



Ohr Yerushalayim News

כ"ז אדר תשע"ז - ויקהל פקודי - 25th March 2017 - Volume 9 - Issue 34

News This Week

Kiddush This Shabbos

There will be a Kiddush after Davenning sponsored by Yosef Keller in honour of his mother in law, Hadassah Isaac-Saul's birthday - Mazal Tov!

Ladies Pesach Shiurim

The first ladies Hilchos Pesach Shiur will be on Tuesday night from 8.30-9.30pm at the Rov's house, 48 Waterpark Road.

ZY Gemach Update

We received our first donation on 13th September 2012 and made our first loan on 1st March 2013. The money kindly donated to the Gemach to date has been used more than 2 1/2 times.

We'd very much welcome more donations to grow our available balance and further assist members of our kehillah, and beyond, please.

Thank you in advance, The Rov, Dr Wilks, Mark Duman - Trustees

Money Laundering: Making Sure Donations To The Mishkan Are "Clean"

Rabbi Yissocher Frand (Torah.org)

The first pasuk [verse] in Parshas Vayakhel [Shmos 35:1] refers to an assembly of the Children of Israel. The first Rashi in the parsha informs us that the assembly took place on the day after Yom Kippur, when Moshe descended for the final time from Har [Mt.] Sinai. Although Parshas Teruma and Tezaveh, which deal with the construction of the Mishkan, precede Parshas Ki Sisa, which deals with the sin of the Eigel Eigel Hazahav [Golden Calf], Rashi follows the opinion that the sin of the Eigel occurred prior to the building of the Mishkan, and that the building of the Mishkan in fact atones for that sin.

The sin of the Eigel occurred on the 17th of Tamuz. On that day, Moshe descended from Har Sinai for the first time and broke the Luchos [Tablets]. Moshe went up for a second 40-day period to plead with the Almighty that He not destroy the Jewish people because of this sin. The Almighty granted forgiveness and Moshe went up for a third 40-day period — beginning on Rosh Chodesh Elul — in which he received the second set of Luchos. The third descent was on Yom Kippur. On the morrow of that day the announcement went forth to build the Mishkan.

It is interesting to note another incident that occurred on that same day. In Parshas Yisro [Shmos 18:13] the pasuk says "And it was on the next day" in reference to the incident where Yisro saw Moshe Rabbeinu sitting in judgment over the people "from morning until evening." Rashi quotes the Sifrei that this event also happened "on the morrow of Yom Kippur."

It appears that according to Rashi, both the "sitting in judgment the whole day" and the announcement to collect money for the building of the Mishkan happened on the very same day. The Shemen haTov points out that this is not coincidental. The two events dovetail with each other.

If Moshe wanted to ask people to donate funds to the Mishkan, the

first thing he had to determine was that the money in fact belonged to them. It was only after Moshe was able to validate that everyone's money was free of any suspicion of theft or extortion that he was able to ask for donations to build the Mishkan.

This is reminiscent of the famous Maharsha in Tractate Kesubos, who decries the custom of people who donate to charity only for the honor they gain, when the money is not legitimately theirs. The Maharsha bemoans the fact that people acquire money through deceit and through theft from non-Jews, thereby desecrating the Name of G-d. They give large sums of such ill-gotten money to charitable causes and expect honor and prestige from the recipients of these funds. The Maharsha proclaims such action to be in the category of "mitzvah ha'ba b'veirah" [a good deed coming about through sin] and warns that such money will not last.

Before a person contemplates how much money he has available to give or where he should give it, he must first contemplate if the money is legitimately his.

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 Kodesh 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 Kodesh ha-Kodashim? Our attempt to explain this instruction would instruct us to do this is fascinating,

The Week Ahead

שבת פרשת ויקהל פקודי	פרשת החדש, מברכין ניסן
Candle Lighting	6.15pm
Mincha	6.20pm
Shacharis	9.00am
סוף זמן ק"ש	9.07am
1st Mincha	1.30pm
Rov's Shiur (Hilchos Pesach)	5.31pm
2nd Mincha	6.01pm
Seuda Shlishis	Following
Maariv & Motzei Shabbos	7.21pm
Sunday	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues ראש חודש	6.30am / 7.00am / 8.00am
Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.25pm
Late Maariv	10.00pm

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.

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 destination, independent of the mikdosh. 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-mikdosh: "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-mikdosh 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-mikdosh, 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-mikdosh, 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 bais ha-mikdosh 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 Kodesh ha-Kodashim, only hinted at in the text, turns out to describe the longest epoch to date in our history as a people.

How Much are We Affected by Our Surroundings?

Rabbi Yosef Kalatsky (Torah.org)

The Gemara in Tractate Shabbos says that when the Klal Yisroel said, "Naaseh V'nishma (We shall do and we shall listen)" at Sinai regarding the Torah, the angels in heaven were astounded at this level of selfless devotion. The Gemara tells us that when Klal Yisroel said Naaseh V'nishma, G-d sent 600,000 angels bearing two crowns for each Jew – one for Naaseh (we shall do) and another for V'nishma (we shall listen). These crowns were not physical crowns but rather representations of higher levels of spirituality.

After the Jewish people sinned with the Chet HaAigil (sin of the Golden Calf), which was idol worship, Hashem sent angels to take back the crowns that were given to them. This indicated that the Jewish people were reduced from their level of spirituality as a result of their participation in the Chet HaAigil. The Gemara tells us that Moshe Rabbeinu received all of the crowns that were taken back from Klal Yisroel. As a result of receiving these crowns, which were the most advanced level of spirituality of the Jewish people, Moshe radiated with holiness.

The Torah tells us that the tribe of Levy merited becoming the officiants of Hashem because they were the only segment of the Jewish people who were opposed to and did not participate in the Chet HaAigil. One can understand why those who participated in the Chet HaAigil had to relinquish their crowns thus being reduced in their spirituality; however, why were the crowns of the tribe of Levy also taken from them if they were not involved to any degree in Chet HaAigil?

From the spiritual diminishment of the Tribe of Levy, despite their non-involvement in idolatry we are able to understand that when evil is introduced into existence all people in existence are diminished regardless of their participation. Simply put, being in the same environment as idolatry causes one to be spiritually diminished. Moshe on the other hand was not affected in any way by the spiritual impurity brought about by the Chet HaAigil because at that moment he was not part of that existence. Moshe was in Heaven learning the Torah from Hashem. He therefore had the capacity to receive the all-encompassing spirituality of the Klal Yisroel.

Every day we recite at the end of the Amidah (the silent prayer), "May the meal offering of Yehuda and Yerushaliyim be pleasant to Hashem like the earlier times." The Yalkut explains that "earlier times" is not referring to the period of the Bais HaMikdash when Klal Yisroel had last brought sacrifices, but rather to the sacrifice that were brought by Adam.

The reason why Adam's offering was so special was because at that time idolatry had not yet been introduced into existence. Because the world was pristine and pure, the offerings, which were brought by Adam, were the most affective.

Why when Klal Yisroel will bring sacrifices in the Third Bais HaMikdash, should it matter that there is paganism in existence? Why would our offerings be affected? The answer is that if there is idolatry and paganism in the world, regardless of how much we oppose idolatry, our spirituality will be limited because we would be living in an existence of idolatry.

Our continuous daily prayer to Hashem is that when the Third Bais HaMikdash will be built that idolatry is expunged from this existence and the offerings that we will bring to Hashem will be as spiritually affective as those that were brought by Adam.