



Ohr Yerushalayim News

7th May 2016 - Volume 8 - Issue 42 - כ"ט ניסן תשע"ו - אחרי מות - אור ירושלים

News This Week

- מזל טוב**
Mazel Tov to Mr & Mrs Ari Cramer on the birth of a baby girl, Lily Channa Rochel.
- Kiddush This Shabbos**
There will be a Kiddush after Davenning this Shabbos sponsored by Mr & Mrs Daniel Harris in honour of the Yahrzeit of Daniel's father this Wednesday - Chaim Aruchim.
Mr & Mrs Nat Davidson invite the Kehilla to a Kiddush at 5 Hereford Drive, Prestwich to celebrate the recent birth of their daughter.
- Annual Mishnayos Siyim**
A reminder that the annual Siyum Mishnayos takes place on Shabbos Parshas Behaalosecha. This year we are learning Sedorim Moed and Noshim. There are still some slots available to learn, see the list on the notice wall.

It's Not Just The Eigel Rabbi Yitzchok Adlerstein (Torah.org)

He will provide atonement for you, to purify you.

Meshech Chochmah: Several times in the course of Yom Kippur we employ an unusual refrain in our davening. "You are the forgiver of Yisrael, and the pardoner of the tribes of Yeshurun." The reference to "tribes of Yeshurun" is unparalleled in our liturgy.

We are accustomed to the idea of banishing gold from the avodah / service on Yom Kippur that took place in the Holy of Holies. From within this avodah, and in this specific place, came the forgiveness and atonement sought so desperately by a nation eager to reestablish its closeness with its Creator.

According to R. Levi, for this reason the Kohen Gadol did not don his regal gold garments in the Kodesh Kodashim – Hashem had stated from the outset that He would not destroy the people because of the sin of the eigel/ Golden Calf, but would visit the punishment upon them in installments. Each generations receives some small measure of punishment for that early national failure. Another way of looking at this is that the sin of the eigel was never purged from the Jewish people; its fault line still runs through our national neshamah. It would be inappropriate and presumptuous to perform the key avodah asking for forgiveness while flaunting a symbol of a national failing that we have still not adequately addressed!

All this is familiar to us. Less known is the similar thinking regarding a different national shortcoming – the sale of Yosef into slavery. A midrash states that this aveirah as well persists through all generations. Calling attention to it at the most crucial juncture of the Yom Kippur avodah is as inappropriate as dressing for it in the gold that is symbolic of the eigel. (On the other hand, when we send away the goat to the wilderness, which symbolizes our distancing ourselves from aveirah, the goat bears a reference to the tragic sale of Yosef. The length of red wool that was attached to it weighed two sela'im, recalling the special coat of the same weight that Yaakov gave to Yosef. According to the gemara, the jealousy provoked in the brothers through this showing preference for one brother among the others led to the sale of Yosef, and the

subsequent descent of the rest of the family to Egypt and into servitude.)

Keeping this principle in mind, we can understand why the Holy of Holies – the location of the yearly atonement-service – stood in the portion of the Land allotted to the tribe of Binyamin. Alone among the shevatim, he was not involved in Yosef's sale. While the lion's share of the Temple area (the ascent of the Temple mount and the courtyards) stood in Yehudah's portion, the building structure (including the Kodesh Kodashim) belonged to Binyamin. The avodah of atonement had to be linked to a space free of the taint of the sin of internecine strife between brothers. As Chazal put it, the prayers of those who showed no compassion to their brother would not be answered with Divine compassion.

G-d says that he "visits the sins of the fathers upon the sons;" Chazal interpret this as applying narrowly to sons who persist in the ways of their forbears. Putting all we have said together, when we continue sinning against G-d, He visits the sin of the eigel upon us. When we transgress laws of proper behavior to our fellow Jew, we are punished for the sin of Yosef's sale.

For this reason, the Kohen Gadol / High Priest did not wear the choshen/ breastplate into the Kodesh Kodashim. The choshen bore the names of the twelve shevatim/ tribes. Sporting those names pointed an accusatory finger at the people for their continued practice of brother-against-brother sin. (This also accounts for the opinion of Rav Huna that the Urim V'Tumim ceased functioning after the times of Dovid and Shlomoh. After their deaths, the people divided into two kingdoms, with ten tribes in the northern kingdom, and Yehudah and Binyamin left in the other. The Divine messages received through the Urim V'Tumim folded within the choshen came by way of the various stones lighting up in sequence. By combining the letters of each stone – each identified with a different shevet – the message could be unscrambled and discerned. But how could the letters of the different stones combine with each other, when the tribes they represented

The Week Ahead

פרשת אחרי מות	שבת מברכין אייר
Mincha	7.30pm
Candle Lighting	7.49 - 7.55pm
Shacharis	9.00am
סוף זמן ק"ש	9.14am
1st Mincha	2.00pm
2nd Mincha	6.00pm
3rd Mincha	8.47pm
Rov's Shiur	following
Maariv & Motzei Shabbos	9.52pm
ראש חודש	7.10am / 8.00am
Mon ראש חודש	6.30am / 7.00am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Thursday	6.45am / 7.10am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.00pm

were plagued with dissension, and could not join together!)

We have arrived at the answer to our opening question. Standing before Hashem each Yom Kippur, we pray for kapparah/ atonement. We are conscious of transgressions we committed against Him. For these we daven that He should forgive Yisrael. (All those aveiros still stem from the unextinguished sin of the eigel. There, those dancing around it said, "These are your gods, Yisrael." And after Moshe's intervention, Hashem responded, "I have forgiven them, according to your words."

We also stand under the weight of many transgressions against our fellow Jew. For those we pray that He should pardon "the tribes of Yeshurun," recalling that these shortcomings are tributaries of the first such sin – the sale of Yosef by the shevatim.

Beyond Common (In)Cense Rabbi Pinchos Winston (Torah.org)

G-d spoke to Moshe after the death of Aharon's two sons, who had brought an [unauthorized] offering before G-d and died. G-d told Moshe, "Speak to your brother Aharon, and let him not enter at just any time the [Inner] Sanctuary beyond the partition concealing the Ark, so that he may not die, since I appear over the Ark cover in a cloud ..." (VaYikrah 16:1)

Parashas Acharei Mos begins with a somewhat detailed description of the Yom Kippur service, as performed in the Mishkan and Temple times. As to why the Torah was compelled to link Yom Kippur to the death of Aharon's sons, there are a number of reasons. Rashi cites the most obvious one: Nadav and Avihu died because they had entered the very same area without G-d's permission, and the mention of their deaths emphasizes the danger of doing so.

Another explanation is that the death of a tzaddik atones for the generation (Moed Katan 28a), just as Yom Kippur itself does. It could be that the death of a single tzaddik could replace the need to destroy countless individuals.

A less obvious explanation emerges out of the general theme of the entire book of VaYikrah, and is alluded to by the Yom Kippur service:

"He shall take a censer full of burning coals from off the altar before G-d, and his hands full of finely-beaten aromatic incense, and bring [them both] into the [Inner] Sanctuary beyond the cloth partition. (VaYikrah 16:12)

The incense referred to is the same as that mention in the following Talmudic statement (and also read each morning as part of the Morning Service):

The rabbis taught: How is the incense mixture formulated? Three hundred and sixty-eight maneh ... from which the Kohen Gadol would bring both his handfuls on Yom Kippur. He would return them to the mortar on the day before Yom Kippur, and grind them very thoroughly so that it would be exceptionally fine ... (Krisos 6a)

The incense used on Yom Kippur was not a different mixture of spices, specially formulated for Yom Kippur, as one might have thought. It was, in fact, the exact same mixture of spices used for the Incense-Offering all year round, with one exception: it was ground extra fine; Yom Kippur, the Day of Atonement, required "extra fine" ketores (incense).

Ketores represents many things, but specifically something called "Da'as," which literally translate as "knowledge," but specifically alludes to a deeper, more spiritual understanding of the way G-d runs His world. In other words, there is da'as, and then there is Da'as, and Ketores represented the latter. It is this level of knowledge to which Shlomo HaMelech, the person known for his high level of wisdom, referred:

If you seek it like money and pursue it like hidden treasures, then you will understand fear of G-d, and you will find Da'as Elokim (the knowledge of G-d). (Mishlei 2:4)

It had been an Incense-Offering that Nadav and Avihu had brought without authorization.

What role does the grinding play in all of this? One not unlike the role grinding plays in the production of flour from wheat:

If there is no flour, then there is no Torah ... (Pirke Avos 3:21)

Flour comes from grinding wheat, which the Ultimate Wisdom made for this purpose. Through this, man is distinguished from the rest of the animals, as the Talmud states (Pesachim 118a): At the time The Holy One, Blessed is He, told Adam, "It will bring forth thorns and thistles ..." tears formed in his eyes. He said before Him, "Master of the Universe! Will I and my donkey eat from the same trough?!" What this means is that, had it not been that his food was ground finely, he would not have been able to achieve the completion of Torah (i.e., receive Torah at Mt. Sinai 26 generations later) ... (Meiri, Commentary on Pirke Avos, 3:21)

Wheat is coarse and barely food, fit primarily for animal consumption. However, by grinding wheat into flour, the wheat becomes refined and elevated to the level of food fit for humans, though it is barely edible to animals. What the Meiri is pointing out is this process is representative of a similar process in the world of ideas, one that transforms "coarse" ideas into refined ones, spiritually "coarse" individuals into godly ones.

What this means is that, like food, ideas rarely come "ready-to-eat." They must undergo a process that reveals the hidden "kernel" of truth within, the main staple of an intellectually-honest diet. In life, and especially in the realm of the intellect, very little is as it appears on the surface; truth is what emerges after "raw" truth has been ground down to its essence, a procedure known as the Talmudic process (see, "Redemption to Redemption," Part Two: Pesach, Chapter Two: The Centrality of Speech, on the Project Genesis Website).

Every day of the year ground incense was used, because all year round Da'as must be ground and refined. However, on Yom Kippur, we use finely ground Ketores/Da'as, because this is the one time of year we seek perfect atonement, and above all, kedusha (holiness). And, as the Torah is pointing out, it is refined Da'as that is at the root of both, as we will soon discuss. Had Nadav and Avihu refined their already refined da'as even more, the Torah is telling us, like so many others before them, including Adam HaRishon himself, their mistake could have been avoided.

Chaburas גמרא ופוסקים

Morning Chabura
בנשיאות מורנו הרב ר' בערל בהן שליט"א
Restarting after Pesach with a breakfast and introductory Pesicha on Sunday 8th May from 9-10am
Learning Meseches Succos
Daily: Sun 9-10am, Mon-Fri 8.15-10am
Flexi time, learn all or part of the time
Flexible Chavrusa options available
For more info or to arrange a Chavrusa please call
Naphtaly Stamler 07749 130212
Ari Scherer 07967 523589
Noach Feingold (Rosh Chabura) 07910 691540

Evening Chabura
Rosh Chabura
R' Moshe Aron Gurwicz שליט"א
Restarting Monday 9th May, 2nd day Rosh Chodesh Iyyar at 8.15pm
Learning Meseches Kesuvos
Daily Sunday - Thursday at 8.15pm
For more info or to arrange a Chavrusa please call
R' Moshe Aron Gurwicz 07968 381665
Noach Fletcher 07855 770694