

**SHABBAT SHALOM FROM CYBERSPACE**

TERUMAH

Haftarah: Melachim I 5:26-6:13

FEBRUARY 16-17, 2018 2 ADAR 5778

**DEDICATION: No I didn't have a baby girl .... Mabrook to Elliot and Sonja Bibi on the birth of a granddaughter to their children Mr. and Mrs. David Elliot Bibi**

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Earlier this week, I brought my two year old grandson Yosef to his class. When we arrived, many of the children, almost all accompanied by their nannies and, two with their mothers were already there. Here I was, the lone male and lone grandparent noticing there were no extra chairs for adults, I grabbed an extra small chair from the hall, inspected it to see if sitting on it would result in a blooper YouTube video, and satisfied I placed it in a corner and sat.

The children began with free play activity with lots of toys on the floor and special for the day two tubs filled with silk flowers. Yosef decided he would harvest as many flowers as possible and transport them to me across the room to store and watch over. Luckily free time was ending just as I realized I couldn't hold another flower and I watched as my grandson returned all the flowers to the tub. The children then moved to a large circular carpet with numbers surrounded by a ring of letters at the perimeter. Each took a seat and was prompted within a song to introduce himself to all present. After that it was a session of musical calisthenics to head, shoulders, knees and toes played progressively faster and faster. Now they needed a bit of rest and all went back to their places for a story to be read where they commented on the characters, colors and props printed in the book the teacher read. After story time it was off to a large table covered in white craft paper, but not before each child went to a coat rack to get their smocks. This would be messy!

Each child took their seat and was given crayons to draw circles and lines. Yosef drew a large circle in front of him indicating his place and then thick lines around the circle as borders perhaps realizing what would come next. After the crayons were collected, stickers were distributed and Yosef grabbed as many as he could. While some children had a hard time

peeling away the backing, Yosef practiced his dexterity and if by chance another child reached into his section to touch one of his stickers, he was quick to cut them off before returning to the collage of stickers he was creating. While most of the kids were applying the stickers to their clothing and faces, Yosef was thoughtfully working on getting each sticker peeled and set in its exact place. The problem was, everyone else was done. The teacher was distributing black construction paper to each child along with brushes and glue. Yosef quickly finished his sticker works and took his paper and focused on what was coming next.

The teacher had already poured glue onto each child's paper and they were to spread it with the brushes. Yosef watched as she squeezed glue and carefully with his brush painted the glue onto the paper. Next came small boxes filled with cut paper in various shapes to be placed onto the paper. As each child completed the artwork, and nannies and parents with the exception of grandpa (teacher to the rescue) covered each sheet with a plastic self-stick protective cover to preserve the work for display on the household refrigerator.

With that the children were asked to move to a wall covered with more white craft paper for finger painting time. It was more like hand painting time. Stick your hands in paint and smudge along the wall. First red, then blue, then another blue and mix the colors to see what they become. When this activity ended, Yosef decided to stay. He now had the wall to himself. I showed him how he could make hand prints and that's what he did over every remaining and accessible unpainted area. We proceeded to clean up or at least to make that attempt. My grandson figured my shirt was the best place to wipe his hands clean and we did our best to remove paint from his face, arms and most of his hands with the wipes that were distributed. He then joined the class across the room for some dancing and singing. Finally sculptures which had dried from a previous class were distributed along with the days artwork and the children were dismissed and we were off to a bathroom to really scrub clean and then to my son Moses who was waiting for us downstairs and would take his nephew for an after school hot chocolate while I returned to the office.

Seems like a full day, but in fact all this took place in a grand total of forty five minutes. Yes, go back over the list of everything we did and calculate total time of 45 minutes. Understanding the attention span of a two year old, each of the activities was limited to somewhere between 3 and 5 minutes. And the system really works. The kids remained focused and interested and were forced to move their attention even before their attention waned.

I wondered though was this the attention span of two year olds only or with our new world where we deal with constant bombardment of information, is this, the new attention span of all school children and even adults?

I was listening in as a number of educators were discussing the problem they were experiencing with their students in keeping focused during class and even in doing their assignments especially reading. Children are so used to multitasking and interruptions, they are unable to go five minutes without looking at their phone.

We see this problem extend into the synagogue. We are supposed to be praying either with our eyes in the siddur or our eyes closed and focusing on the words with the chazzan. During the few moments we set aside each day for communication with Hashem and self-introspection our mind is drawn away by our devices. While awaiting the repetition of the amidah, we automatically open our phones to check for mail. On Mondays and Thursday during extended tachanun, half the people are still focused on their phones. And I understand that these people are typically not looking at instagram photos or facebook feeds, most are communicating with clients and family. These are important tasks, but can't they wait a few more minutes?

Most of us have become so used to multitasking that we think we are fine with it and believe we are very capable of performing two activities at once. But the reality is that it's not possible to perform two functions that require cognitive thought at the same time and do them both well. Prayer has a purpose. If we do something else while we pray than we are really not praying. I carry my daughter Mikhayla's old Siddur in my coratcha (tallit bag) and its filled with circled and underlined words and notes. Above the Amidah she has a bright sticker with the words in huge capitals. "REMEMBER YOU ARE STANDING BEFORE G-D". Good advice!

I wonder sometimes, the guy addicted to smoking can go 25 hours without a cigarette on Shabbat and then when Shabbat ends cannot go five minutes. All

this means he really can control himself. We can go twenty five hours without our phones and then when Shabbat ends, it's almost as if a clock is beeping every five minutes whispering, "check your phone". Why can't we stretch that Shabbat control to a half hour here or an hour there?

We must do it because the world we are creating is resulting in information overload and an inability to focus. Simply said distractions and multitasking reduce productivity and increase mistakes so we must learn to stop it.

A doctor explained to me, "We can listen to all of these motivational gurus who tell us we have unlimited potential, but the brain is a physical structure. It runs on biochemicals called neurotransmitters and when those neurotransmitters are depleted because we overextend them, we run out of fuel."

I am the first to admit that making these changes is not easy. Over the years, I am guilty by immediately responding to texts and emails of establishing a communication style which in essence trained others in my response habits. People expect to hear back immediately and if they don't, then they have been trained to believe something was missed or something is wrong. And we feel guilty if we have not responded. So I and we may need to retrain peers, employers, colleagues and ourselves in order to lighten our information load. We'll need to draw boundaries with email correspondents about when and what we'll be reading.

In Judaism we have the concept of Teshuba and returning. Rambam advises use to use the median scale but when our behavior goes to one extreme we may need to act in the opposite extreme to bring it back to center. So the good news is that we can retrain ourselves to be more selective about information intake and regain our focus. We need to exercise control and resist the yeser, the inclination and the temptation to read everything that crosses our screen immediately. The Torah teaches us to set boundaries and there is every reason to extend these boundaries to our electronic lives. We can take back control to improve everything from our memory to our mood.

I shudder to think that if we don't change ourselves and the habits of our children and grandchildren, then the new high school syllabus and schedule will look much like my two year old grandson's art class with five minute periods. That may work for a two year old, but it really does not work for us.

Shabbat Shalom, David Bibi

### Summary of the Perasha Rabbi Dr. Ronnie Hasson

This week's parasha starts a new section in the Torah. The rest of the book of Shemot is almost exclusively (with the exception of the incident of the Golden Calf) devoted to the preparations for and the construction of the Mishkan (the Tabernacle). The Mishkan, literally "the dwelling place", was the focal point of Bnei Yisrael in the desert. The twelve tribes camped on all four sides of it. A cloud of Hashem's presence was visible above the Mishkan. The function of the Mishkan was a place where Bnei Yisrael would bring their offerings and sacrifices to Hashem. It was a temporary structure replaced by the Bet Hamikdash in the days of King Solomon.

Moshe is instructed to start a fundraising campaign. We see later on, in parashat Vayakhel that the people gave so generously that Moshe had to stop them because they donated too much (We are hoping our Mikve project will have the same problem). Hashem tells Moshe all the exact measurements of the Mishkan. He instructs him on the dimensions and materials required. The various parts of the Mishkan mentioned in this parasha include: the Ark and its Cover, the Table, the Menorah, the Covers of the Mishkan, the Walls, the Partition (Parochet), the Altar, and the Courtyard.

#### FROM THE RABBIS OF THE JERSEY SHORE

#### **"You shall make two cherubs of gold." (Shemot 25:18)**

Hashem commanded Moshe to take a large piece of gold and make from it the kaporet (the lid on top of the Aron of the Luhot), and the kerubim which were upon it. The kerubim were not hewn as separate entities and then attached to the kaporet, but emerged from the kaporet itself. They faced each other, spreading their wings over the Aron.

All the components of the Mishkan and the Bet Hamikdash could be made from any type of metal when no gold was available. Only the kerubim must be made out of gold. What's the reason for this? Rav Meir Shapiro zt"l explains that the kerubim represent young children. Therefore they were placed on top of the Aron of the luhot, to teach us the obligation to train and teach them the Torah.

Since the kerubim represent the teaching of Torah to the youth, which includes the opening of Torah institutions of yeshivahs, one cannot fulfill the

obligation with anything but gold. The use of a second rate metal, like copper, is prohibited. When it comes to teaching our kids, nothing but the best.

Last year, two young men returning home from kollel in Montreal were attacked by knife-wielding hooligans, who stabbed one of them and stole his wallet. Police launched an investigation, seeking information in an attempt to track down the two perpetrators, and to determine if there was any connection to a separate robbery in the area several nights prior. With the help of surveillance footage from a nearby home, police successfully arrested the suspects.

Among those who the police spoke to during the investigation were local yeshivah boys, Yitzhak and Eli, who before the stabbing, encountered the two suspects. The thugs had passed the boys, but not before hurling curses in their direction.

The detectives asked the boys to describe the men's appearances. They then directed the boys to recount what the ruffians had yelled at them. Yitzhak blushed and Eli stammered. The police officers were confused. What was the matter?

Again they questioned, "What did they say to you?" The boys looked down, their faces crimson. The police explained that it was important for them to know precisely what was said, because if something anti-Semitic was uttered, the incident could be labeled a hate crime. Finally the boys said, "They cursed."

"What do you mean they cursed?" asked a detective. The yeshivah boys repeated that they had been cursed at, but could not repeat the words that they had heard.

The police officers were dumbfounded. It was their first exposure to youth blessed with an unadulterated upbringing in a community that is free of the vulgarity and crudity that are so much a part of the surrounding culture.

The officers might have had trouble getting the exact information they sought, but what they learned was so much more powerful and consequential. The boy's silence was worth a thousand words. Shabbat Shalom.  
Rabbi Reuven Semah

**This week, we read about the construction of the Mishkan (Tabernacle).** The Torah lists 15 different materials (gold, silver, etc.) that were donated by the people for this purpose. The last two items on the list is the avnei shoham and avnei milu'im, the precious stones used on the special garments of the Kohen Gadol. These stones were donated by the nesi'im, the princes of each of the twelve tribes. Our Sages teach that even though these were the most valuable items on the list, they were listed last because the princes were somewhat

lacking in their donation of the stones. When Moshe announced that everyone should donate materials for the construction of the Mishkan, the princes said, "Let everyone else bring whatever they can and we'll make up the rest." When the people finished donating, it turned out that nothing else was needed except for these precious stones. So even though they had noble intentions, due to their delay in bringing a donation they almost missed out on being a part of the project.

This is an amazing concept. If we would conduct a fundraiser and someone would say, "Collect whatever you can and at the end, I'll make up the shortfall," we would be ecstatic! But as far as that person is concerned, the Rabbis teach that he is lacking in a trait called *zerizut* (alacrity) in regards to doing *misvot*. When we have an opportunity to fulfill a *misvah*, the proper reaction is to desire to do it as soon as we can, and not to push it off for any reason.

There are many stories of men from the previous generation who, when they would get an *aliyah* on Shabbat and make a donation, would come to shul on Sunday morning with the money in their hand in order to pay the bill right away. This is how we should treat every *misvah* that comes our way. Of course, we are all excited to do *misvot* whenever we can, but there is always room for improvement. When we come to shul for *minyán*, do we arrive a few minutes early so that we have time to put on our *talet* and *tefillin* and to prepare ourselves mentally to speak to our Creator, or do we slide in as the prayers are already starting or a few minutes later? How quickly do we respond when a parent, a spouse or anyone else asks us for a favor? When we see a poor person who is collecting *sedakah*, do we approach him to give him a donation or do we sit in our seat and maybe even silently hope that he doesn't approach us?

The *Mesilat Yesharim* says that when a person does not act with *zerizut*, the *yeser hara* (evil inclination) works on him to prevent him from doing the *misvah*. However, when we develop this trait of *zerizut*, we demonstrate our love for the *misvot* and our desire to fulfill Hashem's will. This will help us to avoid making the same mistake as the princes who delayed bringing their donation, and we will thereby enhance our service of Hashem. Rabbi Shmuel Choueka

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 Sincere Charity

Parashat Teruma begins with G-d's command to Beneh Yisrael that they should donate materials for the construction of the Mishkan: "Ve'yikhu Li

Teruma." Rashi, commenting to this verse, notes that G-d here instructs the people to make a donation "Li," or "for Me," and Rashi explains this to mean "Li'Shmi"—"for My Name." Beneh Yisrael were commanded to not only give donations, but to do "for G-d's Name."

What exactly does this mean? How does one give a charitable donation "Li'Shmi"—for G-d's Name?

One explanation is based on the Kabbalistic tradition that whenever one gives charity, he "constructs" the divine Name, as it were. The coin or bill that a person gives corresponds to the letter Yod, and he holds it in his hand, which has five fingers and thus corresponds to the letter Heh (which has the numerical value of 5). The donor then outstretches his arm, which is long and straight like the letter Vav, and places the donation in the recipient's hand, which corresponds to the letter Heh. Thus, by giving a charitable donation, one spells out the letters "Yod," "Heh," "Vav" and "Heh," thereby forming the divine Name of Havaya. Rashi alludes to this deep concept when he comments that donations should be given "Li'Shmi"—"for G-d's Name," as the donation has the effect of spelling out the divine Name.

There is, however, another, simpler, explanation of Rashi's comment, which can be understood in light of a story told of a certain Hassidic Rebbe who received a visit from a destitute man asking for charity. The Rebbe promptly pulled out a gold coin from his drawer and handed it to the pauper. The poor man was amazed at the Rebbe's generosity, and thought maybe he was making a mistake and did not actually intend to give him a gold coin. The Rebbe said he did not make a mistake, and so the poor man quickly thanked him and left, before the Rebbe had a chance to change his mind.

A few moments later, the Rebbe told his assistant to run after the poor man and bring him back to his home. When the assistant caught up to the man, the man thought to himself, "I knew it was too good to be true. The Rebbe did not really mean to give me such a large donation!" Brokenhearted, the man returned to the Rebbe, who welcomed him and proceeded to pull out yet another gold coin and give it to him. The man was in utter disbelief. He once again thanked the Rebbe effusively, and left.

The assistant turned to the Rebbe and asked for an explanation. Why did he first give one gold coin, and then call the man back to give him another?

"When this fellow first came to me," the Rebbe explained, "I was immediately taken aback by his

appearance. He looked so famished and helpless, that I took one look at him, and my heart went out to him. I had to give him a gold coin because I was overcome by pity and compassion. But after he left, I decided I needed to give another donation purely for the sake of the Misva of Sedaka. The first coin I gave him was out of pity; the second was to fulfill the Misva."

Certainly, one fulfills the Misva of charity regardless of his motives. In fact, even if somebody accidentally drops some money and it is found by a needy person, he fulfills the Misva. Nevertheless, as this story shows, there is a higher level of giving charity sincerely "Li'Shmi," for G-d's sake, to obey His command. It is worthy to be filled with compassion and a desire to help, but in addition, one should also have in mind to give purely for the sake of G-d, to fulfill the Misva.

In our community, many Chinese auctions are held to raise funds for worthwhile causes. These are certainly wonderful events, and a tribute to our community, and the organizers and participants undoubtedly fulfill a great Misva by raising money for charity. We should remember, however, that this is not the highest level of Sedaka. When somebody purchases tickets at a Chinese auction, he hopes in the back of his mind to win something. And thus although he fulfills the Misva of charity, he does not fulfill the Misva on the level of "Li'Shmi"—purely for the sake of G-d. I know some people who, when they participate in Chinese auctions, purchase one ticket for somebody else, in addition to the other tickets, so that they will have made at least one donation purely for the sake of the Misva. This is certainly a praiseworthy practice, as it ensures that one not only fulfills the great Misva of Sedaka, but does so on the highest level, the level of "Li'Shmi." As laudable as charity always is, we should strive to reach the highest standards of this Misva, and make sure that at least some of the donations we give are given purely and sincerely, out of a genuine desire to serve our Creator.

**VICTOR BIBI  
SOD HAPARASHA**

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**Rabbi Wein  
TOUGH TIMES**

Unfortunately, it seems that things are heating up in our part of the world again. An Iranian pilotless drone invaded Israeli airspace and was shot down by an

Israeli attack helicopter. Israel then mounted an attack against anti-aircraft facilities in Syria and during that operation an Israeli fighter jet was shot down. The two crewmembers of the downed jet were able to eject from the plane and one of the pilots remains in serious condition but hopefully will survive and recover.

Our enemies are relentless and resourceful and openly declare their intent to destroy us, God forbid. Because of this, the situation remains very volatile and tense, though life goes on as normal on the streets and in the homes of the Jewish state. However, there is no question that an underlying tension has infiltrated Israeli life and the military and political leaders of Israel openly speak about the next war as though it were a certainty.

The deterrent power of Israel is enormous but fanatical enemies who are willing to destroy themselves for the sake of fulfilling some fantasy are usually not deterred from attempting to fulfill that mission no matter how great the cost or how foolish the outcome will ultimately be for them.

Theodore Roosevelt's famous statement to tread softly and carry a big stick certainly applies to us in the current situation. However, restraint is a two-way street and we do not see much restraint from our enemies on the northern and southern borders of our country.

Over the 70 years of Israel's existence we have been forced to fight many wars of varying intensities, almost on a daily basis. Not only has this not weakened our spirit and resolve but, in a curious way, it has helped to create the first world country that Israel now is. Our enemies force us to stand together, to be innovative and creative both militarily and diplomatically, and their enmity enables us to see that we have little choice but to stand strong, ready to defend ourselves at all costs.

Iran is not interested in the cause of the Palestinians or in helping them to create a viable state of their own. Its sole and main interest is the destruction of the state of Israel. It intends to do so, God forbid, by fighting proxy wars on the borders of Israel and shooting rockets into all of our towns and cities. It will fight to the last terrorist of Hezbollah and Hamas.

Driven by religious fanaticism and dreams of a great Persian Empire that will control the entire Middle East, it risks war and destruction, but it should be reminded that the destruction would not be one-sided. Hitler promised the German people that Berlin would never be bombed. By the end of World War II

there was scarcely a building left standing in Berlin and for that matter anywhere in Germany.

People should not foolishly be swept into conflict for as the true saying goes anyone can start a war but it is extremely difficult to extricate oneself from a war in progress. All sides should bear this in mind.

We all pray and hope for the normalcy of peaceful times. There is no war party that exists in the Israeli political spectrum. But we are not a defeatist nation either. One would think that after 70 years and a century of Jewish society here in the Land of Israel, somehow the other governments and countries of the region would have accommodated the reality of the existence of the Jewish state in its ancient homeland.

Our enemies are deluded by recollections of the Crusades, where after centuries the Christian invaders were forced to relinquish their power and territory in the Middle East. But the Crusaders never settle the country and never built a government, a society, and a strong political entity here in the Middle East. They holed themselves up in castles and fortresses and did nothing to develop the land and accommodate its population.

It is a terrible mistake on the part of our enemies to somehow confuse us as being the same as the Crusaders. After all of the wars and struggles that have marked the last 70 years of our existence as an independent nation here in the Middle East, one would have hoped that the realities and practicalities of the region would have tempered their hatred and aggression.

Apparently, this has not as yet occurred and we are still live in a very dangerous and volatile area of the world. There is no doubt that we will persevere. Let us pray that it will be at a minimal cost to all involved.

### **Rabbi Sir Jonathan Sacks Why We Value What We Make**

The behavioural economist Dan Ariely did a series of experiments on what is known as the IKEA effect, or "why we overvalue what we make." The name comes, of course, from the store that sells self-assembly furniture. For practically-challenged people like me, putting an item of furniture together is usually like doing a giant jigsaw puzzle in which various pieces are missing, and others are in the wrong place. But in the end, even if the item is amateurish, we tend to feel a certain pride in it. We can say, "I made this," even if someone else designed it, produced the pieces, and wrote the instructions. There is, about something in which we have invested

our labour, a feeling like that expressed in Psalm 128: "When you eat the fruit of the labour of your hands, you will be happy, and it will go well with you." [1]

Ariely wanted to test the reality and extent of this added value. So he got volunteers to make origami models by elaborate folding of paper. He then asked them how much they were prepared to pay to keep their own model. The average answer was 25 cents. He asked other people in the vicinity what they would be prepared to pay. The average answer was five cents. In other words, people were prepared to pay five times as much for something they had made themselves. His conclusions were: the effort that we put into something does not just change the object. It changes us and the way we evaluate that object. And the greater the labour, the greater the love for what we have made. [2]

This is part of what is happening in the long sequence about the building of the Sanctuary that begins in our parsha and continues, with few interruptions, to the end of the book. There is no comparison whatsoever between the Mishkan – the holy and the Holy of Holies – and something as secular as self-assembly furniture. But at a human level, there are psychological parallels.

The Mishkan was the first thing the Israelites made in the wilderness, and it marks a turning point in the Exodus narrative. Until now God had done all the work. He had struck Egypt with plagues. He had taken the people out to freedom. He had divided the sea and brought them across on dry land. He had given them food from heaven and water from a rock. And, with the exception of the Song at the Sea, the people had not appreciated it. They were ungrateful. They complained.

Now God instructed Moses to take the people through a role reversal. Instead of His doing things for them, He commanded them to make something for Him. This was not about God. God does not need a Sanctuary, a home on earth, for God is at home everywhere. As Isaiah said in His name: "Heaven is My throne and the earth My footstool. What house, then, can you will build for Me?" (Is. 66:1). This was about humans and their dignity, their self-respect.

With an extraordinary act of tzimtzum, self-limitation, God gave the Israelites the chance to make something with their own hands, something they would value because, collectively, they had made it. Everyone who was willing could contribute, from whatever they had: "gold, silver or bronze, blue, purple or crimson yarns, fine linen, goat hair, red-

dyed ram skins, fine leather, acacia wood, oil for the lamp, balsam oils for the anointing oil and for the fragrant incense," jewels for the breastplate and so on. Some gave their labour and skills. Everyone had the opportunity to take part: women as well as men, the people as a whole, not just an elite.

For the first time God was asking them not just to follow His pillar of cloud and fire through the wilderness, or obey His laws, but to be active: to become builders and creators. And because it involved their work, energy and time, they invested something of themselves, individually and collectively, in it. To repeat Ariely's point: We value what we create. The effort that we put into something does not just change the object. It changes us.

Few places in the Torah more powerfully embody Rabbi Yohanan saying that "Wherever you find God's greatness, there you find His humility." [3] God was giving the Israelites the dignity of being able to say, "I helped build a house for God." The Creator of the universe was giving His people the chance to become creators also – not just of something physical and secular, but of something profoundly spiritual and sacred.

Hence the unusual Hebrew word for contribution, Terumah, which means not just something we give but something we lift up. The builders of the sanctuary lifted up their gift to God, and in the process of lifting, discovered that they themselves were lifted. God was giving them the chance to become "His partners in the work of creation," [4] the highest characterisation ever given of the human condition.

This is a life-changing idea. The greatest gift we can give people is to give them the chance to create. This is the one gift that turns the recipient into a giver. It gives them dignity. It shows that we trust them, have faith in them, and believe they are capable of great things.

We no longer have a Sanctuary in space, but we do have Shabbat, the "sanctuary in time." [5] Recently, a senior figure in the Church of England spent Shabbat with us in the Marble Arch Synagogue. He was with us for the full 25 hours, from Kabbalat Shabbat to Havdallah. He prayed with us, learned with us, ate with us, and sang with us. [6] "Why are you doing this?" I asked him. He replied, "One of the greatest gifts you Jews gave us Christians was the Sabbath. We are losing it. You are keeping it. I want to learn from you how you do it."

The answer is simple. To be sure, it was God who at the dawn of time made the seventh day holy. [7] But it

was the sages who, making "a fence around the law," added many laws, customs and regulations to protect and preserve its spirit. [8] Almost every generation contributed something to the heritage of Shabbat, if only a new song, or even a new tune for old words. Not by accident do we speak of "making Shabbat." The Jewish people did not create the day's holiness but they did co-create its hadrat kodosh, its sacred beauty. Ariely's point applies here as well: the greater the effort we put into something, the greater the love for what we have made.

Hence the life-changing lesson: if you want people to value something, get them to participate in creating it. Give them a challenge and give them responsibility. The effort we put into something does not just change the object: it changes us. The greater the labour, the greater the love for what we have made.

[1] On the pleasures of physical work generally, especially craftsmanship, see Matthew Crawford, *The Case for Working with your Hands*, Viking, 2010; published in America as *Shop Class as Soul Craft*. Among the early Zionists there was a strong sense, best expressed by A. D. Gordon, that working on the land was itself a spiritual experience. Gordon was influenced here not only by Tanakh but also by the writings of Leo Tolstoy.

[2] Dan Ariely, *The Upside of Irrationality*, Harper, 2011, 83-106. His TED lecture on this subject can be seen at:

[https://www.ted.com/talks/dan\\_ariely\\_what\\_makes\\_us\\_feel\\_good\\_about\\_our\\_work](https://www.ted.com/talks/dan_ariely_what_makes_us_feel_good_about_our_work)

[3] Megilla 31a.

[4] Shabbat 10a, 119b.

[5] Abraham Joshua Heschel, *The Sabbath: Its Meaning for Modern Man*, Farrer, Straus and Giroux, 2005.

[6] He was not, of course, obeying all the Shabbat laws: both Jews and Christians agree that these are imperatives for Jews alone.

[7] As opposed to the festivals, whose date is dependent on the calendar, that was determined by the Sanhedrin. This difference is reflected in the liturgy.

[8] Halakhically, this is the concept of Shevut, that Ramban saw as essentially biblical in origin.

### Creating Sacred Space Rabbi Meyer Laniado

Imagine yourself in a few months from now on Yom Kippur in the Beit haMiqdash. It's Yom Kippur during yemot hamashiah and you're out in Jerusalem for the holiday. You pack into the Beit haMiqdash courtyard with thousands of other Jews as you watch the Kohen Gadol solemnly review the year. Your friend turns to you and whispers, "hey, did you see the game last night?" What would you respond? Would you discuss last night's game or would it feel completely inappropriate?

In 2012 there was a story about a phone that went off during a Philharmonic concert. The orchestra stopped playing, and the entire theater waited for the phone to be put on silent. The audience was aghast, their experience ruined by the ringtone. The conductor stated during an interview post the event:

"This is something people either consciously or implicitly recognize as sacred." Everyone in the room understood the focus, purpose, and designation of that time and space.

We are told in Parashat Teruma that we should create a sacred place, a miqdash, and He, God, will 'dwell' amongst us. This maqom qadosh, the miqdash, is to be created by us. It is how we relate to the building and what it is designated for which makes it qadosh. That is why we have detailed halakhot of what we can and cannot do in relation to the miqdash. For example: conversations near the entrance of the miqdash must not be frivolous, and one cannot make the courtyard of the miqdash their shortcut. Our batei kenesiot are referred to by our hakhamim as miqdash me'at, a 'mini-version' of the beit hamiqdash[1], and that is why many of these laws extend to our batei kenesiot.

Rambam restates the law as follows:

No lightheadedness - i.e., jests, frivolity, and idle conversation - should be seen in a synagogue. We may not eat or drink inside [a synagogue], nor use [a synagogue] for our benefit, nor stroll inside one[2].

This is quoted verbatim by the Shulkhan Arukh as halakha in Orekh Hayyim 151:1[3]. These laws were well recognized by our community and in a speech by Sam Catton at Hakham Matloub ZS'L funeral, Mr. Catton Stated:

"...when we had hillul hashem in Bradley Beach several years ago, immediately after Shabbat Qodesh, Mosaei Shabbat, after Havdala had finished, the hekhal was portable, they wheeled it to the back, and they brought in the card tables. Rabbi Abadi was very incensed about this, he saw the hillul hashem. Mr. Joe Tawil invited him to speak in Bradley. He came to the synagogue on Shabbat and he said in no uncertain terms: "This is a hillul hashem, it must stop."...We met Tuesday afternoon at the golden room of Joe Seaguls, and these same people were there, and Rabbi Abadi explained to them the law. As he [Rabbi Abadi] left the restaurant, one man who was a complete am ha'ares said to me what a genius is this Rabbi Abadi, and within a few months without any further equivocation, under the leadership of Ralph Shammah the president, the toeva was removed. A social hall was built, the Aaron Qodesh was fixed and Bet Hakeneset was used only for holy purposes..."

We should recognize that the inspiration we feel in the room is established by how we treat it. If we use the beit keneset as we use our living room, sipping

tea, coffee, chatting and putting our feet up, we may not only be violating halakha, but missing out on the opportunity of experiencing a 'sanctified space.' If we create the miqdash, and we sanctify it, than He [God] will dwell amongst us, וְשָׁמַע יְיָ אֱלֹהֵינוּ וְיָשָׁב בְּמִקְדָּשׁנוּ.

[1] זי יורדהגס 'רמג and וט:אי לאקזחי

[2] Hilkhoh Tefilla Chapter 11

[3] There are certain exceptions see the rest of the siman in Shulhan Arukh and Yabia Omer 10:14

## AS HEARD FROM RABBI AVIGDOR MILLER Z'TL

**"And they shall make for Me a Mikdash, and I shall dwell in their midst." (25:8)**

The subject of the building of the Sanctuary occupies more space in the Torah than any other matter. It is described repeatedly in all of its minute details and yet the Mishkan did not continue for more than 39 years in its present form. And so, why does the Torah devote so much space to a passing phase of history which lasted such a short time?

The purpose of the Mishkan is clearly stated "And I shall dwell...And they shall know that I am Hashem their G-d that took them forth from the land of Egypt so that I dwell in their midst." The Mishkan was the means of imparting the True Knowledge, 'Daat Hashem', Sensory Perception. These are the vehicles we use to gain the objective of life, 'Yirat Hashem' which is Awareness of Hashem's presence, greatness/power and kindness which fill the world. "His greatness (gudlo) and His goodness (tuvo) fills the world."

When the Jews in the desert would see Moshe's tent they would point and say "Moshe Rabenu lives right there." And when they saw Aharon's tent they showed their children " Aharon Hacoheh lives over there."

When they passed by the Mishkan they all said "Hashem lives there!"

By gaining this 'Emunah Chusheet', Sensory Perception of Hashem, they achieved the highest level of perfection and became the Greatest Generation of all time, 'Dor Deah'.

We have the opportunity to gain this Awareness in our prayers 3 times each day. When we say "You" (Hashem) about 100 times in the Amidah, paint the picture in your mind that you are standing in front of The King of Kings, your Father who loves you and can do everything for you.