding this matter, I am in

In other words, Mar Ukva measures himself according to the behavioural standard his father set and finds himself lacking. Rav Amital quoted Rav Isser Zalman Meltzer zt"l as asking if the difference between Mar Ukva and his father was just a difference in **behaviour**, why did Mar Ukva not just close that gap by waiting as long as his father did? The suggested reason is that Mar Ukva realised that such a stringency would not be consonant with his spiritual state, and therefore not desirable.

This importance of truthfulness and sincerity is incredibly important both in the area of halachic stringencies and in communication with children. Regarding stringencies, Rav Amital said in *Naturalness in the Worship of God*:

One of my students once asked me why I do not observe a stringency, about which the Mishna Berura writes that one who fears Heaven should practice this stringency. I replied: "When you read a section in the Mishna Berura that is directed at one who fears Heaven, it convinces you that he is referring to you. I have no such presumptions." Also note that the Mishna

Berura says that it befits one who fears Heaven to practice stringency, but he does not say that such stringency leads a person to fear of Heaven!

Regarding communicating with children, one of the essential guidelines one can give for education is that parents must both speak and act in a way that is consonant with their values: one's children (and chanichim!) are the most adept at picking up inauthenticity. The moment it is spotted, they automatically discount any desired educational message.

May Hashem hear our prayers to purify our hearts and serve Him truthfully!

TRUTHFULNESS AND
SINCERITY ARE
IMPORTANT BOTH IN
THE AREA OF HALACHIC
STRINGENCIES AND
COMMUNICATING WITH
CHILDREN

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

DVAR HALACHA - WEEKLY QUESTION WITH RAV AHARON



Question: I have recently bought fruits produced in Israel: do I need to separate terumot and maasrot from them? Does it make a difference **where** in Israel they were grown?

Answer: One **cannot** assume that fruits exported from Israel have already had terumot and maasrot separated from them: they have the status of טבל, a doubt as to being tevel (fruits that have not had gifts separated) and may not be consumed.

Regarding the second question, as to **where** in Israel they grew, the land of Israel was sanctified twice by Bnei Yisrael: once upon entering the land after wandering the desert, and the second time when returning from Bavel. The halacha is that the Babylonian exile nullified this קדושה "ראשונה" (first sanctification), but the קדושה "שנייה" was never nullified. The Rambam's explanation for this difference (Hilchot Terumot 1:5) is that military victory alone accomplished the קדושה ראשונה, and therefore was temporary, while קדושה שנייה was not.

The boundaries of קדושה ראשונה are referred to as those of עולי מצרים, and of קדושה שנייה are referred to as those of עולי בבל. The differences in the area can be found online.

It would seem then, according to the above, that there would **only** be an obligation to separate terumot and maasrot from lands that were settled **after** the return from Bavel (since only

they retain any holiness), which would exclude a significant portion of modern-day Israel. However, most Rishonim (Chullin 6b) were of the opinion that Chazal expanded (on a rabbinic level) the obligation to separate terumot and maasrot **not only** to lands conquered by עולי מצרים, but **even** areas that **border** the land of Israel, e.g. Syria, Egypt, the eastern bank of the Jordan. The Rambam (Terumot 1:5-6) is of this opinion as well (at least according to most commentaries). **This would then mean that any lands that are part of (or under the control of) the modern-day State of Israel would be obligated to separate terumot and maasrot at least on a rabbinic level, as they are at the very least "bordering" the land of Israel.**

Theoretically, there should be a difference between different parts of modern-day Israel, with some areas being obligated on a Torah-level and some only rabbinically. However, nowadays the entire obligation is only rabbinic (until Be'ezrat Hashem most Jews will return to the land of Israel).

Interestingly, the distinction between the boundaries of עולי מצרים and עולי בבל is relevant for rabbinic laws, such as דמאי, separating from produce we are unsure about, or ספיחים, food that grows naturally during שמיטה (which may not be eaten, as a rabbinic decree). However, even in a case in which we're **not** sure if terumot and maasrot have been separated, it would not be considered a case of דמאי as that category only exists when we are sure terumah has been separated but are unsure about maaser, and here the doubt is if anything was separated at all.

A TASTE FROM ISRAEL

HARRY SALTER | ROSH NIVCHAR

A few weeks ago, I represented Bnei Akiva UK at the **14th World Veida**. Not only was this a chance to decide the direction of the movement but also an opportunity to meet and share ideas with Chaverim from different Snifim all over Israel and the world.

The World Veida started with a concert by *Ishai Rabo* with people braving the "snow" to come out to listen about the future of Bnei Akiva. With speeches from **Naftali Bennet MK** and **Roi Abecassis, Mazkal of Bnei Akiva Olami**, the vision of Bnei Akiva was reaffirmed - to spread the message of Torah V'Avodah across Israel and the diaspora.

The following day, we split off into groups to discuss the challenges of Bnei Akiva and the

importance of the ideology, meeting people from across Israeli society. I and the other nine British delegates discussed ideas and challenges facing Bnei Akiva UK and other Snifim.



One thing which was clear and apparent was the care and importance of the madrich-chaich relationship. The World Veida discussed the critical issues surrounding mental health awareness and the responses of madrichim. Also, although the State of Israel faces challenges, the Veida cemented their commitment to support and promote the rights of the Israeli state.

Despite the weather hindering the plans of some of the days, it was an excellent opportunity to share ideas from people from across the Bnei Akiva world and connect to the same message we all share: **a commitment to Am Yisrael, B'Eretz Yisrael, Al Pi Torat Yisrael.**

WHAT'S GOING ON?

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

- **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

- Hatzlacha to **Woodside Park** and **Kinloss** on their **Shabbatot Ha'Irgun** and **Salford** on their **Family Friday Night!** Thank you for all the hard work put in by the Tzvatim!!

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

- This past Sunday saw **BA80 Film Premiere screenings** take place in **London, Manchester, Leeds, Jerusalem, Tel Aviv, and Modiin!** Thank you to everyone who helped arrange this momentous event!!

- **SHEVET AVICHAH SHABBATON ON THE 22nd/23rd February!** To apply or for more information, please go to bauk.org/shevet-avichai or contact Hannah at mazkira@bauk.org.



FOOD FOR THOUGHT

1. Why is the command to make the Aron HaKodesh in the plural in pasuk 25:10, whereas the rest of the parasha is in the singular? (**See Ramban**)
2. What is the reason all the flames on the side branches of the Menorah needed to point towards the central flame? (**See Sforno on 25:37**)
3. Is there a significance of the number of curtains of the Mishkan being 10? (**See Or HaChaim on 26:1**)

SHABBAT SHALOM!!!



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