



Ohr Yerushalayim News

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News This Week

Kiddush This Shabbos

There will be a kiddush after davening sponsored anonymously

Men's Shiurim Series

R' Shaya will give the first of 2 shiurim on 'Purim and Amalek' this Tuesday at 9.15.

Hide and Seek

Joseph Rosenhead

פרק א

The Ramban (40:27) makes an intriguing observation regarding the avodah Moshe performed during the Shivas Yemei Ha'Miluim. Along with the duties he was instructed to do, Moshe also performed the burning of the ketores. This was despite the fact he was never explicitly instructed to do this. Hashem merely said: "And you shall place the Golden Mizbe'ach for the ketores in front of the Aron of the Testimony" (40:5). The Ramban explains that since Hashem instructed Moshe to perform all the other duties, he deduced for himself that the burning of the ketores was also included in his responsibilities.

Yet why was Moshe not also directly instructed to burn the ketores?? Indeed, the Ramban himself says (36:8)

that the instructions pertaining to the Mishkan are deliberately repeated multiple times in ספר שמות to illustrate how beloved the Mishkan was to Hashem. Therefore, for an instruction to be omitted certainly seems incongruous. I would suggest an answer to this may be based on the way in which this avodah was performed. Each day, once the ketores was placed on the Golden Mizbe'ach, it was subsequently left to burn in private. It is clear that this was such a spiritually significant event that it had to be kept hidden from view. Therefore, perhaps the exclusion of the specific instruction to burn the ketores is symbolic of the meaning behind the protocol for the burning process itself. That being, the holier something is, the more it should be kept hidden.

פרק ב

With Adar Sheni now having begun, I would like to expand on this theme of hiddenness in relation to Purim.

Rashi (Megilla 4a) says: One must read the Megilla in the day and night, "to remember the miracle of Klal Yisroel crying during their days of suffering in the day and night". This terminology is surprising. How is the suffering endured by Klal Yisroel related to the "miracle" of Purim? Rabbi Shimon Schwab zt"l (ספר מעיך בית השואבה) explains that from here we learn that in reality there are two components to a נס. In addition to the eventual salvation, the preceding suffering is also an integral part of the actual נס. I remember Rabbi Matisyahu Salamon shlit"a elaborating on this idea when he came to speak in Gateshead Yeshiva. He quoted the following from Rabbeinu Yonah: "It is for him who trusts in Hashem to hope, in the gloom of his anguish, -that the darkness will be the cause of light" (Shaarei Teshuva- ב אות ה שער). In essence, suffering is the hidden element of the actual נס. It is the indispensable catalyst for the transparent element of the נס (the salvation) to ultimately occur; the catalyst for a person definitively recognising Hashem's influence



Expressing Frustration

We have learned that speaking negatively for the sake of one's own emotional wellbeing is an acceptable form of constructive speech. It is reasonable for one to express anger and frustration about an individual to one's parent, spouse or mentor to obtain sympathy, reassurance and advice, and it is the obligation of the listener to provide such support.

However, even in such situations, the listener may not decide in his own mind that the report is true, for as far as he is concerned, the information is only secondhand. It is therefore imperative that those who take part in such discussions should be well aware of the next paragraph.

Halacha permits one to occasionally "let off steam" and express his frustrations to someone else. However, it is obvious that the person telling the story who has got to the point of anger, or considers himself the victim of verbal abuse, cannot be objective. His negativity is to be understood as a description of the speaker's feelings and not as an accurate account of what actually took place.

In this way, a husband and wife or close friends can rely on one another for emotional support without transgressing the laws of proper speech.

We thank the Chofetz Chaim Heritage Foundation powerofspeech.org for the use of this material

on one's life. In regards to Purim, the uniqueness of this נס was that both elements of Hashem's השגחה were hidden.

Even the eventual salvation was concealed behind seemingly natural circumstances.

The Maharal (ספר אור חדש) explains that it was due to the entirely hidden nature of the Purim נס that Mordechai merited leading the Jews of Shushan at that time. In Chullin 139b the question is asked: "Where is 'Mordechai' in the Torah?" The gemara answers: "מר דרור" - pure myrrh (Shemos 30:23), for the Aramaic translation of מר דרור is מירא דכיא - "Mordechai". מר דרור was a spice used for the ketores; and as mentioned earlier, the burning of the ketores took place in total seclusion. Hence, Mordechai's name hints to myrrh because his defining quality was his capacity to remain hidden, his modesty. E.g.

The Week Ahead

שבת פרשת פקודי

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|-----------------------------|--------------------------|
| זמן שבת | 5.44pm |
| Mincha | 5.48pm |
| Rov's Shiur (Hilchos Purim) | 8.45am - 9.10am |
| Shacharis | 9.15am |
| סוף זמן ק"ש | 9.29am |
| Children's Group | 10.45am |
| 1st Mincha | 1.30pm |
| 2nd Mincha | 5.30pm |
| Seuda Shlishis | Following |
| Motzei Shabbos | 6.50pm |
| Sun | 7.15am / 8.20am |
| Mon / Thurs | 6.45am / 7.10am / 8.00am |
| Tues / Wed / Fri | 6.45am / 7.20am / 8.00am |
| Mincha & Maariv | 5.55pm |
| Late Maariv | 8.00pm |

when Mordechai overheard the plot against King Achashveirosh, he didn't seek credit for this discovery. Instead, he told Esther for her to disclose. Indeed, considering Mordechai's desire to remain inconspicuous, it seems apt to me that his name is not actually alluded to in the explicit words of the Torah, but 'hidden' within the Targum Onkelos. Mordechai's discreet nature allowed him to recognise Hashem's similarly discreet involvement in all situations. Therefore, he was able to galvanise the Jews of Shushan into using תפילה to combat the threat of the המן's decree; and ensure that they responded with gratitude to Hashem after being saved.

Furthermore, I would maintain that Mordechai's personality is the very antithesis to the המן/עמלק ideology. This therefore made him the ideal adversary to עמלק המן. עמלק seeks to quash all attempts to perceive רוחניות -to acknowledge Hashem's hidden presence. This is alluded to in his name, which has the same gematria as 'עמלק'. עמלק's raison d'être is to zealously create doubt over Hashem's existence. Indeed, it seems fitting to me that the nation of עמלק, is the ' עם לק ', the nation that is like nail varnish. עמלק tries to cover the 'אצבע אלוקים' -'Finger of Hashem' with the external allure of physicality. Whereas, Mordechai's personality enabled him to champion Hashem's hidden existence and eradicate the feelings of doubt generated by this convincing 'reality'. 'מר' has the same gematria as 'ספק' and 'דרור'; means "freedom"; hence 'דרור מר' (Mordechai), represents freedom from doubting Hashem's influence over one's life.

In Megillas Esther (3:2) it says: " וּמַרְדֵּכַי לֹא יִכְרַע, וְלֹא יִשְׁתַּחֲוֶה ". The Sfas Emes questions why this phrase is in the future, rather than past tense. He explains that this grammatical incongruity establishes a guarantee for all future generations. A Jew's ability to overcome המן/עמלק -by recognising Hashem's hidden influence-will never cease. Just as the superficial beauty of nail varnish is only ever temporary and is eventually removed, so too the influence of עמלק shall be proven to be temporary and removed. To reveal to all the omnipresent השגחה of Hashem that is merely hidden underneath.

Question Time

Children

1. How many Jews were counted?
2. From what age were they counted?
3. What was engraved onto the stones of the Choshen?
4. What fruit shape was placed on the bottom of the מעיל?
5. What was written on the ציץ?

Adults

1. Why is the word משכן repeated twice in the first פסוק in this weeks Sedra?
2. How many Tehillim were written by Moshe Rabeinu?
3. Why has the previous question got anything to do with this week's Sedra?
4. On which side was the Shulchan in the Mishkan?
5. What materials was the אפוד made from?

5. Gold, purple wool, scarlet wool and twisted linen.
4. The northern side
3. As Moshe Rabeinu said תרילים יאמר זהו המעשה אשר עשה ה' למשה ואלה העבדים אשר עשה להם ביום הזה. This is one of the 11 Perakim Moshe wrote.
2. Eleven
1. A hint to the Beis HaMikdash which was destroyed twice. - ישר

Answers

At The Gravesite of Mother Goose

Rabbi Yisroel Ciner (Torah.org)

This week we conclude the Sefer of Shmos with Parshas Pekudai the accounting of materials used for the construction of the Mishkan.

The Ramban, at the beginning of the Sefer, described Shmos as the

Sefer of Galus and Geulah Exile and Redemption. With this he explains why Shmos began with the names of Bnei Yisroel who went down to Mitzrayim, even though that information had already been given at the end of Breishis. He writes that Shmos, as the Sefer of Galus and Geulah, had to begin with the very beginning of the Galusthat descent to Mitzrayim.

As such, it follows that Shmos will end with the final stage of Geulah-Redemption. There's often a lot of confusion over what constitutes this redemption. Many would describe Geulah as leaving Mitzrayim, but that took place in the middle of Shmos. Others would say that it was receiving the Torah on Har Sinai but that also took place in the middle of Shmos. Still others would maintain that the stage of redemption would only be reached when we'd enter Eretz Yisroel but that doesn't take place until long after Sefer Shmos.

If so, what was the true redemption that was reached at the end of Shmos?

The end of Pekudai tells what happened once the Mishkan had been erected and all the vessels had been positioned in their proper places: "And the cloud covered the Ohel Moed and the Honor of Hashem filled the Mishkan. [40:34]" The redemption was Hashem's presence resting amongst Bnei Yisroel. That tangible presence of Hashem that had been seen and felt so clearly on Sinai was now a constant reality, traveling with them wherever they went.

Nowadays, we too can get a bit confused over what constitutes redemption. This past week I accompanied my highschool students on an overnight trip to Boston. On the way we stopped at the Touro Synagogue in Newport, Rhode Island. One sensed the foundation of religious freedom being laid when reading the resonating words written by George Washington in response to a letter sent to him by Moses Seixas, the warden of the congregation.

Washington wrote: The Citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent national gifts. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support.

May the children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants; while every one shall sit in safety under his own vine and figtree, and there shall be none to make him afraid. May the father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations useful here, and in his own due time and way everlastingly happy. G. Washington

One felt a historical perspective of the great freedoms that we as Jews have enjoyed in the United States and have enabled us to flourish. At risk of getting a little too carried away with this American spirit, we continued on to Boston, contemplated the Holocaust Memorial and visited the colonial cemetery; home to many great people and also to the author of Mother Goose. At that point I began to reflect on the visits to cemeteries I had made during my years in Israel . . . Praying at the grave of Rav Yosef Karo, the author of Shulchan Aruch, for a clarity in halacha. Praying at the grave of the Arizal for a deeper understanding of Torah. Praying at the grave of Rabi Akiva to have the strength and exuberance to be willing to start again, no matter what one's age might be. To be willing to see the good in even the darkest of moments. Those were the thoughts that were running through my mind as I stood at the grave site of Mother Goose . . .

We dare not confuse freedom with redemption. We dare not compare any place in the world to the Land of Israel. And I thank you, Mother Goose, for driving that point home in a very clear way.