



# Ohr Yerushalayim News

ב - יקהל - כ"ה אדר א תשפ"ב - 26th February 2022 - Volume 14 - Issue 34

## News This Week

### Farewell

We wish farewell and much Hatzlocho to Arnold Fox on his forthcoming Aliya.

### Chaim Aruchim

We wish Chaim Aruchim to Eunice Wolfson on the occasion of the Yahrtzeit of her father on Wednesday, 29th Addar

### Going the Extra Smile Rabbi Mordechai Kamenetzky (Torah.org)

Building a sanctuary is difficult enough. Getting people to donate has been, historically, even more difficult. That, however, was not the case concerning the Mishkan. The Torah in this week's portion tells us that everyone contributed to the cause. Men and women brought gold and silver. They brought personal items and family items. Copper mirrors were donated as well as bracelets, bangles and baubles. Those who had wool and linen came and those who had dyes donated.

Before the pledges began arriving, the Nesseim (the heads of the tribes) were so confident that the goals would not be met, that they pledged to fill the gap of any missing funds. They were shocked to learn that there was almost nothing for them to contribute! So much of every item was donated that an announcement was made, ordering the entire nation to halt their generosity. (It may have been the first and last of its kind!)

But what interests me is one other group of people that the Torah mentions as contributors. "And all those who Hashem inspired with wisdom to do the work. They took in front of Moshe the donations that the Jews brought for the work of the Mishkan, and the brought an additional offering each morning" (Exodus 36:2-4).

Why did the Torah single out that these people brought something to the Mishkan? Didn't everybody?

The daughter of Rabbi Zusia of Anipol's was engaged. As poor as he was, Reb Zusia and his wife scraped together enough money for a seamstress to sew a beautiful gown for the bride-to-be. After a month the gown was ready, and Reb Zusia's wife went with her bundle of rubles to the home of the seamstress to get the finished gown.

She came home empty-handed. "Where is the gown?" asked both the Rebbe and his daughter, almost in unison.

"Well," said his wife, "I did a mitzvah. When I came to pick up the gown, I saw tears in the eyes of the seamstress. I asked her why she was crying and she told me that her daughter, too, was getting married. Then she looked at the beautiful gown that she had sewn for me and sighed, "if only we could afford such beautiful material for a gown."

Reb Zusia's wife continued. "At that moment I decided to let the seamstress have our gown as a gift!"

Reb Zusia was delighted. The mitzvah of helping a poor bride was dear to him and he longed for the opportunity to fulfill it. But he added one question to his wife. "Did you pay her for the work she did for us?"

"Pay her?" asked the wife, "I gave her the gown!"

"I'm sorry," said the Rebbe. "You told me the gown was a gift. We

still owe her for the weeks of work she spent for us." The rebbitzen agreed and, in addition to the gift of the gown she compensated the seamstress for her work.

The men and women who toiled laboriously could have said that they had done their share. After all, they crafted and wove the beautiful utensils and tapestries of the Mishkan. Yet that was not enough for them. In addition to the work they did, Rabbi Shlomo Kluger (1786-1829) explains, they contributed too! They did not stop their commitment with their work for the Mishkan. The Torah tells us that they, too, gave each morning. The efforts of individuals were crowned by their relentless generosity. In addition to their time and their skills, they gave their possessions. In a generation that looks to abdicate responsibility and commitment, it is wonderful to read about men and women who searched for more ways to give — and found them!

### Men First – Ladies First – Everyone First!

Rabbi Naftali Reich (Torah.org)

I came across an idea on Purim that seemed not only to capture the underlying theme of that festival, but also sheds light on the opening lines of this week's Torah portion.

We read in the Megillah how Mordechai bids Esther to appear before Achashverosh and plead with him on behalf of the Jewish people who were slated to be annihilated. Mordechai encourages her with the poignant question, "Who knows? Perhaps it was precisely and only for this critical occasion that you attained your royal position?" Esther immediately replied, "Go assemble all the Jews in Shushan and fast for me. Do not eat or drink for three days, night or day; I with my attendants will fast as well. Esther then uttered a seemingly superfluous word: "U'vchen."

And thus (or consequently), I will enter the king's presence against the law of the land." What is hinted at by this extra word, "u'vchen?" Let us consider what is the most efficacious prayer that our sages tell us is guaranteed to elicit a favorable answer from above. It is when someone sincerely entreats Hashem on behalf of his disadvantaged fellow Jew even though he too desperately needs the very thing that he requests for his friend. Such an entreaty is considered the

## Davening Times

### פרשת ויקהל

Zman Shabbos	5.23pm
Mincha & Kabbolas Shabbos	5.28pm
Hashkomo	7.25am
Shacharis	9.15am
סוף זמן ק"ש	9.43am
Mincha	1.30pm / 5.10pm
Motzei Shabbos	6.30pm
Sun	7.15am / 8.20am / 9.30am
Mon	6.45am / 7.10am / 8.00am
Tues / Wed	6.45am / 7.20am / 8.00am
Thurs / Fri Rosh Chodesh	6.30am / 7.00am / 8.00am
Mincha & Maariv	5.35pm
Late Maariv	8.00pm

### מברכין אדר ב, שקלים

quintessential selfless prayer, for, rather than being preoccupied with one's own travails, he has focused instead on his friend's plight.

Hashem responds first to the needs of such a caring, unselfish person for in recognition of his selflessness and total bonding with another Jew's needs, Hashem ensures that he becomes the conduit of His divine blessing, and will therefore be the first to receive His bounty and goodness.

This is what Esther was alluding to when she told Mordechai, "The Jewish people face a life-threatening decree from Haman, just as do I when I enter unlawfully into the king's presence. We both are in mortal danger. Let the Jews fast for my welfare and I and my attendants will fast similarly for the salvation of the nation. 'U'vchen', and consequently, armed with this great merit that we are begging for Divine favor and mercy for one another, I will enter the king's presence.

We similarly mention this identical declaration 'U'vchen' numerous times in our Rosh Hashana prayers as a prelude to each major appeal for salvation. The commentaries explain that it is placed before each prayer as a reference to Queen Esther's prayer to Hashem before she interceded with the king on behalf of her people. By omitting any personal requests from our Rosh Hashana supplications and directing our pleas on behalf of the entire nation we too trust and anticipate meriting Divine assistance and deliverance.

This thought kept buzzing in my mind throughout Purim for it crystallizes the key theme of the day: by caring for one another, sending gifts and mending frayed relationships, caring for the poor and reaching out to one another in friendship, we demonstrate the inner unity that lies at the core of our people. With that demonstration of brotherhood and solidarity, we merit a unique outpouring of Divine favor and closeness.

This perhaps, is why Moshe deemed it necessary to assemble the entire people after the sin of the Golden Calf, before introducing them to the mitzvah of the building of the Mishkan. By bringing together the entire Jewish people, he paved the way for them to be reunited with the Divine, for only when we are united down here in this world, can we be connected at the most exalted Source in heaven. The building of the Mishkan fused together the entire people in the transcendent mission of its construction, and it was the unity of the people that secured Hashem's presence in this world.

May this theme of our oneness as a people and our readiness to put others first that makes Purim such a joyous and spiritual day, continue throughout the year. For only when we uncover that wonderful unity and discover the genuine caring and sharing for one another, can true joy prevail.

## **A Semblance Of Unity**

**Rabbi Yochanan Zweig (Torah.org)**

"Moshe assembled the entire assembly of Bnei Yisroel"(35:1)

In Parshas Terumah, Tetzaveh, and Ki Sisa the Torah relates Hashem's instructions to Moshe concerning the construction of the Mishkan. In Parshas Vayakheil and Pekuday Moshe relays these instructions to Bnei Yisroel. Why did the instructions that Moshe gave to Bnei Yisroel require assembling them all together? We do not find in Hashem's directives to Moshe that it was necessary to assemble Bnei Yisroel, nor do we see any of the other commandments given by Moshe in this manner.

Moshe's instructions to Bnei Yisroel were given immediately after he descended Har Sinai with the second Tablets. Although Hashem had forgiven Bnei Yisroel, as signified by His giving the second Tablets, Moshe saw the need to correct a deficiency that had resulted from the sin of the Golden Calf. Idol worship stems from a need within a person to separate himself from Hashem so that he may sense his independence. This need for independence also results in a lack of unity amongst the populace, for unity can only be achieved if each individual views himself as part of a community in which every person is interdependent upon his fellow man. If, however, man strives to feel his independence, the sense of unity he feels with his fellow man can be destroyed. On a deeper level, we are truly one because we come from the same source. If a person attempts to

separate himself from this source he separates from his fellow man as well. Therefore, Moshe gathered everyone together as an eidah, an assembled community, to undo the effects of disunity created by the sin of the Golden Calf.

## **Separate Identities**

"See, Hashem has proclaimed by name Betzalel son of Uri son of Chur, of the tribe of Yehudah" (35:30)

When Betzalel was only thirteen years old, he was designated by Hashem to supervise the construction of the Mishkan and its vessels.<sup>1</sup> The Midrash questions the need to trace Betzalel's genealogy back to his grandfather Chur. The Midrash offers the following explanation: When Bnei Yisroel entertained the idea of constructing the Golden Calf, Chur resisted and consequently was killed. Hashem swore that He would reward Chur's descendants for his act of mesiras nefesh – selfless dedication. Chur's situation can be compared to an army that rebels against the king, and the king's chief of staff is killed while attempting to defend the king. After dealing with the insurrection, the king swears to elevate the chief of staff's children to the esteemed positions that their dead father held.<sup>2</sup> Why does Hashem wait until the generation of Betzalel, Chur's grandson to repay Chur for his great sanctification of Hashem's name, instead of imbuing Chur's son Uri with these talents?

Every child is comprised of a part which he has received from his parents and a part which he has developed on his own. We all struggle to find our own identity, separate from that of our parents, and therefore, we do not appreciate going through life being told that we are exactly like our parents. If Uri would have been given all of his talents in his father's merit, his own identity would have been diminished. Therefore, Hashem skipped one generation, waiting to imbue Betzalel with unique talents in the merit of Chur. A person would rather hear that he is exactly like his grandfather than hear that he is exactly like his father.

## **Enough is not always Enough**

"The work done was sufficient and there was extra"(36:7)

When Moshe saw that enough materials and labor had been provided for the Mishkan, he called a halt to the contributions. The verse states that "there was enough...there was extra". The Ohr Hachaim points out that these two expressions seem to contradict each other; if there was enough, then how could there be extra? Furthermore, why is there a need to mention the surplus? The Ohr Hachaim suggests that in order to prevent those who brought the surplus from being embarrassed by having their donations returned, a miracle occurred and the surplus was incorporated into the Mishkan and its vessels.<sup>1</sup>

Perhaps an alternative interpretation can be offered. In the Zemiros, the liturgical poetry recited at the Shabbos meal, we find the following phrase: "savanu vehosarnu", which means "We have eaten our fill and left over."<sup>2</sup> It would seem that it is only necessary to attest to the fact that, as required by the mitzva of Oneg Shabbos – delighting in the Shabbos, we have eaten our fill. Why is it necessary to say that we have left over?

If there is nothing left over, then it is possible that we did not eat our fill, rather we finished all that there was and still are not satiated. Having food left over demonstrates that we have indeed eaten our fill.

Similarly, regarding the Mishkan, even though most of the dimensions of the structure and vessels were precise measurements, there were some dimensions that were left up to Bnei Yisroel's discretion; they were allowed to decide what would be most appropriate. For example, the Torah relates only the height, length, and width of the Kapores – Ark cover, but not its thickness. Betzalel determined its thickness based upon aesthetic appeal. If the Torah had not recorded that there was a surplus, one could think that there were situations where Betzalel was required to skimp, failing to produce the most aesthetically appealing product possible. Therefore, the Torah records that there was a surplus to teach us that there were sufficient materials to construct the Mishkan and the vessels in the best possible way, and no corners had to be cut.