



Ohr Yerushalayim News

כ"ב אדר א תשע"ד – פרשת ויקהל – 22nd February 2014 - Volume 6 - Issue 32

THE NEWS ... LATEST NEWS ... LATEST

מזל טוב

Mazel tov to the Rov and Rebbetzen on birth of a grandson to Mr & Mrs Moshe Chaim Cohen in Israel

Mazel Tov to Mr & Mrs Stephen Wieder on the Aufruf this Shabbos of Moishe, and his forthcoming wedding in London, to Batsheva Sonnenberg. The Kehilla is invited to a Kiddush after davening in Stenecourt Hall.

Ovos uBonim

Please note that Ovos uBonim takes place an hour after Motzei Shabbos this week.

Girls Rosh Chodesh Special

All girls in years 5 and up are invited to a special Rosh Chodesh Group celebrating this years Bas Mitzva girls, on Thursday 27th at 8pm in Shul. Details on back page

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The Tone Behind the Throne

Dani Epstein

The contrast between this week's sedrah and that of its predecessor are quite staggering. Let us cast our minds back a week, when the Bnei Yisroel were fretting about the absence of Moshe. How did they react? Their response was precipitated by a small group of the mass of "hangers-on" that tagged along upon the triumphant and epic exit of the Bnei Yisroel from Mitzrayim. It was these few individuals who whipped up the masses into a frenzy.

"Where is our leader Moshe? Here we are stuck in the middle of the desert, what are we supposed to do? Where are we going to go to? How do we know where to go? We don't even have a map!"

It's not as if there was no solution to be had. They could have approached Moshe's brother Aharon and asked him if he had any good ideas. Had they done so, they might have found him enjoying a leisurely breakfast with his family and then they could have paused for a moment to digest this fact.

"How is it possible that the most powerful person in our vast camp is eating buttered Mon on toast, whilst we are running around like headless chickens worrying about Moshe's absence? Doesn't he care about his brother? Isn't he worried about our present crisis?"

Now had this committee of Wise Men paused to ponder this conundrum, they might have concluded that whatever they were worrying about was clearly insufficient to deter their beloved leader's kith and kin from his morning repast. This in turn would have allowed them to reassess the urgency of their their fears in a measured and considered manner which would have averted a mass-panic. As we know, they monumentally failed to do so, and in their headlong dash to resolve the problem themselves they forfeited their very own lives.

Contrast this with the account we read about this week. Yet again we have the populace running around gathering gold, silver and so many other precious and rare resources and hurrying to hand them over en-masse. In fact they were donating so many items in such vast quantities that a message had to be broadcast throughout the vast encampment asking everyone to kindly stop bringing anything more than you very much since we have more than we know what to do with anyway, thank you.

So here we have two very similar incidents: two vast collections and accumulations of gold, one which resulted in an unmitigated disaster and a unequivocal aveiroh, and the other which was one of the greatest moments in our history. Despite the apparent similarity, how was it that these incidents could have taken place in such a short time and yet have such an immense contrast in their outcomes?

Moreover, having been burned once, how come the Bnei Yisroel were not a tad more cautious the second time round? After all, in round one the incumbent Godol Hador was the very one who instructed them to raise the hoard in the first place. Now their previous leader had returned and was doing the same thing again. Perhaps they should have adopted a wait-and-see attitude, simply for health and safety reasons if for nothing else?

There must have been some factor that allowed them to throw caution to the wind the second time and get all carried away all over again. What exactly was this mysterious factor?

Let's see what happened the first time around, with the golden calf.

Don Yitzchak Abravanel writes that the agitators nagged Aharon for days on end to deal with the issue, and grew increasingly strident when he essentially told them to calm down and find an interesting hobby.

Finally their patience came to an end and a fight broke out; before they stopped to consider their sheer stupidity Chur was felled and lay murdered on the ground. At this point Aharon realised that the situation was most definitely out of hand, and decided to sit down and have a meeting with all the agitators. "So, gentleman, what do you suggest?"

The most obvious choice at this point would have been to ask Aharon nicely to step up to the plate and take over the job his brother apparently had abandoned. But they did not.

"We need a new leader," they declared forcefully. "So, what's new?" replied Aharon wryly. "Yes, but we don't want a human leader. Humans have a habit of dying, which is a major inconvenience. We need something a little more durable."

Aharon looks a little nonplussed. "Really? What do you want as a leader then? Some kind of android?"

The Week Ahead

פרשת ויקהל

Candle Lighting	5.15pm
Mincha & Kabbolas Shabbos	5.20pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.47am
Mincha 1st Minyan	1.30pm
Rov's Pirkei Ovos Shiur	4.33pm
Mincha 2nd Minyan	5.03pm
Motzei Shabbos	6.23pm
Ovos uBonim	7.23pm
Sunday	7.15am / 8.20am
Monday / Thursday	6.45am / 7.10am
Tuesday / Wednesday / Friday	6.45am / 7.20am
Mincha & Maariv all week	5.25pm
Late Maariv	8.00pm
Mincha & Maariv Next Shabbos	5.34pm (Shabbos 5.29pm)

"Of course not," they replied. "We are the Sons of Adam after all; he wanted an apple, we want an apple. Leaving that aside, what we need is a talisman. This will have more permanence. It won't wander off the reservation without so much as a by-your-leave and then fail to get the train home. A talisman will be a powerful symbol and a force within itself; it will be the focus of existence for all of us and allow us to escape this desert alive."

So now Aharon discovered what these people were really after. What could he say? There was no point in telling them that a golden man in a golden suit will not make for a great leader. How exactly would a statue communicate with them?

Racking his brains, he decided to play a waiting game. "How on earth can I delay these nudniks?" he thought to himself. All of a sudden he hit upon a golden plan, a sure-fire show-stopper. If anything would throw a spanner into the works, this would.

"Ask your wives, sons and daughters for all their earrings, necklaces and bracelets," Aharon said with a straight face, as he examined his nails. That'll stop them for a few days, he thought.

The agitators ran home and yelled: "Oy, woman. Give us your earrings and stuff. We are going to create a leader out of gold."

"Hell hath no fury like a woman scorned," goes the adage. We can elucidate two facts from this pithy aphorism. One, it's author thuffered from a lithp, and two, he was speaking from experience. Alas, this phrase had not yet been coined, as the agitators were about to discover.

Much to the surprise of the agitators, their beloved wives hauled out their sturdiest rolling pins and waved them menacingly. "Over my dead body," they shrieked. "Go get your own gold." Hell, fury and women all "rolled" into one.

Aharon realised he had been routed when the agitators returned with bucketfuls of gold that they had contributed from their own stashes of bling. At that point he no longer had a choice and decided that if he melted it all down and let them make something of it, they will soon get the message that this was a waste of time.

Sadly, the agitators were to a man so inculcated with Avodoh Zoroh that this plan backfired as well, and they – but only they – bowed down to this idol. Everyone else simply offered korbonos to Hashem, got drunk and had a party, which whilst it was an aveiroh was not Avodoh Zoroh.

What happened with the mishkon, though?

When the call went out for gold yet again, the men really were cautious. They thought about what happened last time they donated their jewellery

to a communal fund and figured that on this occasion caution was the better part of valour.

And the women? They ran out joyfully, yanked off their earrings and necklaces and all manner of other jewellery and threw in anything else they thought might come in handy. Even the noblewomen got in on the act and sat down to spin yarn and thread, something which under normal circumstances they would have never lowered themselves to do since that would chip their manicures and make their lipstick run.

When the husbands saw how their wives reacted, they were thoroughly ashamed of themselves and trailed behind them, so that when the fund managers would ask their wives if they had permission from their spouses to donate those items, they would be able to confirm this in the affirmative.

So what was the magic key here?

It is quite simply the women. In the case of the golden calf, they somehow smelled something fishy was going on. They did not trust their husbands to do the correct thing, and they sis whatever they could to put the brakes on the whole plan.

When it came to the mishkon, however, the ladies had to take the lead because they were the ones who were able to discern clearly where the truth lay. It was they who knew that the golden calf was heading towards disaster, and it was they who understood immediately that the Mishkon was the real deal.

In every story in Tanach (to my knowledge) which involves a righteous couple, the woman is invariably greater than the man.

Take Avrohom and Soroh. Who was told to listen to whom? Avrohom was commanded to follow every instruction of Soroh. Who saved Moshe from death? His wife, who figured out that he had made an error in judgement in not performing a bris on his son. Elkonon and Chana? Well, that one is easy. Shmuel was born from the awesome prayer of his mother Chana, and not from the prayers of Elkonon.

This is why, argues Rav Munk, women say "that you have made me according to your will" in the morning brochos. They were not created by committee, unlike Odom whose creation came after Hashem consulted the Malochim. Women were created solely and directly under the purview of Hashem. They were therefore created "according to His Will".

The women have an intuitive capacity that we refer to as בינה יתרה that allow them to be more finely tuned to the messages and will of Hashem.

Because of that, our yiddishe mummies are much closer to Him, and they are the ones who are tasked with setting the tone not just for their own homes but for the entire Klal Yisroel.

FOR: ALL GIRLS YEARS 5 AND UP
WHEN: THURSDAY 27TH FEBRUARY
TIME: 8 - 9.15PM
WHERE: SHUL
£4.00*

ROSH
CHODESH
GROUP
SPECIAL

HOT DOGS, LATKES, CREAM CAKE,
NOSH, PLENTY OF FUN AND GAMES &
"ASK THE REBETZEN" SESSION

CELEBRATING BAS MITZVAH GIRLS FROM 5774

SUGGESTED DONATION