



# Ohr Yerushalayim News

כ"ט אדר תשפ"ה - פקודי - 29th March 2025 - Volume 17 - Issue 33

## News This Week

### מזל טוב

Mazel Tov to the Rov and Rebbetzen on the birth of a great-grandson to Chaim Tzvi and Miriam Moller in Israel

Mazel Tov to Yoeli and Hitzel Wreschner on the occasion of Nina's Bas Mitzvah

Mazel Tov to Malcolm and Vivien Fagleman on Alex's engagement to Eliana Morris, daughter of Moshe and Lissie Morris, London. The Vort will take place on Sunday at 22 Brampton Grove, NW4 from 6-8

Mazel Tov to Bobbie and Rochel Graham on the recent wedding of Shmuli to Rivky Blum

### Kiddush

There is a Kiddush following Davening in honour of Shabbos Mevorchin. If you would like to sponsor in full or in part please be in touch with Marc Zemmel

### Chaim Aruchim

We wish Chaim Aruchim to the following who have Yahrtzeits this week:

Shabbos, 29th Addar - Eunice Wolfson for her father

Sun, 1st Nissan - Dan Smith for his father

Mon, 2nd Nissan - Adrian Rodrigues-Pereira for his father and Meir Possenheimer for his father

Tues, 3rd Nissan - Sidney Shields for his mother

Fri, 6th Nissan - David Lewin for his mother

### Lost Property

A reminder that personal property left on the Shul premises will be disposed of every Rosh Chodesh

### Spring Forward

A reminder that the clocks go forward 1 hour this Motzei Shabbos

## Depends on Which Way You Look At It

**Rabbi Yitzchok Adlerstein (Torah.org)**

Betzalel...did everything that Hashem commanded Moshe.

Isn't the point really that Betzalel did everything that Hashem commanded? How does Hashem's command to Moshe figure in this?

Rashi, citing the gemara, solves the problem – but at the cost of assuming a huge communications failure. It seems that Hashem told one thing to Moshe at Sinai, Moshe told Betzalel something different, and Betzalel nonetheless figured things out in a way consistent with what Hashem had originally told Moshe! Moshe had instructed Betzalel to first produce the various kelim. Betzalel demurred. "Don't people first build a house, and only afterwards move the household goods in?" He therefore began work on the construction of themishkan before dealing with the kelim. Moshe then conceded that Betzalel's position was actually what Moshe had heard directly from G-d.

How could it be that Betzalel comprehended the Divine instruction better than Moshe did? Moreover, the gemara sounds like Moshe knowingly distorted Hashem's instruction when he relayed it to Betzalel.

Before we come down too hard on Moshe, we should stop and think. Moshe's instructions to Betzalel were in fact more correct than Betzalel's intuition! The work on the entire project wrapped up on the 25th of Kislev. The kelim had been completed. Themishkan, however, remained folded up and waiting until the 1st of the following Nisan! Thus, the kelim were without a home, so to speak, for months on end! The chronology essentially supports the sequence outlined in Parshas Terumah: kelim

## Important Appeal From The Rov

### שואלים בהלכות פסח קדם לפסח שלשים יום ס' תנ"ז

The first Halocho in Hilchos Pesach stresses the obligation upon all members of the community to ensure that the less well-off should have sufficient funding to enable them to fulfil the Mitzvos of יום טוב in a happy (debt free) mood.

In order to comply with this Halocho, as in previous years, we shall be collecting מעות חייטין funds for distribution to those of our Kehilla who require financial support.

a) Directly to myself (in Shul or at home) either cash or charity

vouchers (Reference: Moschit85) payable to ZY Gemach (charity no. 1153306)

b) Give online by going to <https://www.charityextra.com/charity/zygemach> clicking the donate button and following the instructions (Reference: Moschit85).

c) By bank transfer to: Account Name: ZY Gemach Sort Code: 77-19-09

Account: 29350768 Reference: Moschit85

Thank you in advance for your generous response to this Mitzva.

first, mishkan later.

An observation of the Shalah Hakadosh points the way to an explanation. He explains that there is a fundamental difference in perspective between HKBH and ourselves. From where He is, things start out in the most profound and hidden precincts. From there, they ramify and are transformed, until they finally are taken on a form that reveals them to the human observer. To the human being, the journey is reversed. First, he deals with revealed truths. Only after mastering them can he move on to comprehending matters that are loftier and hidden.

This difference is reflected in our use of language. To us, the sequence of letters of the alphabet begins with alef, and continues with beis, gimmel, etc. The heavenly alphabet, however, is reversed. Its first letter is tav, then shin, reish, kuf.

So it was with Moshe's comprehension of the structure to welcome the Shechinah. Having spoken directly to Hashem, Moshe went straight to the profound core of the matter. There, at the root, each keli reflected a different aspect of Divine truth. Each keli stood for something else, and conveyed a different lesson. After grasping all those individual points, Moshe went on to the general principle that united them, i.e. themishkan which "housed" all of them.

Betzalel, on the other hand, travelled the typical human route. He first needed to enter the general principle – themishkan – before accessing the subtleties and profundity that lay beyond. Thus, Moshe told Betzalel that he was true to his name: b'tzel kel. He dwelt in the shadow of Hashem. In other words, he was close by – but not quite at the profound and hidden source of Hashem's instruction.

## Davening Times

זמן שבת & Candle Lighting	6.22pm
Mincha & Kabbolas Shabbos	6.27pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.01am
Mincha	1.30pm / 6.09pm
Seuda Shlishis	Following Mincha
Motzei Shabbos	7.29pm
ראש חודש	7.00am / 8.00am / 9.30am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.30pm BST
Late Maariv	10.00pm

# The Bayis is the Foundation of Bnei Yisroel

**Rabbi Yissocher Frand (Torah.org)**

Pekudei marks the end of Sefer (the Book of) Shemos. The last pasuk in Sefer Shemos is: "For the cloud of Hashem would be on the Mishkan by day, and fire would be on it at night, before the eyes of all the House of Israel in all their journeys." (Shemos 40:38)

Let us contrast the use of the wording "Bais Yisrael" (House of Israel) with the last pasuk in Sefer Vayikra: "These are the commandments that Hashem commanded Moshe to the Children of Israel on Mount Sinai." (Vayikra 27:34) Similarly, the last pasuk in Sefer Bamidbar is: "These are the commandments and the ordinances that Hashem commanded through Moshe to the Children of Israel in the Plains of Moav, at the Jordan, by Jericho." (Bamidbar 36:13)

Both Sefer Vayikra and Sefer Bamidbar end with the more commonly used expression Bnei Yisrael, while Sefer Shemos ends with the less commonly used expression "Bais Yisrael" (House of Israel). What is the nuance here? What is the Torah hinting at?

Rav Nochum Lansky, one of the Roshei Yeshiva in Yeshivas Ner Yisroel, suggests that there is a tremendous symmetry here. How does Sefer Shemos begin? The opening pasuk is: "And these are the names of the Children of Israel who came to Egypt with Yaakov, each man and his household (u'beiso) came." (Shemos 1:1) Sefer Shemos is about the genesis of the Jewish people. This is where we became a nation. But a nation is not a conglomeration of millions of people. A nation – at least the Jewish nation – is a nation of families. That is what makes us into an "am" (nation). It is the bayis (household) that makes us into a nation. In the narrative of Sefer Shemos, this emphasis on the bayis occurs over and over again. "They should take a lamb for the households of the fathers; a lamb per household" (Shemos 12:3). The Korban Pesach was brought together with a person's family. "Thus shall you say to the house (bais) of Yaakov..." (Shemos 19:3). The formation of the Jewish nation is family by family. This is our strength.

We hear so much about the dissolution of American society and how we are losing the structure of our society because the nuclear family is breaking up. Just as a chain is only as strong as its links, so too a nation is only as strong as its families. That is why Sefer Shemos places such an emphasis on the building of 'bayis' – faithful households.

Rav Shimshon Raphael Hirsch notes that the halacha exempts a groom from going off to war during the first year of marriage. The rule of thumb is that whenever there is a clash between a mitzvah d'rabim (incumbent on the public) and a mitzvah d'yachid (private), the public mitzvah takes precedence. In light of this principle, Rav Hirsch asks why the personal mitzvah to rejoice with a person's wife the first year of marriage trumps the public mitzvah to go out to battle together with the nation. Rav Hirsch answers that building and cementing the relationship that is the foundation of a Jewish household is a mitzvah d'rabbim (affecting the nation). This is a contribution to the entire community. We are only a nation by virtue of the fact that we are a nation of strong families.

For this reason, Sefer Shemos begins with the pasuk that emphasizes that the Jewish people came down to Egypt – "each man with his household" and ends with the pasuk which emphasizes "the entire house of Israel."

## Struggle as an End in Itself

**Rabbi Yisroel Ciner (Torah.org)**

In Parsha Vayakhel, all of the vessels of the mishkan and the mishkan itself are fashioned. Pekudei, completes the Sefer of Shemos. Pekudei, meaning counting, refers to the calculation and the accounting done by Moshe for all the materials gathered. The parsha and sefer conclude with the Holy Shechinah, the Presence of Hashem, filling the mishkan.

"Eleh Pekudei haMishkan, these are the countings of the mishkan, the mishkan of testimony, that were counted by Moshe (38:21)." Rashi points out that the word mishkan is mentioned twice in this pasuk as an allusion to the two Temples that were destroyed by the sins of Yisroel.

The Kli Yakar explains the connection between this churban (destruction) and the counting of the materials following the completion of the mishkan. As we've mentioned previously, the mishkan exhibited that the Cheit HaEgel, the sin of the golden calf, had been forgiven. We had sinned by saying: "Eleh Elohecha Yisroel– these are your gods Israel", in reference to the egel. Our forgiveness took the form of "Eleh Pekudei– these are your countings" of the mishkan (Ohr HaChaim). "Eleh" atoned for "Eleh".

We had deserved to have been destroyed. Hashem was willing to accept a 'mashkon', collateral, in our place. The sin wasn't completely forgiven in the sense that it would be 'erased'. Rather, if we wouldn't return to 'sins of the egel', we would not be punished. If we would return, then we would be punished for that sin and for the egel! As the pasuk (32:34) states: "Uv'yom pakdei, u'pakadti aleyhem chatasom– And on the day of accounting (for that sin), I will also account for their sin (the sin of the egel)."

What would that accounting be? In place of bodily destruction, the

'mashkon', the collateral of the 'mishkan' would need to be collected. On the day of "pakdei u'pkadti"– I'll account for their sin, Hashem will demand the payment of the "pekudei haMishkan"– the mishkan itself.

Immediately, upon completion of the mishkan, we needed to have a very clear cognizance of what was necessary in order for us to merit keeping that mishkan. "Eleh pekudei– mishkan, mishkan." Make sure that "Eleh" atones for "Eleh" in order to avoid the "mishkan, mishkan", the destruction of our Temples.

When it was time to actually erect the mishkan, the weight of the krashim, the wooden uprights, made the task virtually impossible. They brought it to Moshe. He asked Hashem how it was possible for a human being to erect it. Hashem told him to try as hard as he could– you do your part. It will appear that you are lifting it, but, in fact, they will stand up on their own.

Whereas in the physical realm, the effort expended is only worthwhile if the end is obtained, in the spiritual realm, the struggle is an end, in and of itself. There is a t'filah to say upon leaving a Beis Medrash, having completed one's learning for that day. "We thank You Hashem for having placed our portion amongst those who sit in the Beis Medrash... We work hard and receive reward, they work hard and don't receive reward." What is meant by that? Normally those who work hard are rewarded!

The Chofetz Chaim explains with a mashal, a parable. A person approaches a tailor and commissions him to sew a suit. A price is agreed upon and a date is set when it should be ready. On that date, the customer arrives with the agreed upon sum. As the tailor bemoans the difficulties endured in sewing the suit: his wife having given birth, his children having been sick, a shortage of thread, needles breaking, the customer listens very sympathetically. Until... the tailor tells him that he's going to have to charge more than had been agreed upon. At that point his sympathy turns to indignation and he refuses to pay an additional cent for that suit.

In the physical realm, people work and don't receive reward for the work, only for the finished product. The person who sweats for the 'B' doesn't rate with the student who effortlessly receives an 'A'. The salesman who makes a few easy lucrative sales earns a high commission, while the one who spent days on the phone but couldn't 'close it', receives nothing. They work hard and don't receive reward. In the spiritual realm, we are rewarded for the effort. Success is not necessarily within our reach– effort is always within our grasp. We work and receive reward for the work! The end product, that is in Hashem's hand, not ours.

The story is told of a student in the Chofetz Chaim's kollel. The yeshiva had covered 23 daf (pages) of a certain gemara. This student, who had a very difficult home situation, was lagging far behind. One day the Chofetz Chaim approached him and asked which daf had he reached. The student shamefacedly answered that he was on the third daf. It seems the Chafetz Chaim didn't hear him correctly– he exclaimed in shock, "daf 103?!?!", that's incredible, especially with your difficult personal situation!"

This, of course, had only aggravated the situation, but the student, being an honest person, took a deep breath and said, "Rebbe, I'm at daf 3... not 103". The Chofetz Chaim looked him in the eye and said, "I know! I heard exactly what you said! Chaza"l say that one measure, completed with difficulty, equals 100 measures completed with ease! Here we say you're on daf 3, but in the heavens they credit you for being on daf 103!"

Whether it's learning, chesed, tzedakah, minyan, davening, tfilin or shalom bayis. In whichever aspect of the spiritual we are dealing and struggling, we must realize that it is the effort for which we are measured. We work and receive reward!

Moshe expended his complete effort to erect the mishkan. Although it then stood miraculously, he was credited for having done it. We work and receive reward!

As we complete the Sefer of Shemos, we are, according to the Ramban (1:1), completing the Sefer of Exile and Redemption. The ultimate redemption is reached in the final pasukim (40:34) with the Shechinah filling the mishkan. That connection between man and his Creator, the very purpose of the creation of the universe.

In our Shmoneh Esrei t'filah, the brachos of "go'el yisroel", He redeems Yisroel, and "boneh Yerushalayim", He builds Yerushalayim, are in the present, as opposed to the future tense. The Siddur HaGr"a explains that we're not simply asking Hashem to redeem us and build Yerushalayim. We are stating our firm belief that every event and incident that we as a nation experience, is part of the redemption process. It's part of the building of Yerushalayim.

Let us each expend our best effort in whichever area of avodas Hashem we are dealing. Never measuring our achievement against those of others, but rather against our knowledge of what we ourselves are honestly able to do. May each of those battles play a major role in the ongoing process of the redemption of our people and the building of our glorious city.

Chazak, chazak venischazek!