



# Ohr Yerushalayim News

בשלה - י"ג שבט תשע"ט - 19th January 2019 - Volume 11 - Issue 28

## News This Week

### מזל טוב

Mazel Tov to James Glass on his engagement to Yudit Hoffner. Eveyone is invited to a L'Chaim this Sunday, 20th January, from 3-5pm in Vine Street Shul Hall.

Mazel Tov to Dr Avrohom and Henye Meyer on the birth of a great granddaughter to Eluzer and Soro Sosho Goldberger.

### Kiddush This Shabbos

There will be a Kiddush this Shabbos sponsored by Chizky Salomon **20th Anniversary**

Invitations have been emailed to all members. If you have yet to respond, please do so as soon as possible via the link on the Shul website homepage, or alternatively email: 20years@ohryerushalayim.org.uk or WhatsApp/text: 07779 681354.

### Divrei Torah

if you have the desire to spread Divrei Torah on the Parsha or on any other interesting topics, please contact Boruch Michaels via the following details: Mobile (Call, Text, WhatsApp) : 07419747766, Email: boruchmichaels@gmail.com.

We are already booked up until Parsha Vayikrah so sign up quick!!!

### שובי"ם ת"ת

The 6 week series of Taharas HaMishpacha and Sholom Bayis Shiurim for men continues on Thursday night from 9.15-9.45.

## Parshas Beshalach

Rafi Black

In the shira, Moshe and the Bnei Yisroel sing the words **זה קלי ואנוהו**. There are four explanations as to how to explain the word **ואנוהו**.

1. The gemara in Sukka 11b explains it to mean a lashon of **נאה**, beautifying.
2. The Targum Onkelos, brought by Rashi, explains it as a **בנה**, a lashon of building Hashem a dwelling place.
3. Rashi says this is a parallel to the next phrase in the shira **א-לקי אבי וארממנהו**, a lashon of praising Hashem.
4. The Gemara in Shabbos 133b, explained by Rashi, says that the word **ואנוהו** is made up of the 2 words **אני והוא** - emulating Hashem and being like Him.

What is the common theme across these four interpretations of the word **אנוהו**?

I heard from Rabbi Zvi Sobolofsky that following krias yam suf the bnei yisroel had reached a great height in their yiras Hashem. The torah tells us **וייראו העם את ה'**. They had great fear/awe of Hashem. When a person reaches such a height in Yiras Hashem, if used in isolation, it can cause paralysis of the person's psyche such that they are unable to function. The fear actually distances them from Hashem, like lehavdil a child being scared of the school headmaster, they can't build a relationship as the fear becomes a barrier between them.

There needs to be a balance between the yiras Hashem and the midah that it goes hand in hand with, ahavas Hashem. The ahava brings a person to build a loving relationship with Hashem. Moshe in the shira is telling the bnei yisroel of this need to have ahavas Hashem in order



### Between Husband and Wife

We have already seen that there are no grounds for sharing gossip with one's spouse. To view withholding loshon hora from one's spouse as a breach of harmony and trust is mistaken. (A husband and wife who seek to have the Divine Presence dwell in their midst should build their home on the foundations of halacha and avoid conversations which promote strife and dissension among Jews.) Moreover, sharing negativity (e.g. information, feelings, etc.) does not help create a healthy, positive relationship.

Nevertheless, when a husband or wife is in need of emotional support in dealing with difficulty, it is only natural to look to one's spouse for assistance. Speaking or listening under such circumstances is constructive and is clearly permissible.

When possible, one should attempt to help one's spouse understand the situation in a way that would relieve his or her anger or frustration.

If one finds that his or her spouse is forever in need of "letting off steam," it is important to try to bring about a general change of attitude through discussion, reading or audio material, or suggesting a meeting with a rabbi or other qualified individual.

A word of caution: While one must be prepared to hear out a spouse and offer emotional support when necessary, one must be ever vigilant not to be drawn into a conversation of loshon hora for no constructive purpose. It is often the case that couples fail to draw this distinction, and consequently totally ignore the laws of shmiras halashon when conversing.

We thank the Chofetz Chaim Heritage Foundation [powerofspeech.org](http://powerofspeech.org) for the use of this material

to build that connection with Him. The theme of the shira is to strengthen ahavas Hashem.

This is evidenced in the four explanations and shows the different ways to express ahavas Hashem.

**נאה** - beautifying Hashem by beautifying the mitzvos we do. Buying the best arbah minim we can afford is a manifestation of this love.

## The Week Ahead

### שבת פרשת בשלה

זמן שבת	4.09pm
Mincha	4.14pm
Rov's Shiur	8.45am - 9.10am
Shacharis	9.15am
סוף זמן ק"ש	10.17am
Children's Group	10.45am
1st Mincha	1.30pm
2nd Mincha	4.02pm
Seuda Shlishis	Following
Motzei Shabbos	5.22pm
Ovos uBonim	6.22pm
Sun	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	4.20pm
Late Maariv	8.00pm

When a person buys flowers for his wife, does he buy the cheapest half dead ones to tick the box that he bought flowers or does he buy the best he can to express that love he has?

נְהַיָּה - building a mishkan or beis hamikdash for Hashem. This shows the ahavah we have. We want Hashem within our midst to be closer to Him by building a home for Him or by bringing Him into our homes. Without the ahava and having just yirah, we would not want Hashem to dwell amongst us, being constantly so close to us.

Praise - singing praise is a great manifestation of love for Hashem. Singing about what He does for us helps us recognise the good bestowed upon us and brings us even closer to Him.

אֲנִי וְהוֹאֵהוּ - emulating Hashem shows that we love Him to the level we want to be like Him. When a child says to his father who is a doctor, 'I want to be a doctor when I grow up, just like you', the father can react by saying 'are you crazy?!' But if he recognises what his son is saying, he will realise that his son is expressing his love for him, he looks up to him and wants to be just like him.

This is a powerful way to look at this expression of ahava in the shira and if we use each expression of ahava in our day to day lives it will help us continue to connect and come closer to Hashem.

### The Great Mirror in the Sky Rabbi Yisroel Ciner (Torah.org)

In this week's parsha of B'sahlach, the Bnei Yisroel (children of Israel) safely passed through the Yam Suf (Sea of Reeds), after which, it came crashing down upon the Mitzrim (Egyptians). Moshe then led Bnei Yisroel in the "Az yashir (15:1)" – the song of redemption.

"Nachisa v'chasd'cha am zu ga'alta (15:13)" – You (Hashem) have led, with your kindness, this nation that you have redeemed. The Psikta states: "nachisa v'chasd'cha" – this refers to acts of kindness. Which and whose kindness is this referring to?

The Chofetz Chaim quotes the Medrash that tells of a strategy meeting which took place in Mitzraim. The Bnei Yisroel saw that Paroah's decrees were getting increasingly harsh and there seemed to be no way out of it. They met and agreed to perform acts of generous kindness to one another. This, they hoped, would spark a similar response from the heavens, thereby causing Paroah's decrees to ease. It was this comradery and these acts of kindness which ultimately brought the redemption.

That is the meaning of the Psikta. It was our acts of kindness which caused Hashem to "nachisa v'chasd'cha" – to lead us with His kindness.

There is a story related in Hasidic Tales of the Holocaust of a group who were first taken into a Hungarian labor battalion. Years later, upon being returned to Hungary, they were sent to Borenauser, a German concentration camp. Selections became a fact of life – or death. With the deteriorating conditions it became obvious that fewer and fewer of the original group would pass the next selection.

Twenty five men were very ill. Despite the help and care from their fellow inmates, they were in such a deteriorated state that all hope of saving them was lost. However, a German S.S. man was very moved by the friendship, comradery and care among the men. He took the twenty five sick inmates and marched them to a hill, pretending that they were urgently needed to dig foxholes. Meanwhile, the selection took place at the camp below.

We were created as essentially 'needing' beings. This was to allow us to develop ourselves through helping one another, thereby becoming worthy and appreciative of Hashem's help to us. The heavens serve as a great reflector. The way that we treat others determines the fate which will befall us.

With this concept the Chofetz Chaim explains the blessing of 'Boray Nefashos' (one of the blessings recited after eating). "Boray nefashos rabbos v'chesronan" – You have created many, many people with that which they are lacking... "L'hachayos ba'hem nefesh kol chai" – To give life, through them, to all who are alive. One attains life through helping others. The great mirror in the sky...

The Talmud (Bava Kama 50B) relates an incident of a person clearing the stones from his field by throwing them onto the nearby street. A passerby censured him by asking him why he's throwing stones from property that isn't his onto property that is his. He laughed at the seeming silliness of the statement and continued to clear his field.

Some time later, after poverty had forced him to sell his field, he was walking along the road adjacent to that field. Tripping on one of the rocks that he himself had thrown onto the road, he understood the words of censure that he had then ignored. Our ownership of private property can be very fleeting. Only public domain is 'ours'. He had thrown from property that wasn't his onto property that was his. The great mirror in the sky reflecting acts big and small.

We sometimes get too focused on the 'biggies', ignoring the power and significance of the 'smaller' acts. The story is told of a visiting person walking along the beach of an island, enjoying the breathtaking beauty. In the distance he sees a person who seems to be walking in a very strange manner. As he draws closer, he sees that the person is bending down, picking something up and throwing it. He does this every few steps. As he gets even closer, he realizes that it's a native of the island, picking up starfish and throwing them into the ocean.

"Hello friend, can I ask what you are doing?", he inquires.

"Well, these here starfish got caught on the beach when the tide shifted and they'll die stranded here. I'm throwing them back into the ocean to save their lives."

"Are you serious?! Don't even bother! Don't you know that there are hundreds of miles of beaches here with millions of starfish washed up on them. How many can you hope to save compared to the millions that will die?! Why are you wasting your time? What kind of a difference can you really make?"

The native smiled, bent down, picked up another starfish and threw it into the welcoming waters of the ocean. "Sure made a difference for that one."

תּוֹרָה

Please join us in celebrating

# Ohr Yerushalayim's

recent merger with *The Beis* and



1st/2nd Feb 2019

Friday Night - Ladies & Girls Kabbolas Shabbos at 5.15pm

Friday night dinner for all the family  
at the Beis Yosef Hall, Sedgley Park Road, Prestwich

Shabbos - Celebratory Kiddush after Davenning  
in the Shul hall

RSVP by Thursday 17th Jan:

20years@ohryerushalayim.org.uk or WhatsApp/text 07779 681 354

Suggested Minimum Donation £15/adult  
£7.50 child (aged 3-12)  
Actual Cost £25

FEDERATION