



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to Dr and Mrs Brian Benatar on the engagement of Benjamin to Shifra Ross of Cape Town

Mazel Tov to Rabbi and Mrs Yehoshua Katz on the occasion of the Bar Mitzvah of their grandson this week

Girls Rosh Chodesh Group

Girls year 5 and up - Rosh Chodesh group is back once again. This Sunday 13th March from 5.00 - 6.15pm. Come and socialise with girls from the Shul whilst enjoying quilling and eating Hamantash. £3.50 to cover costs.

Rov's Gemoro Shiur

The Rov's Gemoro Shiur will **בס"ד** be starting the third Perek of Pesachim on Monday 14th March. Returnees and new members are extremely welcome.

Reminder

For those who have not yet paid for the recent Melave Malka it is not too late. Please give your payment to any member of the committee as soon as possible.

In Between Jobs

Dani Epstein

Rav Saadiah Amor l'v was a regular mispallel in Ohr Yerushalayim. Standing in his place towards the back of the shul, in his blue anorak and careworn hat, he looked like any other ba'al habos. It was not that the shul had not offered him a more 'mechubadike' (respectful) place. Far from it. All manner of pleading, begging, cajoling and casuistry had been employed to convince him to sit in the seat to the right of the Oron Hakodesh that had been crafted specially for him, but these were pretty futile efforts. It really begs the question why, since he was in fact one of the Gedolei Hador despite the lack of recognition we sadly failed to afford him as such.

The answer might lie in a vort he gave over at the barmitzvah of one his great-nephews.

The second posuk in this week's parsha says:

וּבְצִלְאֵל בְּרֵאֲוֹנֵי בְרַחֲוֹר לְמִטָּה יְהִינָה עֲשֵׂה אֶת כָּל־אֲשֶׁר־צִוָּה ה' אֶת־מֹשֶׁה -

Bezalel, son of Uri, son of Chur, of the tribe of Yehuda, made all that Hashem had commanded Moshe.

Now, supposing the Torah did not mention this particular point, could we have figured this out for ourselves? I think that in the balance of things, the absence of this particular verse would not have left us wondering, considering this was already mentioned last week (Shemos 36:1).

As it is, what message does this posuk convey? Supposing someone would ask me to do them a favour. If I am able to help them out, I would probably say yes. I'm a nice guy after all. Supposing, however, that my Rov would ask me to help him out with something; now that's a different ball game. I would certainly endeavour to make myself available even if it would inconvenience

me.

Imagine, however, that Moshe Rabeinu himself turned up one day and said: "I say there, old chap, any chance of making me a really nice lampshade for my lounge?" Not only would I leap at the opportunity, I would be up nights working on the design and work and rework every part to perfection. I would probably fall asleep at the work bench and eat my lunch with one hand whilst operating the lathe with the other.

Of course, once the masterpiece was delivered I would take every opportunity to queue up to ask him a shaila, because that way I could stand in the line and nudge people in the ribs kvelling: "See that lampshade in the corner? I made it. Moshe actually commissioned me."

But if Moshe came to me and said: "My dear fellow, Hashem specifically mentioned you as the master architect for the Mishkon. Care to do the job?" I think I would be binging on caffeine in order to avoid as much sleep as possible and work 24/6.

Or would I? Perhaps not. You see, before being appointed as Chief Artisan I was a total nobody. Who was remotely interested in anything I had to say, in my opinions or my thoughts? Now though, as master architect of the Mishkon, everything has changed. If I step out into the rain, ten people open their umbrellas. Folks crane over the crowd's shoulders to listen avidly to my every word, even if all I am discussing is the advantages of Allen panheads over posidrives. I now sit at mizrach and every second Shabbos they give me shlishi. Gevalt, the kovod!

In all this I am perfectly aware that once the Mishkon has been constructed I will go back to being the same shlepper I was before, but I don't want all this kovod (honour) to end too quickly. So, I make numerous design revisions. I agonise over the varnish finishes and every sheet of sandpaper. Each nail is hand-sharpened

The Week Ahead

פרשת פקודי

Candle Lighting	5.51pm
Mincha	5.56pm
Shacharis	9.00am
סוף זמן ק"ש	9.24am
1st Mincha	1.30pm
Rov's Shiur	5.06pm
2nd Mincha	5.37pm
סעודה שלישית	following
Maariv & Motzei Shabbos	6.57pm
Sunday	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	6.00pm
Late Maariv	8.00pm

and every screw examined individually and many rejected for the slightest if perhaps imaginary fault. Whatever it takes, I'm going to keep this job going for as long as I can, because of the kovod, oh the kovod.

Not so Bezalel. He worked with zrizus (alacrity) in the full knowledge that after the job was over he would fade back into obscurity. Oh, he would not be a total unknown, but you know how things are. Bill Clinton still garners decidedly non-fat-free fees for speaking engagements, but when was the last time he was in the news? Yet at one point he was the most powerful man in the world! Despite this looming obscurity, Bezalel put his full kochos (strengths) into the job and worked at pedal-to-the-metal, and this is the message of this posuk.

Perhaps this was Rav Saadia's philosophy as well. When he came to shul he was Saadia Amor, the ordinary mispalel – not a Godol Hador. He was 'in between jobs'. There was no place for kovod here, since he was not 'working' in shul – and you can't argue with that.

If You've Got It, Don't Flaunt It Rabbi Yissocher Frand (Torah.org)

Parshas Pikudei is the fifth parsha in Sefer Shmos dealing with the building of the Mishkan. If the parsha seems somewhat repetitive, it is because it is indeed very repetitive. For a Torah that is very economical in its use of words, it seems very strange to spend so much ink repeating the same story.

The Ramban comments on this in the beginning of Parshas Vayakhel. According to the Ramban, the repetition indicates how much the Almighty appreciates what the Jews did in building the Mishkan. We can compare it to receiving a gift from a person who is near and dear to us. We never tire of saying how wonderful the gift is, of explaining how it works, or of repeating how amazing it is. Especially if one wants to emphasize his love and appreciation for the benefactor of the gift, one constantly talks about the gift.

The Ramban says that this is the reason for the repetition. The Ribono shel Olam is showing His affection for us so he repeats what we did (in building the Mishkan) repeatedly.

Notwithstanding the Ramban's insight, it remains somewhat strange that the Torah should go into such detail in describing how to build the Mishkan. In these 5 parshios (Terumah, Tizaveh, Ki Tisa (in part), Vayakhel, and Pekudei) the Torah not only describes the keylim that were in the Mishkan, but even the structure of the Mishkan itself. We can understand that since the keylim were basically the same as those used later in the Beis HaMikdash, we need to know for future generations how big they were, how they were constructed, and out of what materials.

If one of the keylim of the Mishkan was lost or damaged, they would need to replace or rebuild it. It was essential for Shlomo HaMelech and for later generations to have the blueprint of the keylim so that they could recreate the keylim in the future if necessary.

It is very noteworthy that concerning the construction of all the keylim and "furniture" in the Mishkan, the Torah uses the word "Va'ya'as" [and he made] whereas by the construction of the Aron – and only by the construction of the Aron – the Torah uses the words "Va'ya'as Betzalel" [and Betzalel made]. The Meshech Chochma explains that this is because the very same Aron that Betzalel built was the Aron that was used in the Beis HaMikdash. After the Aron was hidden and the first Beis HaMikdash was destroyed, there was not an Aron in the second Beis HaMikdash! (There was merely a rock – the Even Shesiyah – in its place). Therefore, the one and only Aron used in the history of the Sanctuary was the one that Betzalel built. Therefore, by all the other keylim the Torah writes "Va'ya'as" indicating they made them and others might make them in the future.

The Aron was unique in that there was only one in history and that was the one made by Betzalel.

The potential need to provide "blueprints" for future generations to be able to recreate everything might explain the need for detail (and even repetitive emphasis) by the keylim, the furniture, and the Priestly Garments. However, the construction of the Mishkan itself was a once in history event. They built a Mishkan once. It was hidden after they built the Beis HaMikdash (which was a very different kind of structure) and it was never heard from again! We will never again need to know how to build such a structure.

The question thus needs to be asked – why do we need to know such detail about the boards and the sockets and the coverings of the Mishkan? Even in Messianic times, this knowledge will be of no practical use for us!

The answer is that we are supposed to learn certain lessons from the Mishkan. We do not need to know how to build a Mishkan, but we need to know certain lessons about it.

One of the lessons we learn from the Mishkan is about Derech Eretz. After they built this beautiful Mishkan with beautiful wood and silver sockets -- elegant construction throughout -- they covered it with goats' hide.

Why would they cover such a beautiful building with such a pedestrian covering? It is the equivalent of buying a Mercedes and covering it up with cheap tarp and not letting anyone see the magnificent craftsmanship. When a person has something beautiful – why not show it off?

A very interesting pasuk that is actually in Parshas Teruma [Shmos 26:13] applies to our parsha as well: "And it (the goats' hair cover) shall be draped over the sides of the Tabernacle...to cover it". Rashi comments: "The Torah taught proper conduct (Derech Eretz), that a person shall take care of that which is beautiful."

What is the Derech Eretz in covering something that is beautiful? The Derech Eretz is that people should not show off what they have. If a person has something beautiful, do not show it off – keep it hidden. We live in a society in which the mantra of society is "If you've got it, flaunt it!" This is a very un-Jewish value. The Jewish ethic is "If you have it, cover it up!" Not everyone needs to know that you have it.

The pasuk in Shir HaShirim says, "I went down to the nut garden to see the green plants of the valley, to see whether the vine had blossomed, the pomegranates were in bloom..." [Shir HaShirim 6:11]. Rashi states: Why is Yisroel compared to nuts? Just as a nut appears to be nothing more than wood, but when cracked open, reveals the delicious contents, so too Yisroel is modest and humble; the scholars amongst them are not readily recognized. A Talmid Chochom covers up what he knows. He does not brag and engage in self-aggrandizement. However, someone who "one opens one up a little" sees how much content is in that Talmid Chochom.

The Torah spends so much time describing a Mishkan that we will never again need to build in order to teach us Derech Eretz. People donated a lot of money for this beautiful structure. Do not rub it in people's faces. Do not flaunt it. Keep it to yourself.

Look at nature. All the things that are beautiful and extraordinarily valuable in this world are hidden. To mine gold, one has to go to the depths of the earth and first remove tons and tons of rock. We need to remove tons and tons of rock to find a few diamonds. The same is true with silver. All this is a lesson. That which is beautiful and that which is dear is kept hidden. This should be a lesson to human beings as well – to keep hidden that which is beautiful.

It is for lessons like these that the Torah spends all this time and space telling us about the Mishkan.