



# Ohr Yerushalayim News

21st March 2015 - Volume 7 - Issue 37 - פרשת כי תשא - א ניסן תשע"ה

## T NEWS ... LATEST NEWS ... LATES

### Shabbos HaGadol Drosha

The Rov's Shabbos HaGadol Drosha takes place after Shacharis. The Rov will also be giving a Shiur on Hilchos Pesach after the second Minyan for Mincha.

### Kiddush This Shabbos

There will be a Kiddush in Shul after Davenning which is, as yet, not sponsored - anyone interested should please contact Avi Stern.

### Please Clean Your Boxes

A reminder to all members that you are responsible for cleaning your box. Please do so.

### Clocks go Forward

A reminder that the clocks go forward an hour this Motzei Shabbos.

### מעות חיסין

Donations can be made to the Rov for מעות חיסין for distribution to needy local families to cover Pesach expenses.

### מכירת חמץ

The Rov will be available for the sale of Chometz either at his home by arrangement, or after Davenning in Shul.

### Welcome Back

We extend a warm welcome to all the Yeshivah Bochorim of the Kehilla. The Beis HaMedrash is open for all our Bochorim from early morning till late at night and we look forward to welcoming you into the Beis HaMedrash during Bein HaZmanim.

## T NEWS ... LATEST NEWS ... LATES

### Miracles - Just Wondering

Rabbi Eliyahu Hoffmann (Torah.org)

One of the korbanos (sacrifices) enumerated by the Torah is the Korban Shelamim. As a rule, a Shelamim is considered a "second-tier" korban (kodashim kalim), inasmuch as its meat is eaten not only by the Kohanim (priests), but by its offerer and his family as well. A Shelamim is a non-obligatory korban - it can be consecrated and brought by any Jew for any reason. Its meat was eaten for two days and one night; after the second day it could no longer be eaten.

Singled out among the Shelamim offerings is the Korban Todah - the Thanksgiving offering. Rashi, based on the Gemara (Berachos 54b), explains that a Korban Todah is brought in very specific scenarios, when its offerer has experienced some form of miraculous salvation; namely, (1) one who has navigated the seas, (2) one who has traversed a desert, (3) a prisoner who was released from captivity, and (4) a sick person who was healed. Halachically, there is a difference between the consumption of the korban Todah and the consumption of other Shelamim offerings; it may be eaten for only one day and one night, after which it becomes disqualified. We may safely assume that this difference is not incidental. What, then, is the intrinsic connection between the Todah's one-day-only consumption and the fact that it was a korban brought to commemorate a miraculous occurrence?

## ערב פסח

1st Minyan (Followed by Siyum)	6.45am
2nd Minyan (Followed by Siyum)	8.00am
Eat Chometz Until	10.18am
Burn Chometz Until	11.42am
Candle Lighting	7.32pm
Mincha & Kabbolas Shabbos / YT	7.32pm
Nacht	8.31pm

The Seforno notes that in limiting its consumption to only one day, the Torah implies that although a Todah belongs in the category of second-tier korbanos, it is strongly connected to the first-tier korbanos (kod'shei kodashim), so much so that with regard to its consumption it indeed inherits the laws of kod'shei kodashim - which were also consumed for only one day. The notion of giving thanksgiving for an exceptional experience of Hashem's kindness, it seems, is according to Seforno "holy of holies" - a most sublime responsibility.

Have you ever thought to yourself, "If only I could have witnessed miracles like the splitting of the Red Sea, or the miracles of the Ba'al Shem Tov... then I would have such strong emunah (faith) in Hashem!?" Who wouldn't want to see a miracle? If you heard that down the street from you there was a Chassidische Rebbe, or a Chacham, who was able to tell people their deepest secrets just by looking at their foreheads, or heal the sick with a few words, wouldn't you pick yourself up and see it for yourself? And if it were true, wouldn't it make a profound impression on your life and your faith? (And what if you heard a fish speak?...)

## The Week Ahead

פרשת צו	שבת הגדול
Candle Lighting	6.19pm
Mincha & Kabbolas Shabbos	6.24pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.12am
1st Mincha	1.30pm
2nd Mincha	6.16pm
Rov's Hilchos Pesach Shiur	following
Motzei Shabbos	7.26pm
Sunday	7.15am / 8.20am
Monday / Thursday	6.45am / 7.10am
Tuesday / Wednesday	6.45am / 7.20am
Mincha & Maariv	7.30pm
Late Maariv	10.00pm
Friday - Erev Pesach	See Above

The Rambam, it seems, might have stayed home. He writes (Hilchos Yesodei Ha-Torah 8:1), "Anyone whose faith is based on miracles and 'signs' will always have in his heart a nagging-doubt ('yesh be-libo dofi')." 'Perhaps,' he will later consider, 'such things could be accomplished through magic, slight-of-hand, coincidence, etc.'" This is not to say that miracles don't occur, nor that they can not serve to strengthen our faith. All the same, the Rambam feels that faith based on miracles and wonders alone is not a robust faith that will withstand the doubts and scepticism that are bound to arise with the passing of time.

What, then, is the purpose of miracles? Why does Hashem make them happen, and what are we supposed to take out of them?

In the shemona-esrei prayer recited thrice daily we say the Blessing of Thanksgiving: "We give thanks to You, Hashem, our G-d... for the miracles You perform with us every day, and for the wonders we experience every moment - evening, morning, and afternoon." Life itself is a most wondrous miracle. The function of the human body - with its countless millions of chemical reactions and electrical stimuli occurring each and every second completely unbeknownst to us - is a miracle of untold and unexplored proportions, for those with "open eyes" who are willing to see it. Chazal, our Sages, express this idea by explaining the verse (Tehillim 150:6), "Kol ha-neshama te-hallel Kah - Every soul (neshama) praise Hashem!; i.e. on every breath (neshama - a play on the word neshama) you take - give praise to Hashem! (Devarim Rabbah 2:36)" Take the time some day to read up on the processes of respiration and circulation - what goes on every time you inhale - and you'll be dumbfounded. Its complexity and intricacy is no less than miraculous.

In a severe instance of cardiac arrest, defibrillators are placed on the patient's chest, through which an extreme electric shock is administered to his body, in the hope of "waking up" his malfunctioning heart and shocking it back into service. Why don't we all just go out and get ourselves a pair or two - and give our hearts a daily wake-up call along with our vitamin-c? If an apple a day keeps the doctor away - why not a good zap? Even better, why don't they come out with a mini version that we can keep attached to our chests at all times, to ensure our hearts continually function on the up-and-up? Evidently, defibrillators are not made for healthy hearts. They are there to give the failing heart a wake-up call - it's do or die (in a most literal sense). But even after they've accomplish their task, all they have done is given the heart a one-time jolt back into reality; from there on in, the heart must regain its ability to function independent of external stimulation. (HaRav Moshe Reiss Shlita)

This, says the Imrei Emes zt"l, is the function of a miracle. It is a wake up call, there to remind us that life is not so simple, and that behind the scenes there's far more going on to keep things running smoothly than meets the eye. It is, so to speak, the defibrillator of the neshama. Sometimes we take things for granted; we forget to be grateful for life's daily miracles. When we experience something extraordinary, we are shocked; we experience extreme gratefulness and appreciation. The point, he says, is not simply to remember that amazing event; the point is to integrate that appreciation into our daily lives - to praise Hashem with every breath. It's just that sometimes we need that little wake-up call.

This is why, he explains, a korban Todah is only eaten for one day. It's as if to say: "Don't dwell on this miracle for too long - tomorrow is another day with its own miracles and wonders. You have seen how precious life is; don't cogitate eternally over a one-time occurrence. Rather, use it as a spring-board to appreciate all the miracles in life!"

## Halacha Spot

Mike Wilks

### ESSENTIALS FOR HAGBAH

The following is a mixture of practical and halachic advice. You need to have the strength and technique to do hagbah. If after reading this you see that you do not have the skills, it is no dishonour to tell the gabbai that you cannot accept the honour. (And it's certainly better than doing the hagbah wrongly.)

The Torah should be opened on the bimah so that three columns are visible. The seam between the two pages of the Torah should be visible in the middle of the open section. So you have the scroll open three columns with the seam in the middle. Turn the atzei chaim (handles) to tighten the scroll on either side (so that the parchment is not going to flap about when you lift it).

Now, this next part doesn't require great strength, rather knowledge of technique. Holding the Torah by the atzei chaim, move it down atop the reading desk (lifting the Torah over the lip of the bimah) so that the mid-point rests upon the edge of the bimah.

Using the bimah as a fulcrum, rotate the Torah to a vertical position and with knees bent (to save the back muscles, not for religious reasons), lift the Torah with your hands at approximately the height of your shoulders. Make sure to keep your arms rigidly spread out, this will greatly enhance your balancing and turning.

After lifting the Sefer Torah turn around so as to show the words of the Torah to the entire congregation. Turn to the right and then do a full circle in order that everyone should see the letters of the Torah. The main objective is to allow all the congregants to see the writing in the Torah and you should turn slowly and patiently and make sure to cover all directions.

#### The Congregation

The members of the congregation, both men and women, should try to see the writing of the Torah.

Upon seeing the writing one should bow slightly toward the Torah and exclaim "vzos haTorah ..." as printed in the siddur.

Many have a custom to point at the Torah as it is being shown. This is not based in Halacha, but does have sources in Midrashic and Kabbalistic sources. According to those sources one should point with the right index finger of their right hand. There is a common custom to point with the little finger. Many struggle to find a source for this, the earliest source seems to be the Meam Loetz (Ki Savo).

Do fish speak? Maybe. It's really not that important. Would we become better Jews - better Ov'dei Hashem - if we knew that they did? Not unless we were willing to spend the time contemplating all the miracles that Hashem performs - evening, morning, and noon - and serve Him with more enthusiasm and more joy than we did yesterday!

## Growing Appreciation

Rabbi Yochanan Zweig (Torah.org)

"If he shall offer it for a thanksgiving-offering..." (7:12)

The Midrash relates that in the World to Come, the only type of sacrifice which will still be functioning will be the Korban Todah, the thanksgiving offering. What is unique about the Korban Todah that allows it to function in the World to Come? Furthermore, why will all of the other sacrifices be invalidated in the future?

The Midrash teaches us that all of the sacrifices are brought in order to atone for sins, with the exception being the Korban Todah which is brought to thank Hashem for some miraculous event that has transpired. All of the other sacrifices are brought to repair a relationship damaged by sin. In the World to Come, sin will not exist, and therefore, those sacrifices will have no purpose.

The Hebrew word "todah" - "thanks" is associated with the word "modeh" - "acknowledgment of obligation". When a person expresses his appreciation for something that has been done for him, he is acknowledging the good and hopes for the opportunity to reciprocate, as is said in the vernacular "much obliged". Therefore, showing appreciation is the manner in which a person expresses that he wants the relationship to endure and flourish.

The Ramchal explains that the World to Come has no limit; "Man will continue to derive pleasure from his earned perfection for all eternity." In This World, growth is attained through avoidance of and repentance from sin. However, in the World to Come, sin is not an option. Therefore, growth can only be attained by expressing our gratitude for the reward that we receive from Hashem. This makes the Korban Todah most appropriate for the World to Come.