



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to Jacob Krebs and his parents, Mike and Vikki, on the occasion of his Bar Mitzvah this Shabbos. The Kehillah is invited to a Kiddush after Davening in the Shul hall

Mazel Tov to David and Zara Newman on the birth of a grandson to Ephraim and Ayala Silverman in London

Mazel Tov to Rabbi and Mrs YY Chalomish on the birth of a grandson to Shayelle and Tzippy Chalomish

Chaim Aruchim

We regret to inform of the Petira in Switzerland of Mr Avrohom Schijveschuurder, father of Hillel Schijveschuurder. The Shiva takes place in Switzerland, Hillel can be contacted on 07771 514146 or on WhatsApp 0161 925 7575

We wish Chaim Aruchim to the following who have Yahrtzeit this week:

Tues, 9th Addar II - Laurence Ross for his brother

Tues, 9th Addar II - Ari and Elisheva Scherer for their son

As Hashem Commanded

Rabbi J Rubinstein

One of the most discussed points in this week's Parshah, is the fact that it says so many times the phrase, כאשר צוה ה' את משה - "As Hashem commanded Moses". It actually says it, with slight variations, a total of nineteen times. The Kuzari comments on this, explanations and philosophies about the Torah, do not on their own, lead to fulfilling Hashem's wishes. One has to perform the deeds he commands us to do, exactly as he instructs us. One can understand the Kuzari better, if one bears in mind the words of the Ramban in his introduction to the Book of Shemos, about the final climax of the deliverance from Egypt. He says, the apex of the progress of the Jewish people from slavery to freedom, was the construction of a sanctuary amongst them, in which the Divine presence could rest. This is what is described in this week's Parshah the final Parshah of the book of Shemos. It was realisation of the highest hopes of the Jewish people, but it could only be achieved if every detail of its construction was done exactly as Hashem commanded - כאשר צוה ה' את משה. Good intentions and lofty aspirations are important, but the deeds must be precisely as Hashem says, because only He understands the significance of each part of every Mitzvah.

When many immigrants, from other Middle Eastern countries, arrived in Israel Rabbi Yaakov Edelstein amongst others, tried to persuade them to maintain their religious traditions. They were about to distribute warm clothing for the winter, when they realised some of the clothing might contain Shaatnez, the combination of wool and linen forbidden by the Torah. The Chazon Ish ruled they could not give them out to draw the people closer to Judaism. He said "we cannot transgress the Mitzvah. We are not a marketplace where we can exchange small Mitzvos for bigger Mitzvos. In other words the same principle as כאשר צוה ה' את משה

In America, Rav Pam once said, if a Yeshivah or organisation is in financial trouble, and the only way it can survive, is to resort to illegal means, it would be better to close it down! I think this is also based, on the underlying principle conveyed by the repetition of the words כאשר צוה ה' את משה.

תענית אסתר

תענית Starts	4.22am
Shacharis	6.30am / 7.00am / 8.00am
Mincha & Maariv	6.00pm
תענית Ends	7.08pm

In our own lives, it is very good to be enthusiastic about the ideas and ideals of Judaism, but we must never allow our enthusiasm for an inspirational teaching of Judaism, to cause us to veer from the practical laws as conveyed to us by the Shulchan Aruch (The Code of Jewish Law) We must always follow the example of ה' כאשר צוה ה' את משה.

Deconstructing the Mishkan Rabbi Yitzchok Adlerstein (Torah.org)

Moshe saw the entire work, and behold, they had done it as Hashem had commanded. So had they done. Moshe blessed them.

Let's backtrack. "These are the reckonings of the Mishkan – the Mishkan of testimony." What testimony does the Mishkan deliver? A midrash is quite clear: "[The Mishkan] testifies that they had been granted atonement for the sin of the golden calf."

The reasoning seems to be that Hashem would not have ordered a Mishkan without His having lifted the burden of sin from the people. But is that really so? Perhaps Hashem ordered the construction of the Tabernacle because he wished to create a place for His Shechinah to establish itself in this world! It might have had nothing to do with atonement at all. Why do Chazal favor the atonement explanation over the other – an explanation that they give elsewhere for the very creation of the world?

The answer can be found in the design and engineering of the project. Bezalel is praised as one who knew how to combine the primordial letters through which the world was created. Yet, he could not have been the only one with such knowledge. If he knew, certainly Moshe Rabbenu knew! Would it not have been more fitting for the giver of the Torah to be the one utilizing its holy letters to produce the Mishkan?

Perhaps. But Moshe lacked one thing that Bezalel had – vulnerability regarding the chet ha-eigel. Moshe was up on the mountain when it happened; Bezalel was part of the nation that failed. To demonstrate that the Bnei Yisrael had been forgiven, Hashem bypassed Moshe in favor of Bezalel. Moshe was tasked only with relaying instructions to Bezalel. The latter translated the instructions into finished product.

Davening Times

זמן שבת & Candle Lighting	5.59pm
Mincha & Kabbolas Shabbos	6.04pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.19am
Rov's Shiur	5.15pm
Mincha	1.30pm / 5.45pm
Motzei Shabbos	7.05pm
Sun	7.15am / 8.20am / 9.30am
Mon	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
תענית אסתר	See Above
Mincha & Maariv	6.05pm
Late Maariv	8.00pm

The testimony, therefore, was the very fact that Hashem did not instruct Moshe to supervise the project, but had him delegate the supervision to others.

This kapparah factor, though, demolishes our understanding of the role of the Bnei Yisrael in quickly building the Mishkan. Why do we credit them for "raising their hearts" to assist in the project, and for giving so generously and with such alacrity? It was the atonement that interested them, not providing a place for the Shechinah! That kapparah was worth all the money in the world!

This is true – but an inadequate explanation of what happened. Any teshuvah the Bnei Yisrael did, and any atonement they needed, had to be commensurate with the gravity of their sin. The vast majority of the people didn't worship the eigel, nor did they fashion the gold into the calf. Their only active involvement was in making the contribution of the gold by shedding their jewelry and giving it to Aharon. If so, their teshuvah should require something similar – that they hand over their valuables to Bezalel, and let him do the rest!

That is not what happened. They did much more than that. They not only contributed raw materials, but they provided the actual craftsmanship. Moshe had told them to contribute materials, and they quickly did – thus assuring their atonement. With that out of the way, they turned their sights and their hearts to the task of providing a place for the Shechinah. They did this out of pure love for Hashem. Let's return to our pasuk. Rashi lets us know the nature of the berachah: "May it be His will that the Shechinah should rest upon your handiwork." Emphasis is on "handiwork." They were entitled to a berachah because they had gone well beyond the commandment inparshas Terumah to donate. They rolled up their sleeves and dug into Bezalel's to-do list, determined to provide a place for the Shechinah.

A House of Hearts

Rabbi Naftali Reich (Torah.org)

If we were to count up all the verses in the Torah that describe the construction of the Mishkan in minute detail, beginning with Parashas Terumah and culminating with this week's Torah portion, the number would reach into the hundreds. Why does the Torah pay such extraordinary attention to the construction of a building that existed only in Biblical times and was eventually replaced by the Temple, which was of totally different dimensions? What message does this painstaking description convey to us today?

In order to find the answers we must go back to last week's parashah. As their contribution to the construction of the Mishkan, the Nesiim, the tribal princes, offered to wait until the end and provide everything that still remained to be done, a most magnanimous gesture. But was this indeed a good offer?

Let us try to find a parallel in a contemporary setting. A philanthropist comes to a major charitable organization or institute of Torah study and offers to cover the annual deficit for the next ten years. No matter what the shortfall, he will foot the bill. What would the reaction be? Wild celebration! Ecstasy! The philanthropist would be hoisted onto the shoulders of the administrators and fund-raisers, and they would dance through the streets. A grand dinner would be arranged in his honor, and he would be presented with a beautiful plaque.

This was also the offer of the Nesiim, and it would seem that it, too, should have been greeted with appreciation and gratitude. But it was not. The Torah castigates them subtly by omitting a letter from their name (35:27). Our Sages point out that, although their intentions were noble, they should not have postponed their contribution until the very end. But the question remains: Where exactly did they err? What was wrong with offering to guarantee that there would be no deficit?

The commentators explain that the Nesiim's error was in bringing a businesslike attitude to the construction of the Mishkan. From a very practical point of view, their offer was excellent. But Hashem did not ask for contributions to the Mishkan because he needed help making ends meet on the construction project. He wanted the people to contribute their love, their passionate devotion, their enthusiasm, their excitement. He wanted the Mishkan to be constructed of the outpourings of Jewish hearts. The gold and silver of the donations were simply the conduits by which these sentiments were infused

into the structure of the Mishkan. The Nesiim, however, took a cool, pragmatic attitude, and for this lack of passion and irrepressible fervor, the Torah takes them to task.

In this light, we can understand why the Torah meticulously enumerates each minute detail of the construction. Each little nugget of gold, each little piece of embroidery represented another piece of a Jewish heart aflame with devotion to our Creator, and as such, it is infinitely and eternally precious.

A very wealthy man once came to the director of a large charitable institution. "Rabbi," he said, "my father just passed away, and in his memory, I would like to cover your entire budget for the coming year."

The rabbi looked at him for a moment, then shook his head. "I will accept a nice donation from you, but I cannot accept this offer."

"But how can you refuse?" asked the wealthy man, completely taken aback. "Don't you have a responsibility to the poor families who depend on you?"

"Let me explain. Every year, our fund-raisers travel to distant towns and villages, collecting small contributions from hundreds, even thousands of Jewish people. Hashem could undoubtedly provide for our needs more easily, but He surely wants all these good people to share in the mitzvah of giving charity. So you see, I have a responsibility to these people, and I cannot deprive them of this mitzvah."

In our own lives, we are often inspired to get involved with important causes, but we might sometimes feel that what we can contribute, either in time, talent or resources, is simply inadequate. How will the big picture be affected, we ask ourselves, by the few dollars or hours we can contribute? It seems to us like a drop in the ocean. Unfortunately, such feelings may prevent us from participating to the full extent of our capabilities. Let us remember the lesson of the Mishkan – that Hashem does not seek our help, only our hearts. It is not how much we do that is important, but how we do it. If we contribute with love, caring and compassion, then even the smallest contribution assumes tremendous proportions.

Purim Megillathon'

Together the Kehillah will learn Maseches Megilla either at the morning learning Seder or Yeshivas Mordechai Hatzaddik

The Siyum will take place following Mincha

Put your name by the Daf you intend to learn

Yeshivas Mordechai Hatzaddik 3pm • Mincha 4pm