



# Ohr Yerushalayim News

פרשת תרומה - א אדר א תשע"ד - 1st February 2014 - Volume 6 - Issue 29

## THE NEWS ... LATEST NEWS ... LATEST

### מזל טוב

Mazel Tov to Dr & Mrs Leon Bernstein on the birth of a granddaughter, born to Mr & Mrs Simon Bernstein in Yerushalayim.

### Kiddush This Shabbos

There will be a Kiddush this Shabbos after davenning which is sponsored by table 22.

### Shul Melava Malka

Ohr Yerushalayim's special 15th anniversary Melava Malka takes place this Motzai Shabbos Parshas. It's certain to be an exciting evening of harmony infused with entertainment. Not to be missed!

Please note, the Melava Malka starts at 8.15 prompt, please arrive on time to enable a prompt start.

### Rov's Ladies Shiur

The Rov's Shiur for ladies takes place on Tuesday at his home, 48 Waterpark Road.

### Daf Yomi

The Daf Yomi Shiur starts Meseches Succah this Tuesday at 7pm.

## THE NEWS ... LATEST NEWS ... LATEST

### "Tapping" Into the Mishkan

Rabbi Eliyahu Hoffmann

In Parshas Terumah, Hashem commands Moshe to build a Mishkan, and begins providing him with the necessary data and instructions. After asking Bnei Yisrael to contribute towards the construction, detailed directions are given as to how to construct the Aron, Shulchan, and Menorah. After this, Moshe begins to give instructions regarding the construction of the Mishkan proper.

In Parshas Pekudei, we read (Shemos 38:22):

"And Betzalel, son of Uri, son of Chur, of the tribe of Yehudah [chief architect of the Mishkan], did everything that Hashem commanded Moshe [regarding the construction of the Mishkan]."

Rashi (ibid.) comments that Betzalel did "everything Hashem commanded Moshe," even intuiting some instructions that Hashem had commanded Moshe, but that Moshe had not conveyed to Betzalel. Moshe had taught Betzalel the order of construction as it is found in our parsha - first the Ark, and then the Mishkan. Betzalel, however, argued: "Moshe Rabbeinu, the way of the world is that one first builds a house, and afterwards furnishes it! You're telling me to build the furnishings first? Where will I put them?" Moshe told Betzalel that he was indeed correct. This was how he had been instructed by Hashem; he had reversed the order.

So why did Moshe reverse the order? Was it simply an oversight?

The story is told of the sheik of an oil-rich desert kingdom whose

wealthy country was missing but one crucial necessity - water. The sheik decided he would travel to America, a land where there were solutions for people who didn't even know they had problems. Certainly there he would find the answer to his country's water shortage.

The sheik spent some time studying American culture, and was eventually convinced that he had come up with the perfect solution to his country's problem. He went around to every plumbing-supply store he could find, grabbing up every imaginable kind of faucet - stainless-steel, copper, modern and antique. Needless to say, the sheik's subjects were less than enthralled with his "foolproof" solution.

Imagine, says the Maggid of Dubno, a person using every last penny he had in order to buy himself an exquisite leather wallet. The wallet, of course, will in the end be of little use, as he has left himself nothing to carry in it. One who exhausts his entire savings in order to purchase the most powerful computer money can buy, leaving no funds with which to buy software, finds himself with a dream-machine showpiece sitting on his desk, serving no practical purpose.

Moshe Rabbeinu was not giving Betzalel building instructions. He did not speak to him as an architect to his contractor. Moshe spoke conceptually, stressing what was the essence of the Mishkan. The Aron was the Mishkan's centerpiece. It contained the holy Torah, and the Luchos. Moshe was stressing to Betzalel that although architectural protocol might dictate that the building precede its furnishings, Betzalel should bear in mind that in this case, the

The Week Ahead	
פרשת משפטים	שבת ראש חודש
Candle Lighting	4.34pm
Mincha & Kabbolas Shabbos	4.39pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	10.08am
Mincha 1st Minyan	1.30pm
Rov's Pirkei Ovos Shiur	3.54pm
Mincha 2nd Minyan	4.24pm
Motzei Shabbos	5.44pm
Ovos uBonim	6.59pm
Sunday	7.15am / 8.20am
Monday / Thursday	6.45am / 7.10am
Tuesday / Wednesday / Friday	6.45am / 7.20am
Mincha & Maariv	4.45pm
Late Maariv	8.00pm
Mincha & Maariv Next Shabbos	4.53pm (Shabbos 4.48pm)

furnishings - i.e. the Aron HaKodesh - were the center around which the Mishkan's construction should revolve. Without the Aron and its holy contents, the Mishkan would be rendered an empty edifice, a "dry faucet" devoid of the living waters of the Torah. [Rabbi Uziel Milevsky zt"l]

Upon careful examination, one may find that the "story of the sheik" at times plays itself out in our own lives. Case in point: Two beautiful Yamim Tovim are rapidly approaching - Purim and Pesach. Each of them, in their different ways, require tremendous preparation: Purim has its seudos and mishloach manos. Pesach requires no introduction.

Imagine a person arriving at your door on Purim, hands outstretched, with nothing in them. He apologizes profusely - it seems he spent so much time learning about and preparing himself spiritually for Purim, that he was left with no time to actually take care of arranging his mishloach manos. An unlikely scenario? Well, how about if the beautiful mishloach manos arrived at your door - with no one delivering them! Have you ever spent every last drop of your energy and patience putting those finishing touches on "the perfect mishloach manos" - only to have nothing left with which to actually enjoy Purim? How much more are we "there" than the "ghost mishloach manos?"

How familiar is the torture of a Pesach seder at which our energies were dedicated to keeping our eyes open, instead of sippur yetzias Mitzrayim? Can there not be a medium ground, in which the mitzvos can still be performed with great hiddur, yet without forgetting that we too are part of the mitzvah!

In practice, we must do as Betzalel, first taking care of that which needs to be taken care of in order to fulfill the mitzvos properly. Yet we must be ever mindful of Moshe's warning - to give the Aron its place ahead of the building - so that we are not left with beautiful palaces whose taps runneth empty.



*Ohr Yerushalayim*  
invites all members:  
men, ladies  
& high school age + to its  
**15th Anniversary**  
*Melava Malka*

•  
Guest Speaker  
R' David Eisenberg

•

*Relaxing & entertainment packed evening*

*Matzei Shabbos Parshas Terumah*  
1st February 2014  
at Beis Menachem Hall  
8.15pm

suggested donation  
£18pp minimum

usup: 07973 631 610

שמונה עשרה - אבות תפילה

**וזכר - And He remembers**

It is impossible to proceed beyond this point without touching lightly upon the philosophical aspects of an important concept.

As a rule, if one wishes to understand what the fundamental meaning of any word in לשון הקדש on simply looks for the first occurrence of the root in the תורה.

The first mention of the root זכר is at the end of the story of נח, when Noach and his sons were struggling with the psychological repercussions of the flood. They were hesitant to have children, since who would want to bring a new generation into a world which could be flooded at any time due to the innate evil of man?

So Hashem reassured them by making a covenant between Himself and man and beast. We are familiar with the symbol of that covenant - the rainbow. The verses describing this are quite strange:

"וּנְרָאָהָהּ הַקַּשֶׁת בַּעֲנָן. וְזָכַרְתִּי אֶת בְּרִיתִי" ...the rainbow will be seen in the cloud, and I will remember my covenant...

We say in the תפילות of ראש השנה that "אין שכחה לפני כסא כבודך" there is no forgetting before Your holy throne. This echoes a fundamental precept in Yiddishkeit is that Hashem knows absolutely everything, and forgets absolutely nothing.

This begs the question: if He forgets nothing, why does the פסוק state that "I will remember my covenant?" Does Hashem need a celestial sticky note to prevent Him from flooding the world? Clearly this isn't so!

In which case we need to ask: what does the word זכר actually mean, since it cannot mean "to remember"?

In Megilas Esther we read how after the events of the feast which cost Vashti her life, that:

כַּשֶׁן חֲמַת הַמֶּלֶךְ אַחַשְׁוֵירוֹשׁ זָכַר אֶת וְשֵׁתִי וְאֶת אֲשֶׁר עָשִׂתָה - when the anger of the king Achashveirosh subsided, he remembered Vashti and what she had done.

So what exactly happened? Was it a few weeks later when he woke up with a terrible hangover one morning, turned to ask Vashti to bring him a bowlful of Neurofen and then all of a sudden remembered he had her decapitated? Was he wandering the corridors of his palace asking everyone if they had seen Vashti or had any idea which resort she might be in and then suddenly remembered that three months ago they had had a bit of a tiff that ended badly for the poor lady?

Clearly when the word זכר is being used not to suggest that something is being remembered, but that an event that has previously been set aside is now about to be acted upon.

Achashveirosh was about to deal with the matter of Vashti; something which he had shunted aside until he was prepared to deal with it. Therefore, he did not remember the whole sorry business, he was recalling it in order to act upon that recollection and deal with it.

So, too, when the תורה uses the word זכר to describe Hashem's reaction to the rainbow, we can hardly read it as Hashem reacting to the appearance of the rainbow. After all, if the rainbow appears, that's because Hashem is the One that caused it to do so!

Rather, the rainbow is being displayed to us by Hashem to tell us that he is acting on his covenant, which is to say that although at that moment He would consider destroying us חיינו, He is doing what He said He would when He created the covenant, i.e. withholding himself from bringing a flood.

When the word וזכר is used in the שמונה עשרה to describe Hashem acting in some way, it means to say that Hashem creates actions on the basis of what will follow, in this case the חסדי אבות, a subject which will be dealt with in the next column, בע"ה.