



Ohr Yerushalayim News

ט – ל כסלו תשע"ח – 8th December 2018 - Volume 11 - Issue 22

News This Week

מזל טוב

Mazel Tov to Mr & Mrs Adam Finn on the birth of a boy.

Kiddush This Shabbos

There will be a kiddush after davening Sponsored in honour of the merger of Ohr Yerushalayim and the Beis Minyan.

Kids Shabbos Group

The kids Shabbos group will be launching this week! Singing, Davening and a special kids Kiddush! It will be weekly at 10.45 in the Sem portacabin, access via the gate at the top of the Shul drive. It will initially be for children up to age 6.

We would like to create a rota of women who will be happy to take part. A meeting will take place on Tuesday 11th December at 9.15pm at family Gatoffs home 12 Haversham road for all women interested in volunteering, no commitment necessary. Please message your interest to Penny 07964300568

Shabbos Timetable Change

Please note that as of this Shabbos, Shacharis will start at 9.15. Additionally the Rov's Halocho Shiur which previously took place 30 minutes before Mincha will now take place 30 minutes before Shacharis at 8.45am

Shul Gemach

The Shul's loan Gemach is in need of additional funds – please contact Mike Wilks or Mark Duman if you are kindly able to contribute.

Stuck on Gum

Rabbi Mordechai Kamenetzky (Torah.org)

In this week's parsha Yaakov wanted to appease the viceroy of Egypt who had taken his son Shimon as a hostage and had demanded that Binyamin be sent down to Egypt. Yaakov sends a variety of food gifts, among them an item the Torah terms botnim. (Genesis 33:11) Rashi says, "I don't know what botnim are," then he adds, "Rabbi Meir explains them as pistachios, and I think they persimmons."

When I was a child my rebbe told us, "you see? Rashi said, 'I don't know!'" We were supposed to learn something from that — although I was not sure exactly what until I heard a story last week.

The dark-coated boys gathered around the Rabbi who had just emerged from a store in the Meah Shearim section of Jerusalem. Craig, who was spending a year of Torah study in Israel after graduating from a coed Jewish High School, saw the scene out of the corner of his eye. Then he realized that a picture of the Rabbi who had attracted all the attention hung on his classroom wall. Indeed, his favorite teacher could not stop singing the praises of this brilliant and equally humble Torah Sage. "Yes," thought Craig, "it is none other than Rabbi Shlomo Zalman Auerbach."

Quickly, he raced over to partake of the conversation — he, too, wanted to speak to the great man.

The Yeshiva students were peppering Rabbi Auerbach with complex Talmudic questions. "How does one reconcile the opinion of Rambam with the Gemorah in the third chapter of Bava Kama?" one asked. "How can one answer the contradictory opinions of the Shach in Choshen Mishpat?" another demanded.

"Does the Rav concur with the ruling of the Chazon Ish (Rabbi A. Y.

Karelitz) regarding the completion of electrical circuits on the Sabbath and Festivals?" another probed.

To each young man the sage had a simple reply. "Look at the Pischei Tshuva in Yoreh Deah," he nodded at one.

"The Maharam Shick asks your question in Bava Kama," he smiled at the next, the complex Talmudic reasoning flowing effortlessly.

"Look in the 12 chapter of my work Minchas Shlomo," he replied humbly. I discuss it there in detail.

So it went: deep question; short answer. Eventually, some of the boys went away, and the crowd got smaller. Craig's mind raced. While he was no student of the Talmud, he badly wanted to partake in the banter, but what could he ask this great scholar?

Suddenly, a warm hand was outstretched and a broad smile appeared on Rabbi Auerbach's face. The rabbi was shaking his hand. A few of the older boys were watching the encounter of the Gadol HaDor and the American high school kid.

"And how can I help you?" asked the Rabbi.

Craig's mind raced. "Umm... Umm...", he stammered. "Is it true that Bazooka® Bubble Gum is really kosher in Israel?"

Rav Shlomo Zalman stopped. He pondered. He shook his head. "This is something I really don't know," he said. "You have truly stumped me." Craig went back to his Yeshiva a different boy. He, a simple graduate of a Hebrew day-school had asked the generation's leading sage a question that he could not answer! Thus encouraged, Craig finally got serious about Torah study. All his frustration about not understanding Talmudic complexities had dissipated. After all, the great Rabbi Auerbach could not answer his question!

When I learned the Rashi for the first time at the age of seven, I could not get over the fact that Rashi did not know something. I was even more amazed that although Rashi had two alternate explanations, he boldly opened his commentary by stating, "I don't know."

Rashi sends a message to every student. You can still be a Rashi — the single greatest commentator on the entire Torah, Prophets, and Talmud and still not know the translation of a simple word!

The Week Ahead

שבת פרשת מקץ

זמן שבת
Mincha
Rov's Shiur
Shacharis
סוף זמן ק"ש
1st Mincha
2nd Mincha
Seuda Shlishis
Motzei Shabbos
Ovos uBonim
Sunday Rosh Chodesh
Mon Chanuka
Tue / Wed / Fri
Thurs
Mincha & Maariv
Late Maariv

שבת ראש חודש סבת

3.35pm
3.40pm
8.45am
9.15am
10.06am
1.30pm
3.28pm
Following
4.48pm
5.48pm
7.00am / 8.00am
6.35am / 7.10am / 8.00am
6.45am / 7.20am / 8.00am
6.45am / 7.10am / 8.00am
3.35pm
8.00pm

Rashi clearly sends a message that one not need be afraid to declare on a tiny and perhaps insignificant translation — one that can be interchanged with a variety of variables from pistachios to persimmons — “I don’t know.”

What is the exact reason for Rashi’s declaration? Did he have in mind all the intensity that I set forth?

I have grappled with those questions since that day in third grade. I got from Rashi what I had to get. What he meant — I really don’t know.

Backwards Moshiach Rabbi Pinchas Winston (Torah.org)

And Yosef said to them, “What is this deed that you have committed? Don’t you know that a person like me practices divination?” (Bereishis 44:15)

HERE’S AN INTERESTING point. The last word of the Hebrew verse is “komoni,” spelled, Chof-Mem-Nun-Yud, which means, “like me.” If you count two letters to the right of the Mem of “komoni,” you will arrive at the third letter of the next word, “ahsher,” and the letter “Shin.” Count another two letters to the right and you will end up in the next word, “ish,” and the letter Yud. And finally, count another two letters to the right and this will bring you to the fourth last word of the verse, and the letter Ches. Combined, the four letters spell, “Moshiach” in reverse.

There is no need to go into the statistical odds of that “code” occurring, but I WILL just tell you that it is rare. If you want to know HOW rare, find someone who can work it out with you. But, before you do, make sure to explain the following as well. It is part of what makes this “find” so interesting.

The Hebrew words for “divination” are, “nachash yenachash.” Not coincidentally, the root letters of these words are the same letters as for the word “snake,” which is “nachash,” spelled, Nun-Ches-Shin. Also not coincidentally is that the gematria of “nachash” and “Moshiach” are the same, 358. As the rabbis teach, it was the original nachash who caused us to go into exile when it convinced Adam and Chava to eat from the Aitz HaDa’as Tov v’Ra—the Tree of Knowledge of Good and Evil. It will be its antithesis, Moshiach, who will make it possible for us to return there.

That was Point One. Point Two is that this reversal of the encoded word “Moshiach” perfectly describes Yosef’s situation. Yosef’s brothers had looked at him as if he was as bad as the snake that had steered the first man and woman in the wrong direction back in Paradise. They sold him into slavery to protect the future Jewish people from any damage he might possibly do. Yosef ended up being their “Moshiach.”

It was THE classic case of: The stone despised by the builders became the cornerstone. (Tehillim 118:22)

The verse doesn’t just say that the stone was overlooked. It was DESPISED, you know, thoroughly HATED. And, we’re not talking about secular people hating religious people, or vice-versa. That’s obvious. This verse is talking RELIGIOUS people hating OTHER religious people. Remarkable.

The big question is, of course, how does that happen? The answer to THAT question, conveniently, is in the NEXT verse:

This was from G-d; it is wondrous in our eyes. (Tehillim 118:23)
There are many ways to describe the battle for life. Probably the BEST way is as a fight to remain appreciative of even the smaller miracles in life. These are the ones to which we refer every day, three times a day, in the Shemonah Esrai, in “Modim”:

We thankfully acknowledge that You are G-d our G-d and G-d of our fathers forever. You are the strength of our life, the shield of our salvation in every generation. We will give thanks to You and recount Your praise, evening, morning and noon, for our lives which are committed into Your hand, for our souls which are entrusted to You, for YOUR MIRACLES WHICH ARE WITH US DAILY, and for Your continual wonders and beneficences. You are the Beneficent One, for Your mercies never cease; the Merciful One, for Your kindnesses never end; for we always place our hope in You.

Just ask yourself how many times you really feel much appreciation when you say this brochah. I mean REAL appreciation. It’s so easy to “fly” right through it because we simply do not realize how fortunate we are to have all the things we do in life until, of course, something goes wrong.

The Ksav Sofer explains that this is why the Talmud says that one who says Hallel EVERY DAY, which we started saying now for Chanukah, blasphemes G-d. BLASPHEMES G-d? PRAISES G-d the Talmud should say!

No, says the Ksav Sofer, BLASPHEMES G-d. This is because Hallel praises G-d for the large, OVERT miracles that have happened periodically throughout history. If you praise G-d for THOSE everyday, then you basically say that the smaller, COVERT miracles don’t count or matter to you. That’s an aspect of blasphemy, says the Ksav Sofer.

It is no coincidence that people who do not appreciate every last gift in life tend to be arrogant as well, or vice versa. They don’t have to be obnoxiously arrogant, but just a little too self-believing, which does not sit well with the trait of humility. And, it is HUMILITY that allows us to see life as G-d does, and THAT is when we start seeing Divine “cornerstones” as Divine cornerstones.

So, what does this have to do with Chanukah, which celebrates the BIG miracle? Well, does it? Yes and no. It DOES celebrate a HUGE miracle, but part of that celebration is because of what it means about the smaller miracle: the finding of the jar of oil.

Had the Chashmonaim “only” won the war, Chanukah would not have become a national holiday. Had they “only” found the undefiled jar of oil, they would also not have declared a national holiday. But, when the oil burned for seven extra days, OVERTLY miraculously, it revealed, retroactively, that even the smaller covert miracles are HUGE AND OVERT, if you allow yourself to remain sensitive to them.

In the end, this is what the oil-miracle was about. It was G-d’s way of saying, in a prophetless time, “Just as I performed a miracle for you with the oil, I perform miracles for you ALL the time, whether you can see them or not. TRUST Me, even when you feel like I’m not there. I AM, and ALWAYS care about you.”

