



Ohr Yerushalayim News

י"ז אייר תשע"ז – אמור – 13th May 2017 - Volume 9 - Issue 41

News This Week

מזל טוב

Mazal Tov to Mr & Mrs Bernard Levey on birth of a granddaughter, Elisheva to Mr and Mrs Avrahami in Yerushalayim.

Kiddush This Shabbos

Mr & Mrs Moshe Dov Wittler invite the Kehilla to Kiddush after Davening in honour of the recent birth of their daughter, Leah Rina, at their house 4 Jacobite close (off Singleton Road - Bury New Road end).

Children's Shabbos Group

The children's Shabbos group for years 2-4 takes place at 10am.

Lag B'Omer BBQ

The annual Shul Lag B'Omer BBQ will iy'h take place on Sunday evening at 24 New Hall Road - see back page for details.

Davening

Rabbi Label Lam (Torah.org)

And HASHEM said to Moshe: "Say to the Kohanim, the sons of Aaron, and you shall say to them: "To a (dead) person he shall not become impure among his people..." (Vayikra 21:1)

Say to the Kohanim...and you shall say to them: The Torah uses the double expression of "say" followed by "and you shall say" to caution the adults with regard to the minors. (Rashi)

The Kohanim have a strong measure of obligation ensure that their children preserve their inherent holiness. They are therefore told to say to the children. Perhaps more important than the words spoken to the children is being a living example, as it states in Avos 1:15 "Say little and do much." Or Actions speak louder than words!

Whenever a statement in Pirke' Avos is introduced with the words, "He used to say"- "Hu Haya Omer" the Rav Bartenura, explains it to mean that he said it frequently and repeatedly. It was not a one-time statement, a quotable moment at an inaugural address. Another explanation can be gleaned from the opposite of the following bizarre example: A young doctor gave an amazingly clear presentation about the dangers associated with cigarette smoking.

Everyone left the auditorium so inspired, informed, and impressed that it would be hard to imagine that anyone who witnessed the talk could ever touch one of those tobacco sticks. Yet the very next day that same doctor was spotted in the street dragging shamelessly on a cigarette.

In contradistinction, the Mishne says, "Hu Haya Omer-He used to say" it may be read more literally, "He was what he spoke!"

One of my teachers was happily skipping home on Simchas Torah with his then young family. They were singing a lively tune to the words, "Olam Haba is a guta zach... Learning Torah is a besser zach..." (The next world is a good thing... Learning Torah is a better thing...) His four-year old daughter interrupted the parade and asked her father in all earnest, "Abba, what's Olam Haba-The Next World?"

He knew he had to address her question on a level she could comprehend. He asked her what the most delicious thing in the world was, thinking that if she said chocolate, then he would tell her

it's tons of chocolate and if she said marshmallows then he'd tell her how many marshmallows. She gave a most surprising answer, though. "Davening-Praying!" He asked her where she had learned that. She was not yet in school and all she said was, "Mommy!"

He was then able to piece the puzzle together. Where and how had she been taught such a noble notion? After the morning rush, when all the older brothers and sisters are sent off to the bus, the mother sits with her daughter to eat some breakfast. The mother has her coffee and a honey bun and the daughter- her chocolate milk and a raisin muffin. This is a scrumptious moment. Afterward, the mother approaches a blank wall, siddur in hand and prays. The child notices the looks of excruciatingly sublime joy on her face as she turns her heart to The Creator. The child measures, intuitively, remembering the sweetness of the breakfast goodies comparing the facial expressions when it was only honey nut cheerios and not prayerful words in her mom's mouth. Naturally she concludes one experience must be far sweeter than the other; "Davening"

The Torah Ties That Bind

Rabbi Yitzchok Adlerstein (Torah.org)

It is an eternal decree in your dwelling places for your generations.

Meshech Chochmah: Mitzvos forge new relationships. Broadly put, some mitzvos bind us to our Creator – tzitzis, tefillin, mezuzah. Others tie us to each other, like gemilas chasodim and the interpersonal commandments. The difference between the two is at work in the separate paths taken by Shabbos on the one hand, and Yom Tov on the other.

Shabbos is more of an individual-friendly institution than a community-builder. Carrying is forbidden, which restricts our ease of sharing with others. So many of the steps of food preparation are forbidden. That removes one of the easiest ways of bringing people together. Instead, Shabbos creates space in which each person can spend quality time studying Torah – or intensifying the relationship between himself and G-d. This does not, however, move people away from each other. To the contrary. As long as Jews are connected to Hashem, they are like radii of a circle, all joined at the origin – their

The Week Ahead

שבת פרשת אמור

Mincha	7.15pm
Candle Lighting	7.21pm-7.35pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.08am
1st Mincha	2.00pm
Ovos uBonim	5.00pm
2nd Mincha	6.00pm
3rd Mincha	8.59pm
Rov's Shiur	Following
Maariv & Motzei Shabbos	10.04pm
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

connection to HKBH. Through that common point of connection, they are all bound together, by way of their common relationship with Hashem. But the connection remains indirect, through a third party, rather than directly, one person to the other.

Yom Tov, on the other hand, is one of the mitzvos that binds people directly to each other. It demands that the nation come together in a central place, and there rejoice and help others rejoice. Not only is food preparation permitted, but so are carrying from one domain to another, as well as havara/ burning fuel. Were the two of them forbidden (as they are on Shabbos), it would place a damper on attempts of people to come together. As the Jews readied themselves to leave Egypt, they were not yet bound to each other in any significant way. They were indeed of one mind and purpose; all were committed to the One G-d of Israel. They were tied together, therefore, only by way of their common link to Hashem. The avodah of that evening, therefore, resembled the conduct of Shabbos. Only those who prepare food before Shabbos have what to eat when it begins. The korban Pesach as well required people to ready themselves before the evening. The korban could be consumed only by those pre-registered for it from the day before. From that first day, we count seven weeks towards the holiday of Shavuot.

The Torah describes the count as "from the morrow of the Shabbos." It calls the first day of Pesach a "Shabbos" because both bind the people together only through their common devotion to Hashem, without assuming any more direct connection of people with each other. The counting of seven weeks towards the giving of the Torah brings the nation to greater awareness and a loftier spiritual station. Approaching Shavuot, their bond to each other matures, and becomes direct. We should now understand why at precisely this juncture the Torah introduces the laws of the mandatory gifts to the poor – the corners and gleanings of the field to be left to them. The people are now ready for mitzvos that strengthen their relationship with other people, not just with G-d.

This trajectory is unlike that of any other nation. Other people develop a common identity by dint of having lived together on the same land and having evolved a common culture. Klal Yisrael is very different. The glue of its nationhood is the Torah itself. The Jewish people know a strong bond to each other because they have all subordinated themselves to the Torah's authority. (Heaven itself is subordinate, as it were, to their understanding. The gemara states that it is the human court that determines the calendar – and hence the day a holiday will take place – and not the "objective" reality.)

The implementation of that authority depends on obedience to the Torah greats of each generation. Without that, it is up to each individual's understanding of the Torah's demands, and we would be back at the original position of people linked not to each other, but to their loyalty to G-d. Through emunas chachamim and fealty to mesorah, we link ourselves to each other, and function not as individuals, but as a full Torah nation. A common conception of Torah becomes the glue that holds us together, not the evolution of a common culture as is the case with other nations.

When did the interpretive powers of Man first show themselves? The sixth day of Sivan. It was on that day that many expected the giving of the Torah. Moshe, however, reasoned that the "third day" about which Hashem had spoken actually predicted the seventh of Sivan. And that is what happened. The silence at the top of the mountain on the sixth marked, in a sense, the birth of the Jewish people as a Torah nation, bound to each other through a system of human understanding, with gedolei Yisroel and mesorah at the helm. Torah she-b'al-peh had spoken; the people were ready to stay united behind it.

While Chazal differed as to whether Yom Tov requires physical celebration or spiritual focus can substitute for it, there is no disagreement in regard to Shavuot. All authorities require an oneg Yom Tov of physical delights. Shavuot is the time that we became a nation of people bound directly to each other. It should be a time in which people strengthen that bond by sharing the food and friendship at a celebratory table.

This theme is reflected in the special offering of the day as well. The two loaves of bread are not offered on the altar. The kohanim, acting as the agents of the owners, eat the offerings. This stresses the nature of the day, one that is given over to lachem/ "to you," the people, enjoying not only the Torah, but your coming of age as a nation.

A New House

Shlomo Katz (Torah.org)

A large portion of this week's parashah is devoted to the holy days: Shabbat, Pesach, Shavuot, Rosh Hashanah, Yom Ha'kippurim and Sukkot. Regarding the latter, our parashah says (23:40), "You shall take for yourselves on the first day the fruit of a citron tree [i.e., an etrog], the branches of date palms [a lulav], twig of a plaited tree [hadassim], and brook willows [aravot]; and you shall rejoice before Hashem, your Elokim, for a seven-day period." From this verse, our Sages derived that taking a lulav and etrog is a mitzvah from the Torah only on the first day of Sukkot, except "before Hashem"–i.e., in the Bet Hamikdash–where it is a mitzvah for all seven days of Sukkot. (However, our Sages ordained that it should be taken every day of Sukkot, except Shabbat, even outside of the Bet Hamikdash.)

Why should the mitzvah be different (on a Torah level) in the Temple and outside of it? R' Avraham Shapira z"l (1914-2007; rosh yeshiva of Yeshivat Merkaz Ha'rav and Ashkenazic Chief Rabbi of Israel) explains: The message of Sukkot is that a person needs to build a "new house." Unlike Pesach, which represents sudden dramatic change, the holidays of Tishrei represent painstaking, step-by-step growth. There is Rosh Hashanah, then Yom Kippur, and then Sukkot, which builds up to the crescendo of Simchat Torah. Sukkot, when we build new homes (i.e., our sukkot), teaches us about the possibility of building, of creating. The Bet Hamikdash, likewise, is our "second home," where we build ourselves spiritually. In order to highlight the importance of building "new homes" for ourselves, the Torah gave different laws to our "regular" homes and the Bet Hamikdash. (Imrei Shefer)



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LAG B'OMER
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