



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to Mr & Mrs Mike Krebs on the birth of a boy. The Sholom Zochor takes place at 4 Kersal Gardens, Bury New Road (next to the sem).

Mazel Tov to Mr & Mrs Zev Ritvo on the Bar Mitzva this week of Zvi Dovid. Everyone is invited to a Kiddush after Davening in the Shul Hall.

Mazel Tov to Dr & Mrs Michael Wilks on the birth of a great grandchild to Mr & Mrs Zevy Saperia.

Mazel Tov to Mr & Mrs Leo Stern on birth of grandson to Mr & Mrs Mychiel Balshine

Ladies pre-Pesach Shiur

The second of the pre-Pesach Shiurim for ladies takes place at the Rov's house 48 Waterpark Road this Tuesday at 8.30pm

Rov's pre-Pesach מעות חטין Collection

As in previous years, the Rov is collecting for local needy members to cover the cost of the upcoming Yom Tov. Donations can be made at any time, with vouchers made out to Ahavas Chessed.

מכירת חמץ

The Rov will be available after Davening in Shul, or at other times by arrangement for **מכירת חמץ**. Beat the last minute rush and sell your Chometz early!

Covering All Options

Rabbi Yitzchok Adlerstein (Torah.org)

He placed the Kapores on the Aron from above.

This is a rather strange piece of information, given that there was no other place that the Kapores would fit! This is not the only anomaly concerning the Kapores. Earlier, the Torah instructed that, "You shall put the Kapores upon the Aron of the Tablets of Testimony in the Kodosh ha-Kodashim."

We can only conclude that the Kapores was placed atop the Aron twice. It was put firmly in place only inside the Holy of Holies. Prior to this, however, it was loosely "placed" -not "put" - on top of the Aron. Both were carried in together, with the Kapores placed perpendicular to its final, designated orientation as a snugly fitting cover of the Aron.

The question, of course, now becomes, "Why?" Why would the Torah insist on a particular way to carry in the components of the Aron for final assembly within the Kodosh ha-Kodashim? Our attempt to explain this instruction would instruct us to do this is fascinating, and requires us to revisit the lives and mission of the avos.

Avraham moved from place to place, distinguishing himself in the study of Hashem's word. His deep involvement with Torah study afforded him protection from all enemies.

Yitzchok stayed put in Israel, occupying himself with avodah, which meant korbanos, but particularly prayer. Yaakov, like his grandfather, was not able to sink long-term roots in one place.

He, too, moved from place to place; he was protected by merging his Torah with the determined pursuit of peaceful coexistence with hostile neighbors. The history of the Jewish people recapitulated these steps.

לעלו נשמת דוב יצחק ב"ר אפרים אלחנן ז"ל

Kiddush Bemokom Seuda - "Immediately #2"

If one intended at the time of Kiddush to eat straight away afterwards, but unavoidably is able to eat only after a delay, one's obligation to make Kiddush is discharged provided one does not leave one's "place" between Kiddush and the meal.

If one changed places (as explained previously) Kiddush must be repeated.

National immersion in the focused study of Torah sustained the Bnei Yisrael for the decades of wandering through the wilderness. That was what occupied them spiritually; HKBH based His hashgachah on their constant involvement with Torah.

After they entered the Land, however, it was avodah that determined the nature and quality of Hashem's providence. That providence is symbolized by the cheruvim, with their outstretched wings protectively covering the Aron.

When Shlomo built the first beis ha-Mikdosh, he installed another set of cheruvim, facing outward to the altars upon which the Bnei Yisrael would focus their national avodah.

While the original cheruvim were still in place, looking down longingly to the Torah itself, as represented by the Tablets, this method of securing Divine protection became the province of only the few. For the majority, individual and national success hinged on the quality of their avodah, meaning korbanos and tefillah.

When aveiros forced us into galus, we needed to copy the modus operandi of Yaakov. We learned to pursue peace with the peoples with whom we lived, combining that pursuit with uncompromising loyalty to the demands of the mitzvah system.

Which configuration of the Aron represented Divine hashgachah during galus? Here is where our pasuk projects a crucial message. The Aron of galus is the Aron as it is being transported towards its

The Week Ahead

שבת פרשת ויקהל פקודי	פרשת פרה, מברכין ניסן
Candle Lighting	5.46pm
Mincha & Kabbolas Shabbos	5.51pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.27am
1st Mincha	1.30pm
Rov's Shiur (Hilchos Pesach)	5.02pm
2nd Mincha	5.32pm
Shalosh Seudas	Following
Maariv & Motzei Shabbos	6.52pm
Sun	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	5.50pm
Late Maariv	8.00pm

destination, independent of the mikdash. The Kapores rests loosely atop the Aron, but not wedged into place. Its stability on the Aron cannot be taken for granted; it requires the support of those who stand close to it.

In every period in our history, limud Torah plays a crucial role. Galus is no different – but deep, creative, quality limud Torah only flourishes in galus when it is supported by others. Like the Aron before it is placed in its position, it requires hands reaching out to support and sustain it.

Yirmiyahu speaks to a nation traumatized by Nevuchadnezer's destruction of the beis ha-mikdash: "Thus said Hashem, This people that survived the sword found favor in the wilderness, as I led Yisrael to its place of tranquility." The text speaks of survivors of Nevuchadnezers' depredations finding favor in a wilderness. This is puzzling. The Jews at the time were not exiled to any wilderness!

We can apply our discussion above to Yirmiyahu's words. The survivors who looked back upon a beis ha-mikdash in ruins wondered what sort of future could be possible.

Hashem's providential oversight of their sustenance and their security had previously hinged upon their avodah and their learning. Without a beis ha-mikdash, their avodah lifeline had been cut! With what would they approach Hashem?

The navi relates that the people found a model that encouraged them. Their ancestors had lived in a wilderness for almost four decades. Their well-being was facilitated not by avodah, but by their learning. This possibility pleased them; they found favor in it.

The navi continues, "From the distance Hashem appeared to me." While the avodah of korbanos required that a person present himself at the beis ha-mikdash, learning could take place anywhere, even in distant places. "And I have loved you with an eternal love."

Korbanos were sensitive to time. They could be brought only at times that a beis ha-mikdash stood. Even during those times, korbanos were only acceptable during the day, but not at night. The wilderness model of Torah study, on the other hand, is not time-bound. It is truly eternal.

The people were still uneasy. Torah study presented them with a substitute for the korbanos, but was it reasonable to expect that people could muster up enough focus and concentration to be able to excel at learning? "Therefore I have extended kindness to you."

Hashem offered them a share in Torah learning even if they could not directly involve themselves in it. Their kindness would earn for themselves a share in it. Those who earned a living could support young people and the like who devoted themselves to Torah learning.

The position of the Kapores for the short trip to the Kodosh ha-Kodoshim, only hinted at in the text, turns out to describe the longest epoch to date in our history as a people.

Why Did Moshe Save His Blessing For Parshas Pekudei?

Rabbi Yissocher Frand (Torah.org)

Parshas Pekudei is the last of 5 Parshiyos in the second half of Sefer Shmos that contains the details of how the Mishkan was built. If we feel a sense of accomplishment at having learned these 5 parshas, we can imagine the joy the people experienced at the momentous occasion in Parshas Pekudei, when the Mishkan was finally assembled for the first time.

We read in the parsha that "Moshe saw all the work, and behold! – They had done it as Hashem had commanded; so had they done; and Moshe blessed them. [Shmos 39:43]"

Rashi quotes Chazal that the blessing Moshe gave them was "May the Divine Presence of G-d rest in the work of your hands". Now that all is said and done, the blessing was that the L-rd should rest His Presence on the people and on the building.

Rav Simcha Scheppes, who was a Rosh Yeshiva in Torah VoDaas, shared an interesting insight. Rav Scheppes says that a more logical place to

have given the Jewish people this Bracha would have been at the outset of the building of the Mishkan. The pasuk near the beginning of Parshas

Terumah says: "They shall make Me a Sanctuary so that I may dwell among them" [Shmos 25:8]. This Bracha of "May the Divine Presence of G-d rest in the work of your hands" would have been a very appropriate blessing to say at that moment. Why does Moshe save it for the end of the process?

Rav Scheppes answers based on a pasuk in Tehillim, with which most of us are familiar: "Who will go up upon the Mountain of Hashem and who will rise up to His holy place?" [Tehillim 24:3].

All the commentaries say that this pasuk alludes to the fact that there are two different challenges in life. There is the "Who will go up upon the Mountain of Hashem?" This means who has the strength of character and the drive to go up to the Mountain of G-d?

This is one challenge. But there is an even greater challenge than getting up there. The greater challenge is once you are already at the top of the mountain, to be able to stay up there.

In fact, it is easier to climb to the top of the Mountain of Hashem than it is to remain there. Repetition and boredom set in. The day in, day out, monotony sets in. Remaining on the Mountain of the L-rd is a much more difficult task than going up there in the first place.

In August / September, during Elul Zeman in Yeshivos – everyone is enthusiastic. By the time we reach the end of Adar, only the elite are still standing at the peak of the Mountain of Hashem. It is like that in many areas of life.

When we were Bar Mitzvah boys and we started putting on Tefillin, the ritual involved great excitement. When one has been putting on Tefillin for 40 or 50 years, some of that enthusiasm is lost. The truth of the matter is that this is the way it is in most marriages as well. "The first year" is great. It is the honeymoon period. But when one has been married 10, 20, or 30 years, the excitement of that first year does not seem to persist.

We cannot let that happen. The challenge is not only "Who will climb up the Mountain of G-d?" to reach the peak of the mountain. The challenge is even more so, "who will remain standing on His holy place?"

So, at the beginning of the building of the Mishkan, everyone was enthused. Remember the context. They had committed the sin of the Golden Calf.

The Almighty threatened to wipe them out. Moshe Rabbeinu prayed on their behalf and finally on Yom Kippur, he descended again from Mt. Sinai with the second Luchos. They started building the Mishkan on the day after Yom Kippur.

Everyone participated with adrenalin and emotion. That is the phase of "Who will climb up the Mountain of G-d?"

However, now that the Mishkan is built, the excitement dissipates. Now starts the day in, day out, repetitive routine. Morning, evening, morning, evening...

We bring the same Korban Tamid, day in and day out. Therefore, Moshe Rabbeinu's Bracha to them is "May it be His will that His Divine Presence abide in the handicraft of your hands." In other words, may the initial enthusiasm be maintained throughout the ongoing phase of the Mishkan's daily operation.

Correcting Teachers

Rabbi Chaim Flom (Torah.org)

Wow Professor Smith, you really blew that one. Are you sure you didn't get a fake Ph.D. online?"

In our Parsha (37:1 and from 31:7 in Ki Sisa) our sages tell us that Betzalel corrected Moshe on an instruction from Hashem !! Betzalel figured it out on his own !!! Yet the Medrash Rabbah, 50:5, says that Betzalel introduced his comment by saying "Our teacher (and master) Moshe..."

Respect the honor of others even in their moment of error.