



# Ohr Yerushalayim News

ד אדר תש"פ - תרומה - 29th February 2020 - Volume 12 - Issue 31

## News This Week

### מזל טוב

Mazel Tov to Zev and Soro Malka Ritvo on the occasion of their daughter Raizy's engagement to Duvid Elkouby. The lechaim takes place Sunday afternoon 4-6 at the Apirion Suite, Cheltenham Crescent.

Mazel Tov to Boaz and Shirley Dinowitz on their daughter Adi's engagement to Uriel Abeles.

Ariel Lima and Talia Esther Rocha invite the Kehilla to a lechaim to celebrate their engagement on Motzei Shabbos from 9 - 10.30 at 8 Cavendish Road.

### Kiddush This Shabbos

There is a Kiddush after Davening part sponsored by Ari and Elisheva Scherer in honour of the yahrtzeit next week of their son, Binyomin, Chaim Aruchim, and part sponsored by Motti Gershon.

### Josh Shields Memorial Shiurim

This month's Shiur will be given by Fabian Borocin on Monday 2nd March @ 9.15pm in the back Beis Hamedrash

## What Is The Purpose Of The Mishkan

Mikey Lebrecht

Imagine the following scenario. You wake up one morning and fold out the newspaper as you prepare to eat your breakfast. 'Queen Commissions New Royal Residence' proclaims the headline. Below it is a picture of a small garden shed sitting just off Bury New Road. This situation would seem ridiculous. Yet we read about the mishkan time and time again in the Torah, and we don't pay attention to how unusual it is. Why is G-d, master of the universe, controller of history, creator of all, asking us to build him a small collapsible tent in the wilderness?

The main pasuk which commands us to make a mishkan is in this week's parsha, 'Va'asu li mishkan, v'schochanti besocham' – 'Make for me a mishkan, and I will dwell among them'. The question we should ask when dealing with the mishkan is what exactly is its main purpose of the command 'va'asu li mikdash'. This topic is dealt with extensively by the meforshim; the approaches can be pretty much split into two camps.

The first approach, favoured primarily by the Ramban, is that the mishkan serves as a continuation of the experience of revelation which occurred at Har Sinai, a way for us to take the intimacy we felt with the shechina and the ability to directly communicate with Hashem with us away from the event of ultimate revelation of G-d on our continued travels towards Eretz Yisrael. This fits the given chronology of the Torah in which Moshe is commanded on the building of the mishkan just after he ascends Har Sinai; he is given the instructions on how to continue the Sinai experience during his meeting with G-d at Sinai. In addition to this, various parallels exist between Har Sinai and the mishkan. There were twelve pillars set up at the foot of Har Sinai, there were twelve korbonos given at the inauguration of the mishkan. There were levels of access on Har Sinai with Shevet Levi allowed to come closest, and only Moshe allowed all the way up, so too in the mishkan

Shevet Levi were allowed into the mishkan, with only Aharon allowed into the kodesh hakadoshim. Har Sinai was a place where Hashem could directly communicate with the people; the mishkan perpetuated the ability for Hashem to directly communicate with the people. A cloud descended on Har Sinai, a cloud descended on the mishkan. The people camped around the mishkan in formation, just as they camped around the Har Sinai in formation.

The second approach, seemingly supported by Rashi amongst others, is that the mishkan was a crucial factor in the process of atonement after the chet of the egel, either as a part of the process of atonement, or as a sign that Hashem had truly forgiven us after the sin. This relies on a non-chronological reading of the parshios; the instructions for the building of the mishkan were really given after the people sinned at the golden calf. There are also some interesting parallels which support this thesis. There are various instances in which the service in the mishkan is described as an 'atonement', this would also explain why there is such an emphasis on donation for the mishkan, a kapara for the donations the people made to the egel. There is a notable presence of donated gold in the mishkan, a bull features prominently in the dedication ceremony, and the architect of the mishkan, Betzalel, is Chur's grandson, the man who was killed by the raging mob at the Egel. The Beis Halevi also outlines an idea that the reason why the phrase 'Moshe did as Hashem commanded' is repeated no less than eighteen times in Parshas Ki Seitze when discussing the construction of the mishkan is that the following of instructions within a divinely mandated construction is coming to atone for the construction of the egel which Bnei Yisrael undertook without Hashem's permission.

There is a problem with this theory though. It would seem to be implying that the whole idea of mishkan is bediavad, and had we not sinned we would not have required it. However, we see that 'a house for Hashem' is referenced earlier in the Torah, notably by Yaakov, and also by the Bnei Yisrael as they crossed the Yam Suf. It would also seem a little odd that the Torah gives so much space to the instructions

## The Week Ahead

### שבת פרשת תרומה

Candle Lighting	No later than 5.28pm
Mincha	5.33pm
Rov's Shiur	8.45am
Shacharis	9.15am
סוף זמן ק"ש	9.40am
Children's Group	10.45am
1st Mincha	1.30pm
2nd Mincha	5.15pm
Shalosh Seudos	Following
Motzei Shabbos	6.35pm
Sun	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	5.35pm
Late Maariv	8.00pm

for the mishkan if its sole purpose was the rectification of the sin.

It may actually be possible to bridge the gap between these two opinions, and solve the problems with the 'atonement' argument. There are various commentators who say that the mishkan went through a transformation of purpose. Originally there was going to be a mishkan, or some form of mishkan, for the sake of the continuation of Hashem's presence for the sake of itself. However, after the chet ha'egel, the mishkan took on a new dimension of meaning, and the extra task of atoning for the sin. The Abarbanel hypothesises that the mishkan was always going to exist, but the sacrifices were added as a mechanism of atonement after the sin. In a similar vein, R'Yitzchak Twersky beautifully points out that there is a vital difference in the listing of the keilim of the mishkan between before the sin and after the sin. Before the sin (in Parshas Teruma), the mizbeach ha'zahav is mentioned at the very end of the list of keilim, seemingly out of place. After the sin, it is listed in its correct place with the rest of the inside keilim. R'Twersky suggests that the mizbeach hazahav was associated strongly with the idea of atonement. The blood of the communal korbonos (brought for kapara purposes) was sprinkled upon it, and the ketores is also referred to as part of the atonement process. Before the sin, the mishkan's main focus was 'vshachanti besochom' and atonement was just a side point, therefore this kli was listed at the end. After the sin, the focus of the mishkan switched, and atonement became an equally important part of the mishkan experience, and a vital step in achieving v'shachanti besochom, the mizbeach hazahav is listed in its logical place. R'Leibtag similarly claims that in essence Rashi agrees with the Ramban, and the details which mirrored the chet ha'egel were only instituted after the sin itself, but the idea of a mishkan existed beforehand.

We have examined several approaches regarding the purpose of the mishkan. However, we are left with a major question: by what mechanism does an infinite being 'reside' in a small, physical structure? If you'd like some sources examining this issue, please be in touch, I'd be delighted to share!

## Filler Diamonds

**Rabbi Yisroel Ciner (Torah.org)**

This week we read the parsha of Trumah, meaning donations. Different materials were given by Bnei Yisroel {the Children of Israel} in order to build the Mishkan.

After listing those materials the passuk {verse} states: "And make for me a Mikdash {Sanctuary} and I will dwell in your midst. [25:8]"

The term Mishkan refers to the Tabernacle that accompanied us on our travels through the wilderness and into Eretz Yisroel {the Land of Israel} until the time that the Temple was built in Yerushalayim. At that point, the Mishkan was incorporated into the Temple that was now referred to as the Mikdash.

The Ohr HaChaim explains that this passuk, "And make for me a Mikdash," is a positive commandment to build a House of G-d where the Divine service can be performed.

We've discussed earlier that any physical destruction brought upon the Temple can only be the coup de grace that follows the spiritual decay that caused the Shchinah {Hashem's presence} to leave. The Talmud [Yoma 9B] teaches that the first two Temples were destroyed for very different sins: "The First Temple, why was it destroyed? Because there was idolatry, adultery and murder. But the Second Temple where they were involved in Torah, mitzvos {fulfillment of the commandments} and acts of kindness, why was it destroyed? Because of the 'sin'as chinam,' the baseless hatred, that existed between them."

The Mahara"l of Prague [Netzach Yisroel: 4] explains that the First temple was unique in that the Shchinah clearly dwelled there. Its destruction came about when we no longer merited having that Shchinah amongst us. When our spiritual standing was one of 'tum'ah,' spiritual impurity, the antithesis of that presence of the Shchinah, the

physical edifice of the Mikdash could no longer house that Shchinah. As such, those three sins, each referred to as 'tum'ah,' brought about the destruction of the First Temple.

The Second Temple was lacking that clear presence of Shchinah, manifested by the absence of the Aron {Holy Ark}. Its essence was based upon the unity of Yisroel that it itself helped to promote—one Kohen leading the nation and one altar where all of the sacrifices were brought. The Temple transformed us into a unified nation and it was our unity that gave the Temple its unique kedusha {holiness}. As such, it was sin'as chinam, baseless hatred, which tore apart our unity and thereby tore apart the very fibers that held the Mikdash together. Sin'as chinam brought its destruction.

Of the many lessons that can be learned from the different keilim {vessels} of the Mishkan, perhaps the most pertinent ones are those that deal with this badly needed concern for one another and unity.

The Kli Yakar explains that the shulchan {table of the Mishkan} exemplified the heavenly source of all material sustenance and wealth.

"And you shall make for it four rings of gold... [25:26]"

These (round) rings teach that worldly success is like a wheel that constantly rotates. Those who are down eventually make their way up as those who are up take their turn having some downtime. This will help remind a person to kindly and generously share his gifts with those less fortunate than he. The rings, having no beginning and no end, also portray the infinite reward awaiting those who apply the lesson of the rings to their lives.

"...l'vatim {as houses} l'badim {for the poles}... [25:27]"

These four rings served as 'houses' for the two poles that were inserted into them. The word 'badim,' meaning 'poles,' also means 'alone.' The lesson of the rings is that we must share what we have with others, opening our 'houses' to those who are 'alone,' be it in a financial sense or an emotional sense.

"...la'sais es ha'shulchan {to carry the table}. [25:27]"

These poles were used to carry the table when the Mishkan was being transported. In a deeper sense, these 'badim,' manifesting the poor, seem to be carried and supported by the wealthy table-owners. However, the opposite is true—they actually carry the table of the wealthy. It is the merit of helping others that causes Hashem to fill their tables.

The same idea can be seen earlier in the parsha [25:7]. The last item listed amongst the donations is the 'avnai miluim—the fill-stones' used for the choshen {the high priest's breastplate}. These were twelve precious gems. Rashi explains that they are called 'avnai miluim—fill-stones' because the choshen was made with a cavity-like indentation as a setting for these stones. These stones filled that cavity and as such earned their title as 'avnai miluim—fill-stones.'

This is a somewhat puzzling name to give these gems. When buying a diamond engagement ring, one doesn't need something in order to fill the hole in the setting and therefore decide to stick in a diamond! The diamond is the primary part of the ring! Why were these gems called 'avnai miluim—fill-stones'?

The Torah here is teaching a profound lesson that is a necessary building block for the Mishkan. It is so necessary that without it, it won't remain standing, as we can all personally attest to. The lesson is that a person or an object's true value is only what it does for others. There is so much emptiness in the world. The degree to which one dedicates oneself to filling that emptiness will determine the ultimate value of that individual. The preciousness of the gems lay in that they filled an emptiness. They were given the greatest possible praise, they were called 'avnai miluim—fill-stones.'

The empty void of the Mikdash can only be filled with the spiritual bricks that are created by acts of caring concern and harmoniously helping others—ahavas chinam, the opposite of sin'as chinam.