

## You Never Get a Second Chance to Make a First Impression

*Based on the weekly Shmuess given by HaRav Shaya Cohen, Rosh HaYeshiva, Yeshiva Zichron Aryeh*

לעילוי נשמת גיטל בת הרב אליעזר מנחם | הרב יוסף חיים בן מאיר | רפאל חיים דוב בן-ציון שלום | ר' ברוך בן ר' יהודה | שרה בת ר' יחזקאל | ראובן יוסף בן יהושע | דב בעריש בן פסח צבי  
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The Medrash in this week's Parsha says, "At the time that Hashem commanded Moshe regarding the Mishkan, first He commanded Moshe about the Mishkan and then He commanded him about Shabbos. Why in this order? It is because Hashem knew that Moshe would keep Shabbos, He therefore put the commandment of the Mishkan first. However, Moshe knew that amongst Klal Yisrael there were some people who were more lenient, and he therefore had the following rationale; If I tell them the Mishkan first, they would be involved in making the Mishkan during the week and Shabbos. Therefore, he told them about Shabbos first...How do you know that the Pasuk is talking about making the Mishkan, because they were already commanded regarding Shabbos by Har Sinai."

Upon initial analysis this Medrash is puzzling, Moshe switched the order that Hashem told him due to a concern that some people would think that you're allowed to make the Mishkan on Shabbos, if the Mishkan was written first. Firstly, Klal Yisrael already knew about Shabbos as it was already commanded on Har Sinai, so in essence no matter how you write it, Shabbos is always first. Secondly, why can't Moshe keep the order of the Mishkan being first and Shabbos second, and then clearly emphasize that you're not allowed to do the work of the Mishkan on Shabbos?

It must be that the Medrash understood that human nature is such that whatever a person hears first penetrates and impacts them deeply, causing anything heard after to be less impactful.

Therefore, hearing the Mishkan first in this context and then hearing about Shabbos, despite the fact that they already knew about Shabbos, would cause them to value the Mishkan more than Shabbos, which could result in Chillul Shabbos.

This Medrash has tremendous ramifications and can be applied to many different areas:

It can be applied to parenting; When it comes to sensitive topics, oftentimes parents procrastinate and say, "I will teach them that lesson later." However, we see from here that the difference between hearing something first is day and night. By delaying our lessons and Hashpa'ah, we are giving other ideologies an advantage over the lessons we want to impart to our children.

It can be applied to Rabbeim and Moros, who try to help their students cope with suffering. Trying to teach our students about the Chesed Hashem after they experience suffering will be much more difficult then if we constantly educate them on the Chesed Hashem before they suffer.

It can be applied to how we approach Emunah. Often, people approach teaching about the truth of Yahadus by sharing many questions and attacks on Yiddishkeit, and then begin to answer them. We see from this Medrash that this approach is dangerous as the first thoughts penetrate deeper, and may be more impactful than the answers. Therefore, we need to present the information in the answers without asking the questions.



## Shir HaShirim Insights

*In loving memory of Mr. Marvin Halpern*

*He knew this was the straw that broke the camel's back! His father made obvious his disappointment with him and his shenanigans for weeks now, but had refrained from administering any severe punishment to him. However, now that his actions had endangered his life, he knew the punishment would be severe. Upon his father's return home, he informed him that he would be confiscating the precious bike he could not imagine living without, for three months, as punishment for his actions. Upon hearing this, Yanky burst out crying and to his surprise was joined by his father who hugged him as their tears mingled together.*

In this week's parshah we learn that the cheruvim in the Mishkan were shaped in the form of a boy and a girl facing each other symbolizing Hashem's loving relationship with Klal Yisroel.

The Gemara (*Bava Basra 99a*) tells us that when the Beis Hamikdash still stood, when Klal Yisroel would do the will of Hashem, the cheruvim would face each other. When they did not, the cheruvim turned their backs to each other.

The Rishonim ask: If when Klal Yisroel weren't fulfilling the will of Hashem the cheruvim would turn away from each other then why, at the time of the destruction of the Beis Hamikdash, does the Gemara (*Yoma 55a*) state: When the gentiles entered the Sanctuary they saw the cheruvim clinging to one another?

Perhaps we can suggest an explanation based upon our opening Mashal. True, when we sinned while the Beis Hamikdash still stood Hashem showed His displeasure with us symbolized by the cheruvim turning away from each other. However, when He was forced, for our benefit, to mete out the ultimate punishment of destroying the Beis Hamikdash, overcome with sorrow over the pain of His dear children for whom He had created the entire universe just for their benefit, He made sure to show us His great love as well. This is so that we may understand how much it pains Him to have to administer, even if solely for our own good, this bitter pill.



## ELIEZER INSTITUTE Emunah Highlights

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The Sefer HaChinuch writes that through the Mitzvah of Tefillah, "Hashem made Klal Yisroel know and opened an opening for them such that they attain all of their requests for the good - and that is that they request them from Him, blessed be He - since the wherewithal and ability to provide for all they lack is in His hand; as He will have the heavens answer 'to all that call Him in truth,' ... and that there is no prevention and impediment in front of Him for anything He desires."

Knowing the above, where is there room for worry in the heart of any Jew?! The Creator of the entire universe commanded you to ask of Him all of your desires so that you may attain them - "There is no prevention and impediment in front of Him for anything He desires." However, one may ask, is there indeed no impediment before His granting our every desire? What about our sins? As Chazal say (*Sifri, brought in Rashi Devarim 32:18*): Many times, when Hashem is about to bestow good upon us, "we provoked Him to anger and, as it were, weakened His power so that He could not do us good." After all, there are certain rules Hashem set down by which He runs His world and one of them is that our sins can prevent Him from bestowing good upon us.

The Sefer HaMiddos reveals to us an awesome benefit of Tefillah which answers this question. "Great is the power of Tefillah that anytime one prays with concentration to his Father in Heaven, the Holy One blessed be His name accepts his prayer, furthermore He also forgives all his sins as the Pasuk (*Tehillim 5:5*) says: 'For You are not a G-d that seeks wickedness.' And Chazal said, 'The Holy One, blessed be He, does not desire to punish His creatures, rather He desires that they pray unto Him so that He might accept them. And so too the Scripture (*Daniel 9:19*) states, 'O G-d, hear; O G-d forgive.' Now that we have no prophet, no priest, no sacrifice, no Temple, no altar, who will atone for us? Even though the Temple is no more, prayer remains available to us.' Therefore, Daniel said, 'Hashem listen, Hashem forgive!' And Chazal said (*Yalkut Shmuel 87*): 'Prayer is even greater than the sacrifices of the Beis Hamikdash.'"

So, while it is true that when we "provoke Him to anger He, as it were, is weakened so that He could not do us good," (*Sifri, above*) that is irrelevant in the face of heartfelt prayer in whose presence we are promised Hashem forgives all of our sins!