



Ohr Yerushalayim News

כ"ז שבט תשע"ט – תרומה – 7th February 2019 - Volume 11 - Issue 31

News This Week

מזל טוב

Mazel Tov to the Rov and Rebbetzen on the engagement of their granddaughter Yaffa Moller to Yehuda Tugendhaft in London
Mazel Tov to Michael and Dina Freedman on the occasion of Tzvi Dovid's Aufruf this Shabbos and his upcoming wedding in Australia. Everyone is invited to a kiddush after davening in Moor Lane Shul Hall.
Mazel Tov to Motti and Yocheved Gershon on the birth of a grandson to Chaim and Esther Gershon

Kiddush This Shabbos

There will be a kiddush after davening sponsored by Toviah and Shoshi Jacobson on the recent birth of his daughter, Shira Penina.

Shalosh Seudas Sponsors

We are looking for sponsors for the upcoming weeks. If you would like to sponsor whether for a simcha, yahrtzeit or just because you are feeling generous, please put your name down on the list in the foyer. Sponsorship can be split between 2 or 3 people. For further details and cost speak to Avi Stern.

Parshas Terumah in Perspective

Daniel Davis

Parshat Terumah seems to come in the wrong place when looking through Sefer Shemot. It comes right between Mishpatim and Ki Tisav. When we look at the content of those two Parshiyot it makes sense that they would be next to each other and Terumah and Tetzaveh would be placed prior to Vayekh'el-Pekudei. The Beis Halevi suggests that there is a connection to Parshat Mishpatim. Before the Bnei Yisrael are asked to donate money to the Mishkan they need to be sure that the money is not stolen or is not needed to be spent elsewhere. Parshat Mishpatim dealt with many cases of monetary law and established the care with which the Bnei Yisrael needed to approach this matter. Once this was established, they were free to donate as much money as they wanted.

The Ramban however, in his introduction to this week's Parasha takes the connection one step further and explains that there is a chain from Yitro all the way through to Parashat Terumah.

The Ramban makes an analogy to someone converting to Judaism. Firstly, the person converting will realise they want to be a part of the Jewish nation. This is the first step Hashem takes with the Bnei Yisrael, he establishes the Bnei Yisrael as his nation by calling them in Parashat Yitro "מְקַלְכֶת פְּהַיִּים" "אֶתְּמַלֵּךְ אֶתְּכֶם וְאֶתְּיָרְדָה אֵלֵיכֶם וְאֶתְּקַבְּלֶנּוּ וְאֶתְּעַבְדוּ אֵלַי". Once this connection is established and confirmed the next step is to teach about some of the mitzvot.

When a ger is converting they will be told about a selection of mitzvot some of which are more chamur and some more meikel. This allows the ger to decide whether they want to back out or not and a more in depth understanding of what they are signing up for. The Ramban describes these as the Avot mitzvot, the foundation stones upon which all the mitzvot are based. The Aseret Hadibrot are considered the equivalent of this process. The issur of stealing is first introduced in Parashat Yitro before being developed later on. If the Ger is happy to continue and move forward as the Bnei Yisrael were by saying "נְעַשְׂהָ וְנִשְׁמָעָה". Following this acceptance, the Bnei Yisrael are then told more mitzvot in Parshat Mishpatim and are given the פְּרָטִים and כְּלָלִים. Which leads us to Parashat Terumah. The culmination of the conversion process is bringing Hashem into the ger's life and into his home. This is done by being a fully functioning member of Am Yisrael and practicing Torah and Mitzvot. So too, the Bnei



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SECONDS TO PROPER SPEECH

Secondhand Information

The commandment Do not accept a false report, prohibits the acceptance as fact of any negative statement concerning a person or group of persons. Accurate interpretation of a person's actions and/or words demands thorough knowledge of the setting in which the action occurred and the events which led up to it, an understanding of the person's mindset and manner of speech, and much sensitivity. This is obviously impossible unless one has witnessed the action and accompanying remarks. Reliance on the sensitivity, objectivity, integrity and wisdom of an alleged observer of an improper act is rejected by the Torah as foolish and wrong. Certainly, if the speaker is committing the sin of speaking loshon hora, his integrity is suspect and one cannot accept his words as true and accurate. By Torah law, only the testimony of two valid witnesses accepted by a beis din (rabbinical court) can be believed as fact.

We thank the Chofetz Chaim Heritage Foundation powerofspeech.org for the use of this material

Yisrael culminated their journey by building the Mishkan and by donating to and helping with its construction. The Mishkan is built so that Hashem will have a place amongst the Bnei Yisrael to dwell and a location from which to talk to Moshe and issue commands to the Bnei Yisrael. It is for this reason that the Aron is talked about first in the Parasha. It is the main part of the mishkan, it is the location where the Shechinah rests and is the focal point of the Bnei Yisrael.

True Man

Rabbi Daniel Leeman (Shortvort.com)

Moshe was told to speak to the Children of Israel. But instead of continuing in the usual manner and say to them, G-d commanded Moshe to take for Me teruma (donations for the Tabernacle) from each person whose heart drives him to give you will take My teruma". But if so, what did Moshe actually say to the Children of Israel? And why is it not recorded?

The Week Ahead

שבת פרשת תרומה

זמן שבת	4.49pm
Mincha	4.54pm
Rov's Shiur	8.45am - 9.10am
Shacharis	9.15am
סוף זמן ק"ש	10.01am
Children's Group	10.45am
1st Mincha	1.30pm
2nd Mincha	4.38pm
Seuda Shlishis	Following
Motzei Shabbos	5.58pm
Ovos uBonim	6.58pm
Sun	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	5.00pm
Late Maariv	8.00pm

Furthermore, what is the meaning of the word *teruma* and why is its taking repeated (take for Me *teruma*... you will take my *teruma*)?

A number of years ago, after the government expressed their unwillingness to sponsor the project, an evening was organised by Rabbi Toledano for the purpose of raising funds to build a *mikveh* in a far-out settlement near Bersheva where many new immigrants from Menkes, Morocco had settled.

Rabbi Toledano apologised profusely that the turnout was not exactly as expected, and only a single couple came to the event! But nevertheless he insisted that Rabbi Yaakov Galinsky nevertheless deliver his speech – and deliver it he did, with the same enthusiasm as if he were speaking to an audience of hundreds.

After the speech, the attendees thanked the Rabbi for his words of encouragement, and made a donation for two-thirds of the *mikveh*!

Moshe spoke to the entire nation of Israel, but his words were focussed only to those individuals who were to listen to his words and be driven to make donations to the Tabernacle. The word *teruma* means to separate, or to elevate. Just like each donor would give his *teruma* donations, he himself would also become a type of *teruma* separated and elevated from others. Moshe was therefore commanded not just to take the *teruma* donations, but also to elevate those individuals who took his words to heart.

This also explains why Moshe's words to the Children of Israel were not recorded, because in truth they were directed only to those elevated individuals who opened their hearts. The language of the heart cannot be written if it is heard only by those who open their hearts.

The True "Gift" of Life Rabbi Pinchas Winston (Torah.org)

G-d spoke to Moshe saying, "Speak to the children of Israel, and take an Gift-Offering for Me ..." (Shemos 25:1)

In this week's parshah, T'rumah, we read about the first official Jewish building fundraising drive. It was a great success. In fact, Moshe had to tell the Jewish people to stop giving when contributions to create the vessels for the Mishkan exceeded expectations.

The answer to this anomaly in Jewish history lies in a later Rashi, in Parashas Ki Sisa:

"There is no [absolute] chronological order to the Torah — the golden calf occurred many days before the commandment to build the Mishkan ... [even though it appears in reverse order in the Torah]" (Shemos 31:18)

For, as the Talmud says, when it comes to the Jewish people, G-d makes the "cure" before the "illness." In this case, it means that the Mishkan existed, at least conceptually, before the sin of the golden calf, so that the Jewish people would have something with which to atone for their terrible sin and violation in advance.

It's a great fundraising technique. Rather than simply fund raise from wealthy people, look for the people with the guilty consciences, people looking to atone for some sin or another. It worked in Moshe's time — why shouldn't it work today?

The answer is (more likely than not), NOT because such people are hard to find; even righteous people, said Shlomo HaMelech, sin at least occasionally. The difference is the way people react to their violations of Torah today, and that is, with far less sense of remorse than in the times of Moshe Rabbeinu.

But of course! How can we compare our day with Moshe's? Anyone living in the times of Moshe and the Mishkan, during the days of the manna and the miraculous well of water (not to mention the Clouds of Glory), would find it impossible NOT to feel regret after sinning. G-d was right there! There was no place to hide, so, it was better to admit than to pretend nothing wrong happened.

However, today, even though we know G-d is there, still, there is a sense — a wrong sense — that our errors are not scrutinized to the degree that they were in the desert. Lightening does not come down from the sky when we do something wrong. Furthermore, unlike it was with the, bread appears on the same shelf of the supermarket for those people who sin as it does for those who do not sin.

If we had to build a Mishkan today, would there be a surplus of gifts from hearts seeking Divine forgiveness for less than spiritually-perfect lives?

When people give *tzedakah* today, for whom is the favor being done — the giver or the receiver? Typically, we assume the receiver, who looks far less fortunate than we do.

However, applying the well-known (and accepted) principles that the "cure" precedes the "illness," and, that nothing ever happens by accident, perhaps it is the giver who truly benefits the most in the transaction. For, the concept of "shidduchim" does not merely apply to potential husbands and wives. It also applies to friends, business partners, and any situation in which two or more people are brought together, or, whenever we encounter a particular situation that just "happened" to come our way.

In other words, lightening may not come down from the sky every time (or even once!) we act against the values of the Torah, but, whenever we are asked to part with something dear — like money, for instance, even when not for the sake of a *mitzvah* — perhaps it is time to wonder. Wonder about what? That maybe G-d is giving us a break in advance; that maybe we are receiving the medicine in advance of the illness, so-to-speak.

Wait, we're not finished with this idea yet (no, I am not a fundraiser ...). "But there are SO many people to give to these days," you might be saying. "There are so many causes — some of which are not even authentic! It just gets impossible to care for every cause and to give to everyone ..."

True. However, that does not negate the point. Everything in life is a test designed to help us mature spiritually, to confront our shortcomings in order to become more G-dly. Our responsibility is to try not to become detached from the situation, to try not to react as if it has nothing to do with us since we don't feel like relating to the person in need, or the cause. Sometime you may not be able to give whatever is being asked of you, but that doesn't mean you can't care.

You never know when that person in front of you, or that cause on the table before you, is a spiritual "remedy" for a future "illness," an atonement that you're sure to need at a future time. It may not appear that way NOW, but it will in the future, at a time there will be little you can do to rectify the situation.

ס"ג



You're invited to the

Ohr Yerushalayim Challa Make

on Wednesday 27th February
at 8.30pm in the Shul hall

OJ Ladies £7.00 • OJ High School Girls £5.00



Please RSVP to Yocheved on
07949 365122
by Sunday 17th February

