



Ohr Yerushalayim News

ח"ט ניסן תשע"ח - שמיני - 14th April 2018 - Volume 10 - Issue 37

News This Week

מזל טוב

Mazel tov to Mr & Mrs Yoel Wreschner on the Bar Mitzvah of Akiva. There is a Kiddush after Davening in the Shul hall.

Mazel tov to Mr & Mrs Aron Coleman on the birth of a girl.

Chaim Aruchim

We regret to inform of the Petira of Yonatan Ben-Zev, husband of Aviva, son of Dr & Mrs Michael Wilks, brother of Oshi & Donny Wilks. The family are sitting Shiva at 8 New Hall Road from Friday morning till Tuesday morning. Shacharis Fri/Mon/Tues 7.30, Sun 8.30, Mincha/Maariv Sun & Mon 7.55. Rest breaks Fri after 3pm, Sun/Mon 1-3, 7-7.55 and after 10.

We regret to inform of the Petira of Mr Bernard Markovic father of Mrs Dina Freedman. The family are sitting Shiva at 127 Cavendish Road till Wednesday morning, Shacharis 7.30am, Mincha 7pm, Maariv 9pm, no visitors between 1-3.

Evening Chabura

The evening Chabura under R' Moshe Aron Gurwicz restarts Monday evening at 8.15pm starting the fourth Perek of Kesuvos. It takes place daily with Chavrusa learning. and a weekly shiur. New members are welcome - just come along with your Gemoro.

Siyum Mishnayos

Once again we will have a Siyum Mishnayos Shabbos after Shavuot that we have learned together as a Kehilla. This year we will be learning Sedorim Taharos and Zeroim. Members are encouraged to learn Mishnayos individually or Bechavrusa, the list is on the notice wall in the foyer.

Brotherly Love

Rabbi Yisroel Ciner (Torah.org)

This week we read the parsha of Shmini. "And it was on the yome ha'shmini, Moshe called to Aharon and to his sons and to the Elders of Israel. [9:1]"

What was the significance of this eighth day? Rashi explains that it was the eighth day of the miluim—the consecration of the Mishkan that took place on the first day of the month of Nissan. The seven days prior to that Moshe had performed the service. It was on this eighth day that the service became the responsibility and honor of Aharon and his sons—the Kohanim.

Originally, this distinction had been destined for Moshe and his descendants. However, when Moshe kept insisting that he was not the one to approach Paroah, the passuk states: "And Hashem became angry with Moshe and said: Behold, Aharon, your brother, the Levite, I know that he can speak well... And you will speak to him and put the words in his mouth... And he will be your spokesman... [Shemos 4:14-16]"

Rashi there brings two opinions amongst the Sages. Rabi Yehoshua ben Karcha said that whenever anger is mentioned in the Torah, it leaves a trace (meaning that it is followed by punishment). However, this case is an exception as we do not find any punishment that resulted from this anger. Rabi Yosi disagrees and says that we do find a punishment over here. Hashem told Moshe that Aharon, his brother, the Levite, is coming to greet him. At that point Aharon was destined to be a Levite, not a Kohen—the priesthood would have

לעלו נשמת דוב יצחק ב"ר אפרים אלחנן ז"ל

הוצאה - והכנסה

When the Shaliach Tzibbur receives the ספר תורה on שבת וי"ט and recites the פסוקים: אחד אלקינו and שמע ישראל as he does so.

At the פסוק of גדלו (during the week also) he should turn to face the ארון קודש, bow towards it as he lifts the ספר and says the פסוק. Then turning to his right he comes down the steps to walk to the בימה.

come through Moshe. Now, instead, Aharon will be the Kohen and you, Moshe, will be the Levite.

"And it was ba'yome ha'shmini, Moshe called to Aharon, and to his sons and to the Elders of Israel. [Vayikra 9:1]"

This first passuk of our parsha is the actualization of that which we learned in Shmos. Moshe, after having performed the service before the Mishkan had been erected, now, on the eighth day, was handing the honor of Kehunah over to Aharon.

The Ohr HaChaim writes that when one confers a distinction that had been destined for oneself onto another, one normally will A) be somewhat slow to go about doing it, B) will try to do it in stages as opposed to all at once and C) will want to do it in a quiet, unceremonious manner.

He shows how the Torah demonstrates that Moshe overcame all of these tendencies when he appointed Aharon to be the Kohen.

"And it was ba'yome ha'shmini," right away at the start of the eighth day, no hesitation whatsoever, Moshe summoned Aharon. "And to his sons" Moshe bestowed the Kehunah onto Aharon and his sons at the same time, not dragging it out into stages of first Aharon and then his sons. "And to the Elders of Israel" he did this publicly, in front of a large, distinguished crowd.

About this event, Dovid HaMelech wrote in T'hillim [Psalms 133]:

The Week Ahead

שבת פרשת שמיני

- 1st Mincha / Candle Lighting
- 2nd Mincha / Candle Lighting
- Seder HaLimud
- Shacharis
- סוף זמן ק"ש
- 1st Mincha
- 2nd Mincha
- 3rd Mincha
- Rov's Shiur
- Maariv & Motzei Shabbos
- ראש חודש
- ראש חודש
- Tues / Wed / Fri
- Thurs
- Mincha & Maariv
- Late Maariv

מברכין אייר

- 6.30pm / Not before 6.40pm
- 7.40pm / No later than 7.51pm
- 8.40am
- 9.00am
- 9.40am
- 2.00pm
- 6.10pm
- 7.56pm
- Following
- 9.01pm
- 7.00am / 8.00am
- 6.30am / 7.00am / 8.00am
- 6.45am / 7.20am / 8.00am
- 6.45am / 7.10am / 8.00am
- 7.45pm
- 10.00pm

“How good and how pleasant it is for brothers to dwell together in unity. It is like the precious oil on the head, running down upon the beard, the beard of Aharon.”

The Medrash teaches that the two beards that are mentioned in the passuk refer to the beard of Aharon, who received this anointing and the beard of Moshe who did the anointing. Rav Chaim Shmuelovitz zt”l explains that the unity was so great between these two brothers that Moshe viewed Aharon’s anointing and ascent to greatness as his own.

With this, Rav Chaim brings out another beautiful point. Even when there is a seeming disagreement amongst the Sages, we say ‘Aileh v’aileh divrei Elokim Chaim’ both opinions are actually the words of the Living G-d and are equally valid. We mentioned above the disagreement between Rabi Yehoshua ben Karcha and Rabi Yosi. One said that there was no effect resulting from Hashem’s anger and the other said that there was an effect—the transferal of the Kehunah from Moshe to Aharon.

Rav Chaim explains that both are correct. The result of the anger was the transferal of the Kehunah but in the eyes of Moshe, the happiness he felt at Aharon’s anointing was as if he himself was anointed. As such, there was no effect!

This ability to remove oneself from a natural, self-centered reaction and to be able to assume the position and feelings of someone else, calls to mind a story that I heard.

Rav Yaakov Berlin (the father of the N’tziv of Volozhin) was widely known for his knowledge of Torah and acts of chessed. One year, he was blessed with unusual success during his annual, summer business trip. As a gift for the family in honor of the upcoming holidays, he bought a beautiful set of crystal goblets.

His wife was overwhelmed by the beautiful gift and the set was used to give honor to the holidays. On Simchas Torah, when Rav Yaakov invited the townspeople to his home, the set of crystal was being laid out on the table to be filled with sweet wine. Just then, the maid lost her balance and the entire set went crashing to the ground, shattering each and every piece of crystal to smithereens.

The wife began to shout at the maid, rebuking her for her carelessness but Rav Yaakov quickly intervened. “You have the right to take her to a din Torah to collect damages but you have no right to shout at her,” he told his wife.

She accepted his words and began to put on her coat to go to the court. Seeing that, Rav Yaakov also began to get ready to go.

“You can stay at home,” she told her husband, “I’ll know what to tell the judges.”

“I’m going on behalf of the maid!” he told his wife. “She has never been to court and won’t know how to best present the case for her defense!”

“How good and how pleasant it is for brothers to dwell together in unity.”

Inner Peace

Rabbi Mordechai Kamenetzky (Torah.org)

At the most importune time in the history of a fledgling nation, tragedy strikes. On the eighth day of the inaugural ceremonies for the Mishkan, in a terribly marring scenario, the Torah tells us that “the sons of Aaron, Nadav and Avihu, each took his fire pan, they put fire in them and placed incense upon it; and they brought before Hashem an alien fire that He had not commanded them to bring.” Immediately, “a fire came forth from before Hashem and consumed them, and they died before Hashem” (Leviticus 10:1-2).

In the next verse, Moshe consoled his brother with words that may not have appeased lesser mortals, “of this did Hashem speak, saying ‘I will be sanctified through those who are nearest Me, thus I will be honored before the entire people.’” Ahron understood the true meaning, implications, and essence of the message; and the Torah tells us “vayidon Ahron,” “and Ahron was silent.” The Torah uses words more powerful than Ahron was quieted. It tells us he was.

The Hebrew word *dohme* has the same association as *dohmaim*, an inanimate object. That is how Ahron is described after hearing Moshe’s words: totally subdued and content.

Rashi tells us that in the merit of Ahron’s subjugation and total subservience to Hashem’s decree, he merited to hear a Kohanic law, alone, directly from the Almighty, a route that normally precluded him or at best had him included as secondary to Moshe. The law bestowed on Ahron concerned the prohibition of kohanim in drinking intoxicating beverages before serving in the sanctuary. The Torah tells us, “Do not drink intoxicating wine, you and your sons with you, when you come to the Tent of Meeting, that you not die — this is an eternal decree for your generations” (Leviticus 10:9).

Torah principles usually correlate the reward with the act that merited it. What, then, is the connection between Ahron’s silence in response to tragedy and his being the sole student of the Heavenly ordinance against Divine service under the influence? Why did the meritorious acceptance of the Almighty decree prompt a private transmission of the laws against priestly intoxication?

Bill, and his friend were having too much to drink, when they collapsed in a stupor. Bill managed to fall on dry ground, while his friend had collapsed in the mud.

When Bill awoke and saw his friend he thought that he, too, suffered the same filthy fate. Leaving his friend asleep in the grime, he stumbled toward town, looking for a bucket of water to wash himself. In the dark of night he found a bucket, brimming with liquid and sitting in front of the local hardware store.

Bill thought it was filled with water. It was not. It was filled with whitewash.

Intending to wash himself with it, he poured the contents over his body, and scrubbed thoroughly. Satisfied, Bill drifted toward a grocery for something more to drink.

Upon seeing the awful spectacle, the proprietor gasped, “Why, Bill, what in Heaven’s name is the matter?”

To which Bill proudly proclaimed, “You should have seen me before I washed myself!”

In order to understand the correlation between the prohibition of drunken service and Ahron’s stoic acceptance of Hashem’s decree, one must appreciate that a Kohen would, in his mind, drink to elevate his spirit, albeit artificially, and thus his service.

As one who accepts Hashem’s decree, with no cry or outside manipulation, Ahron HaKohen showed that he understood that there is no artificial source for lifting spirits or understanding G-d. Peace and strength come from within the soul and spirit of those who service Him.

When one is content with his perfect relation with Hashem, when he realizes that though he may have fallen he has the innate capacity to rebound, he needs no stimuli.

Acceptance of a decree with no complaints is a recognition that the spirit, form, and embodiment, of a mortal being is completely subservient to the force of Hashem, content with his total situation with no need for outside dispensation, compensation, declarations, or mollifications. He is one with his Creator and His will.

When one looks for outside stimulants, even in the service of Hashem, he looks for more than is necessary to fulfill his mission. He is bathing himself in what he thinks is cleanser, but it is not. It will unnecessarily alter the perfect facilities that Hashem gave him, and that is no benefit, it is rather even harmful. When entering the perfect service of Hashem, one must be perfect with one’s self. Those who can accept Hashem’s decrees in perfect harmony and live with whatever Hashem has bestowed upon them need no stimulants. Outside intoxicants don’t clean the mind; they add confusion. And those who live in holy partnership of their pure selves and the joy of the Almighty, are worthy of carrying the banner of understanding, silence, solitude, and perfect unadulterated serenity