



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to Mr and Mrs Avi Kraus on the birth of a son. The Sholom Zochor takes place at 39 Old Hall Road.

Kiddush This Shabbos

There will be a Kiddush after Davening this Shabbos sponsored by Mr & Mrs Nati Sebbag.

Mr & Mrs Ben First invite the Kehillo to a Kiddush after Davening at Shomrei Hadass, Park View Road, to celebrate the recent birth of their daughter, Avigail Esther - Mazal Tov!

Save The Date!

The annual Shul Lag B'Omer BBQ will iy"ח take place next Sunday, 14th May and we look forward to welcoming all members and their families. Full details to follow in next week's newsletter.

Servants of Hashem

Rabbi Yissocher Frand (Torah.org)

Parshas Achrei Mos begins with the Yom Kippur Service in the Bais Hamikdash. The Torah says that Aaron the Kohen Gadol, and all the subsequent Kohanim Gedolim after him were only permitted to enter the Kodesh HaKodashim [Holy of Holies] once a year, on Yom Kippur. When they entered the Kodesh HaKodashim, they had to follow the procedures enumerated in Parshas Achrei Mos – from the beginning of the parsha all the way through Revii – meticulously. Then in Revii the first thing mentioned after the Yom Kippur Service is the prohibition of Shechutei Chutz – a person may not bring a sacrifice outside the confines of the Beis HaMikdash. The next parsha after that is the prohibition of eating blood.

The Baal HaTurim asks: What is the juxtaposition between the Yom Kippur Service and the prohibition of Shechutei Chutz? He answers, very logically, that the Yom Kippur Service contains the only example of a sacrifice that we do not bring within the Beis HaMikdash – namely, the Sa'ir HaMishtaleach [the goat that we send off the cliff]. We choose two identical goats. We sacrifice one of them inside the Bais Hamikdash and we bring the other one to a mountainous cliff outside of Yerushalayim and thrown off the cliff. Both goats are considered sacrifices.

The Baal HaTurim writes that a person might think, "Well, it is not such a bad idea to bring a korban outside the Beis HaMikdash. We do it on Yom Kippur!" Therefore, immediately after the parsha of the Yom Kippur Service, the Torah says, "No. That is an exception. We make this exception once a year, just for the Kohen Gadol and just for the Sa'ir L'Azazel. However, under no circumstances should a regular Jew plan to bring a sacrifice in his back yard or anywhere outside the confines of the Bais Hamikdash."

Rav Weinberger presents another approach to explaining this juxtaposition in his the sefer Shemen HaTov. Rabbi Weinberger prefaces his comment with the following question: The pasuk [verse] says "And Hashem said to Moshe: Speak to Aaron your brother — he may not come at all times into the Sanctuary within the Curtain, in front of the Cover that is upon the Ark, and he will not die; for with a cloud

I appear upon the Ark cover." [Vayikra 16:2]. Rashi compares this to a situation when one doctor advised a patient "Do not eat this food" and in the exact same situation, a second doctor advised another patient, "Do not eat this food, because if you eat this food you will die like this other fellow who ate it and also died." Obviously, the second doctor's warning is much more effective. That is why the Almighty tells Aaron, "Listen don't do like Nadav and Avihu who brought a korban when they were not supposed to and they died."

However, Shemen HaTov asks: Does Aaron really need such a warning? Does anyone think that the righteous Aaron, who never deviated one iota from what he was told to do, would act like Nadav and Avihu and enter the Kodesh HaKodashim without Divine instruction to do so?

The Shemen HaTov explains as follows: After Nadav and Avihu died, what was Moshe's reaction? What was Hashem's reaction? Moshe said to Aaron: "Of this did Hashem speak, saying 'I will be sanctified through those who are close to Me, and I will be honored before the entire people.'..." [Vayikra 10:3] Moshe consoled his brother by telling him that his two sons made a Kiddush Hashem. They brought their "foreign offering" for the purist of motives and with this holiest of intentions. Conceivably, Aaron also had these inspirations and inner drives to cling to the Ribono shel Olam as often and as intimately as possible. Quite likely, his inner religious fervor drove him to seek to come into the Kodesh HaKodashim more often than just once a year. So, lest Aaron be tempted and say to himself "I also want to make a Kiddush Hashem. I also want to give my life attempting to become closer to the Almighty," Moshe had to warn him — "No, don't be tempted to make that kind of 'Kiddush Hashem'. You do what the Torah says to do. Do nothing more and nothing less."

This is the whole basis of Judaism. Judaism is not the type of religion where a person can make up his own ceremonies, invent new types of Divine Service, and so forth. Everything is prescribed for us. Avodah is servitude. The slave (eved) does not decide how he is going to

The Week Ahead

שבת פרשת אחרי קדושים

1st Mincha / Candle Lighting	6.50pm / Not before 7.11pm
2nd Mincha / Candle Lighting	7.40pm / 7.47-8.00pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.15am
1st Mincha	2.00pm
Ovos uBonim	5.00pm
2nd Mincha	6.00pm
3rd Mincha	8.44pm
Rov's Shiur	Following
Maariv & Motzei Shabbos	9.49pm
Sun	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.00pm

serve the master. The master determines how the eved serves him. That is why new-fangled approaches to Yiddishkeit are off limits, no matter if they come from the purest and noblest of intentions.

We can now understand why the prohibition of “shechutei chutz” [sacrifices slaughtered outside the Temple confines] immediately follow the laws of the Yom Kippur service. What prompts a person to bring a korban in his back yard – to erect a bamah [single-stone altar] and sacrifice an animal to G-d upon it? What is the yetzer hara [evil inclination] for that? The yetzer hara for that does not come from a bad place. It actually comes from a good place. It comes from the desire to “do more than the halacha demands.” The halacha says that I need to do it in the Beis HaMikdash, but I feel so inspired to show my appreciation to the Almighty that I want to bring a korban in my backyard! I cannot wait. I have no time to schlep to the Beis HaMikdash. I want to do it right now! I want to show the intensity of my desire to cling to the Ribono shel Olam.

This is the same aveyra [sin] as that of Nadav and Avihu. It is the same type of aveyra that G-d had to warn Aaron about concerning the Yom Kippur service: “Only under these conditions shall Aaron come into the Kodesh HaKodashim.” Therefore, the prohibition of “shechutei chutz” immediately follows the laws of the Yom Kippur service. This may go against our sense of independence and our inner drive to say, “I want to do it MY way”, but that is the way the Torah works.

The Shemen HaTov then goes one-step further and asks: What does this have to do with the prohibition of blood (which follows that of “shechutei chutz”)? Blood has a tremendously significant place in halacha. Every single korban needs to have its blood spilled on the Mizbayach [Altar]. Lest a person say, “I want to not only sprinkle the blood on the Altar, I want to even drink blood because it must have some kind of holiness,” the Torah says “No. You may not consume blood. It is supposed to be sprinkled on the Mizbayach in the Beis HaMikdash and nothing else.”

This is the theme of all three laws: The Yom Kippur Service, Slaughtering outside the Bais Hamikdash, and Blood. Judaism is not to be practiced on our terms; it is to be practiced on the terms set down by the Ribono shel Olam, because that is what it means to be an eved.

Your Whole Being is Holy

Rabbi Label Lam (Torah.org)

HASHEM spoke to Moshe saying, “Speak to the entire assembly of the Children of Israel and say to them, “You shall Be Holy, for Holy am I, HASHEM, your G-d.”” (Vayikra 19:1)

If this statement to “be holy” is not a Commandment, then what is it? What is expected from us, “the entire assembly of the Children of Israel”? How do we go about being holy? What is the measuring stick? What are the guidelines? How do we know if we’ve done it or that we are doing it right? Where is the Shulchan Aruch – Code of Jewish Law on being holy? For everything else there is precision guidance. For the business of being holy we are left on our own? Why?

It’s interesting that there is very little written and detailed instruction in another super important area of life. People cry out for help with desperation all the time and yet the rule book is hidden and seemingly non-existent.

When it comes to the major project of parenting the next generation of loyal Jews we basically have one line from Shlomo HaMelech, “Raise the child according to his way, and then when he grows old he will not depart from it!” (Mishlei 22:6) Again, why are there no specifics?

It depends on the particular nature of the child. What works for one may fail another. There can be a general expectation of uniform behavior and a collective approach to teaching but true educational training is individualistic.

Shlomo HaMelech did not say raise children according their way, he said raise the child according to his way. The group-think model can only go so far if we expect that when that child grows old he will not

depart from it!

Rabbi Kalish, the Rosh HaYeshiva from Waterbury said, “Let’s say that 5 boys missed morning Davening. I can devise a way that they will be at Davening tomorrow morning, but I want them to be at Davening 40 years from now.” That far-sighted dimension of wise advice, “so when he grows old he will not depart from it” compels us to design a unique strategy for each child, including ourselves.

I heard from my Rebbe that there are two ways that Jews cook -ripen -develop. The old fashioned style is the way a roast is prepared. It is covered with spices and broiled at 450 degrees for 3 hours. At one point it is toasty on the outside but it could be that when you slice it open you might discover it is frozen and raw on the inside. Not done yet!

Then there is a newer high tech approach represented by the microwave. Put in a frozen hotdog and after a few minutes there may still be ice crystals on the outside but when you bite into it you burn your tongue. There’s an invisible fire within.

The ideal education, the Chovos HaLevavos points out, is accomplished when the external training meets the fire within. So too an aspiring musician must practice scales and learn music theory. He is not a musician though until he expresses himself from the inside-out. Without the classic training he would not be able to articulate his musicality. Without inspiration his musical talents will wither.

“Be Holy” challenges us to express ourselves, our deepest selves. The Piacezno Rebbe said, “It is not sufficient to act holy but one must become holy.” “Be creative and contribute to the world. Give it the best you have. Make a niche for yourself that will always be felt in the world.” Playing this life with your whole being is holy!

Not Just for Studying

Shlomo Katz (Torah.org)

“You shall not withhold a hired worker’s pe’ulah [literally, ‘work’] with you until morning.” (19:13)

Would it not have been more appropriate to say, “You shall not withhold a hired worker’s wages with you . . .”?

R’ Naftali Herz Wesel z”l (1725-1805; Hamburg, Germany) explains: There are multiple verbs in Hebrew that connote performing a creative action. These include: “ayin-sin-heh” (“asah”), “bet-resh-aleph” (“bara”), “yud-tzadi-resh” (“yatzar”) and “peh-ayin-lamed” (“pa’al”)—the last one being the root of “pe’ulah” in our verse. The root used in our verse connotes doing something for a reason, while the other three roots all refer to actions that are performed aimlessly and for no purpose.

R’ Wesel continues: When a worker hires himself out as a laborer—which may be demeaning to him—he does so for a reason: to support his family. His work is a “pe’ulah,” not a purposeless activity, but a purposeful one, and the wages the employer owes are the reason for his “pe’ulah.” The Torah states this expressly (Devarim 24:15): “On that day you shall pay his hire; the sun shall not set upon him, for he is poor, and his life depends on it.” Keep this in mind, our verse instructs, so that you will be more likely to pay promptly.

One might ask: In light of the above explanation of the difference between the roots “asah,” “bara,” and “yatzar,” on the one hand, and “pa’al,” on the other hand, why does the Torah use the first three verbs to describe Hashem’s creation of the world, as in the first verse of the Torah? (See also Bereishit 2:4.) It goes without saying that Hashem does not engage in purposeless acts!

R’ Wesel explains: We are taught that Hashem created the world in order to share His goodness with His creations. All of His deeds are “pe’ulot,” actions taken to further His reason for creating the world. However, we do not understand most of Hashem’s actions; we recognize them as amazing, but we have no comprehension. They seem to us to be actions taken for no reason—hence the use of the verbs “asah,” “bara,” and “yatzar” to describe His handiwork. We nevertheless acknowledge, “The Rock! His pa’al / work is perfect, for all His paths are justice; a Kel of faith without iniquity, He is righteous and fair.” (Migdal Ha’levanon Part III, chapters 4:1-2 & 5:1)