



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to Michael and Dina Freedman on the birth of a grandson to Tzvi Dovid and Yehudis Freedman in Yerushalayim

Chaim Aruchim

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

Sun, 9th Addar I - Laurence Ross for his brother

Tues, 11th Addar I - Sharon Levinson for her father

Weds, 12th Addar I - Robert Berman for his mother

Teruma – The Tents of the Avos

Richard Danziger

(based on a shiur by R' Daniel Glatstein)

The Mishkan had some very unusual donors besides the Bnei Yisroel who were present in the midbar. The briach hatichon was the middle pole that went around the inside of the Mishkan, 70 amos long. The Gemara says that it was a single long pole that miraculously curved all through the the perimeter of the Mishkan. Targum Yonason ben Uziel asks where did they get the wood from in the middle of a desert? He answers it was made from the tree that Avraham planted in Be'er Sheva – when the Jewish people crossed the sea the melachim cut it down and cast it into the sea with them. Avraham in a sense is holding up the Mishkan.

When it comes to the kerashim – the vertical standing pillars – Rashi is bothered why the Torah says the board. He brings from Chazal that these were made from acacia trees taken down from Canaan and planted by Yaakov in Egypt. Yaakov encouraged Bnei Yisroel before his petira to take this wood with them when they would be redeemed from Egypt, in order to make the kerashim for the Mishkan.

The Medrash Tanchuma says that the building of the parts of the Mishkan was completed on the 25th of Kislev (the later date of Chanukah) – but it was left unassembled until Rosh Chodesh Nissan. Rosh Chodesh Nissan is the birthday of Yitzchak. So we see that Avraham supplied the "spine" of the Mishkan, Yaakov the walls and Yitzchak the date of its completion.

But the question remains why was it not good enough that the people in the midbar themselves should donate all the parts? Why do we need to rely on contributions of the Avos from many years early to provide these sections of the Mishkan?

The sefer Chikrei Leiv explains this from the hakdama of the Ramban to sefer Shmos. We say "maaseh Avos siman l'banim" – what happened to the Avos is a blueprint to what will occur to us during our history. Sefer Shmos is also referred to as the book of Golus and Geulah – exile and redemption. The golus really only accounts for 4 parshios – we have a lot more to get through once the Bnei Yisroel have already been redeemed from Egypt! The Ramban teaches that the redemption was only complete once we were able to return to the level of Avraham, Yitzchak and Yaakov. Leaving Egypt itself was not enough – we were still considered to be exiles even after crossing the Yam Suf. Once we had stood at Har Sinai and built the Mishkan and the Shechina rested on it – we returned to the level of the Avos and at that point we were fully redeemed.

Now we understand why Avraham, Yitzchak and Yaakov had to be

involved in the building of the Mishkan. The goal of the Mishkan is to catapult us back to the medraiga of the avos, and the Mishkan itself is a replica of the tents of the Avos.

That's all well and good but what about the Imahos? The tents of the Avos were really maintained by Sara, Rivka, Rochel and Leah. The Chikrei Leiv explains – who built the Mishkan? Betzalel, who came from shevet Yehuda – his great grandmother is Leah. His partner is Ohaliav ben Achismach, from shevet Dan. Dan is attributed to Rochel because they were born from her shifcha, a proof to this is that Rochel herself named Dan. In a sense Leah and Rochel provided the architects for the Mishkan.

This leaves Sara and Rivka. We learn that when Sara was alive the ner stayed lit from erev Shabbos to erev Shabbos, the bread remained fresh all week and a cloud of the Shechina hovered over the tent. When Yitzchak married Rivka and brought her into his tent, Rivka continued the actions of Sara and these miracles returned. These exact miracles then also returned again in the Mishkan which was a replica of the tent of Sara. When the cohen lit the menorah the ner maaravi never went out. The lechem hapanim when set on Shabbos stayed warm and fresh all through the following week until the following Shabbos. Once they began the avodah in the Mishkan the cloud of the Shechina also returned and hovered over it. We see from here that the Mishkan and the miracles within it wasn't in essence a chiddush – something new, but rather a continuation and restoration of the status of the Bnei Yisroel to the level and kedusha of our Avos.

The Crown Of Torah

Rabbi J Rubinstein

This week's Parshah tells us of three vessels in the sanctuary, which were adorned with a kind of crown. They represented three types of honour which exist in the Jewish nation. The priesthood, which was represented by the altar, on which the Kohanim performed the services, and which had an ornamental crown around the top of it. The honour of Royalty which belonged to the of descendants of King David. That was represented by a special table in the sanctuary, which had an ornamental crown, symbolising the "Royal Table". And the honour of knowledge of the Torah, represented by the Ark containing the two tablets given at Sinai, which also had an ornamental crown.

Maimonides writes, the crowns of Priesthood and of Royalty, are hereditary, either you are born with that honour or you are

Davening Times

זמן שבת & Candle Lighting	5.05pm
Mincha & Kabbolas Shabbos	5.09pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.54am
Rov's Shiur	4.23pm
Mincha	1.30pm / 4.53pm
Motzei Shabbos	6.13pm
Ovos uBonim	7.13pm
Sun	7.15am / 8.20am / 9.30am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	5.15pm
Late Maariv	8.00pm

not. But the honour of Torah is waiting and available for anyone who wants to take it. Perhaps, he writes, you will think the other crowns are greater, he then brings verses to show that the crown of Torah is superior to the other crowns. He also proceeds to give a remarkable Halachic ruling. If there is a learned person who is the child of an illegal marriage, (in Hebrew a Mamzer,) and a High Priest who is ignorant, the learned man although he is an illegitimate child, is given precedence. That is a graphic demonstration, that the greatest honour is knowledge of the Torah.

We all know that people who are unhappy and discontent with life, are liable to get in to arguments with people, because they are irritable and "on edge". Whereas people who are happy and fulfilled with their lives, are far more likely to be at peace with everyone, because they find it easy to brush off things which might upset them, since they are basically pleased with life. Dayan Abramski used to say, this is an explanation of the phrase we say in davening, אמר רבי אלעזר -"Rabbi Elozor said in the name of Rabbi Chanina, learned people increase peace in the world". This does not mean, said Dayan Abramski, that learned people have to become counsellors and life coaches. It means, if learned people appreciate sufficiently the worth of the learning they have mastered, then it will give them an inner feeling of fulfilment. That inevitably will increase peace in the world, because people who are fulfilled, automatically create an atmosphere of wellbeing and harmony, amongst those around them.

In short, we have to remember, that knowledge of the Torah is the greatest honour it is possible to have. It is available to everybody, particularly nowadays with all the different translations and explanations which one can easily obtain. If we appreciate the greatness of every word of Torah, learning it, can bring peace of mind to ourselves, and to all those around us

When Giving is Taking **Rabbi Eliezer Chrysler (Shortvort.com)**
 "And they shall take a Gift ... "(25:2).

The Torah uses an expression of taking a gift rather than giving one, because the fact that G-d accepts our gifts is a great privilege and the source of much joy, which far outweighs the value of the gift. Perhaps we can compare this to the Gemara in Kidushin, which rules that if an important man betroths a woman with the gift that



בי"ד

Please join us for the
אבות ובנים
End of Season
Kumzits Melava Malka

מוצאי שבת פרשת תצוה
24th February
at 8.00pm in the Shul Hall



Live Music - Photo Booth
Personalised Gift Souvenirs - Hot Food



she gives him, she is betrothed, because his acceptance is of value to her, and it is as if he had given her a gift.

We might add that, in addition to the intrinsic pleasure that we experience from G-d's acceptance of our gift, there is the added bonus of the pleasant repercussions that are bound to follow the acceptance itself.

(based on the Seifer Likutim Yekarim).

Thank You

Thank you to the committee and organisers of the 25th Anniversary for an amazing event


