



Ohr Yerushalayim News

ח ניסן תשע"ח – צו – 24th March 2018 - Volume 10 - Issue 35

News This Week

Kiddush This Shabbos

There will be a Kiddush this Shabbos after Davenning sponsored by Mr & Mrs Michael Issler in honour of the re-opening of JS.

שבת הגדול Drosha

The Rov will be giving his **שבת הגדול** Drosha following Shacharis.

Clean Your Boxes!

All members are reminded that it is their responsibility to ensure their boxes are Chometz free.

Clocks Going Forward

A reminder that the clocks move forward an hour on Motzei Shabbos.

Kashering Services

The Beis Din will be running a Kashering service in the Shul grounds on Tuesday between 2-6pm. Please ensure all Keilim are completely clean and have not been used for 24 hours prior.

Rov's pre-Pesach מעות חטין Collection

As in previous years, the Rov is collecting for local needy members to cover the cost of the upcoming Yom Tov. Donations can be made at any time, with vouchers made out to Ahavas Chessed. **Please support this important cause.**

מכירת חמץ

A last chance to sell your Chometz! The Rov will be available after Davenning in Shul, or at other times by arrangement for **מכירת חמץ**.

Ta'anis Bechorim Siyum

There will be a Siyum after each of the two Shacharis Minyonim on Friday Erev Pesach.

Upcoming Ladies Hashkofa Shiurim

An exciting three week series of Hashkofa Shiurim by the Rov for ladies will be starting after Yom Tov - details to follow.

Annual Bas Mitzva Celebration

A fantastic time was had by the girls last Sunday at the annual Bas Mitzva event. We started off the afternoon with an inspirational talk by Rebbetzen Cohen who then presented the Bas Mitzva girls of this year with Artsroll Siddurim. This was followed by a demonstration of fabulous decorating techniques and professional biscuit decorating which we then tried out ourselves. A great time was had by all.

A Mirror of His Parent

Rabbi Dovid Green (Torah.org)

There is an interesting midrash concerning this week's parsha. Moshe, in writing down the Torah at G-d's dictation, noticed something strange. Nowhere in the Book of Leviticus in the description of priestly functions up to now is his brother Aharon referred to directly. Repeatedly the instructions referred to "the children of Aharon." Why is this?

According to the midrash, Moshe pleads to G-d on behalf of his brother in the following way; "L-rd, is it possible that you hate the well, but love the water that flows from it?" [Meaning; "How can You hate Aharon by refusing to refer to him, but still love his sons?"] G-d, according to the midrash does not say: "you're being hypersensitive. I'm not annoyed at Aharon!" In fact, He responds: "very well, because

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

Shaliach Tzibbur - Wait!

A Shaliach Tzibbur must always ensure that the Tzibbur are able to respond to his Tephillos and Brochos in the appropriate manner. Therefore the **ש"ץ** must allow sufficient time both at the reading of Hashem's name and at the end of a Brocho, or Kaddish so that **אמן** or **שמו** **ברוך הוא וברוך שמו** can be said by the congregation before continuing.

of your plea, I shall relent." In the very next verse which begins the parsha it says: "G-d spoke to Moshe saying, command Aharon and his sons thus..." (Levit. 6:1). G-d's annoyance is over!

This is a strange midrash! What is the reason for G-d's annoyance? We know Aharon was a righteous person. If it was the Sin of the Golden Calf, we know that Aharon had already repented for that. Further, G-d Himself had subsequently appointed him High Priest. Why should He so that with one He was annoyed with?

The explanation, I think, is as follows. There is repentance, and there is repentance. One may repent for a sin according to all the rules, and there could still be something missing. That is that the cause of the sin is still intact in his personality, and has not been changed. Maimonides explains that the final step in repentance is to effect a change in one's self that would make him like another person, and not the one who had previously sinned. It means that he has refined himself to such an extent that such behavior is beyond him now.

Perhaps Moshe understood G-d's displeasure with Aharon in the following way. Aharon had indeed gone through all the technicalities of repentance for the Sin of the Golden Calf, and was therefore qualified to be High Priest. Perhaps Aharon had not yet completed this final step, and that was responsible for G-d's continued ire.

How do Aharon's sons compared to the water from the well come into this? Maimonides makes a fascinating comment regarding child-rearing. He says that a child is much more perceptive than we would give him credit for. A child can intuitively understand what his parent's

The Week Ahead

שבת פרשת צו

Candle Lighting 6.12pm
 Mincha & Kabbolas Shabbos 6.17pm
 Seder HaLimud 8.40am
 Shacharis 9.00am
 סוף זמן ק"ש 9.08am
 1st Mincha 1.30pm
 2nd Mincha 6.10pm
 Rov's Shiur (Hilchos Pesach) Following
 Maariv & Motzei Shabbos 7.19pm
 Sun 7.15am / 8.20am
 Mon / Thurs 6.45am / 7.10am / 8.00am
 Tues / Wed 6.45am / 7.20am / 8.00am
 Fri Bank Holiday Erev Pesach 6.45am / 8.00am
 Mincha & Maariv 7.20pm
 Late Maariv 10.00pm

שבת הגדול

6.12pm
 6.17pm
 8.40am
 9.00am
 9.08am
 1.30pm
 6.10pm
 Following
 7.19pm
 7.15am / 8.20am
 6.45am / 7.10am / 8.00am
 6.45am / 7.20am / 8.00am
 6.45am / 8.00am
 7.20pm
 10.00pm

want from him. Even if the parent should say “I want such and such from you,” a child will realize if this is not in accordance with the parent’s deepest wishes, and act according to his intuitions.

Moshe was saying, in effect: “see how wonderful Aharon’s sons are! It must be due to their carrying out the desires of Aharon’s deepest nature. That proves that Aharon has carried out the final step of repentance.

Even though G-d knew of Aharon’s worthiness, He was not willing to consent to fully accept Aharon. There was still one detail left; Moshe’s prayer on Aharon’s behalf. Prayer is the bottom line for any endeavor to succeed. Even after everything had been accomplished humanly, there was still the need to pray to G-d on Aharon’s behalf.

Moshe’s unselfish behavior is an example for us all. He was more concerned for his brother Aharon than even the status he himself was standing to lose. Let’s take his example to heart, and may we merit the blessing of “one who prays on another’s behalf, and he needs the same thing, is answered first.”

One Time, or Always?

Rabbi Yisroel Ciner (Torah.org)

This week we read the parsha of Tzav. “And Hashem spoke to Moshe saying: Tzav {command} Aharon and his sons, saying to them...[6:1-2]”

As we’ve mentioned before, the Ramban explains that Sefer Vayikra {the Book of Leviticus} is the instruction book for the Kohanim and Leviim {Priests and Levites}. As such, our parsha begins with the detailed instructions for the offering of different karbonos {sacrifices} and then moves on to the induction procedure for the Kohanim.

“This is the korbon that Aharon and his sons will sacrifice to Hashem on the day that he will be anointed: One tenth of an aifah (a measurement) of fine flour tamid {consistently}-half in the morning and half in the evening. [6:13]”

There seems to be an inherent contradiction in this passuk {verse} as it states that this offering should be brought “on the day that he will be anointed” and at the same time says that is brought “tamid-consistently,” meaning on a set daily basis.

Rashi explains that there are two different obligations being addressed in this passuk. The regular Kohen (as opposed to the Kohen Gadol-the High Priest) brings this sacrifice only “on the day” that he begins his service as a Kohen. The Kohen Gadol, on the other hand, brings this offering on the day that he is anointed, when he begins his service as the Kohen Gadol and then “tamid-consistently,” every single day of the year while still serving as the Kohen Gadol.

This seems to be an ‘induction-type’ of offering, evidenced by the fact that an ordinary Kohen only brings it only at the outset of his service and by the fact that the passuk refers to the anointment day of the Kohen Gadol. If so, why does the Kohen Gadol continue to bring this offering throughout his tenure and why does the passuk refer to the day that he is anointed?

We are pretty funny creatures... We may long for something for an extended period of time. If we’ll finally obtain the desire of our longing our appreciation is relatively short lived. It’s mine now. Then, not only do we cease to feel appreciation for the gift we’ve received but we view it as inherently ours. Should it be taken away from us, we’re in no way back where we started. We’re crushed. It was mine, I had it and it was taken away.

For many years we were the proud owners of a 486 computer. The rest of the world had gone Pentium but we were quite content clunking along with our 486. People would come over and comment how slow it was and how it was time for an upgrade but it didn’t seem too slow for us. Finally, the day arrived and we upgraded to a Pentium. We still have our old computer, as there

were some things I wasn’t able to move over to the new one and I’ll occasionally look up old files and letters that are still on the old one. But I don’t do it too often. The thing drives me crazy... It’s so slow...

Let’s view things from a Torah perspective. We’ve discussed previously that this world was not formed by molding together existing materials but rather was a creation of ‘yesh’ from ‘ayin’-something from nothing. As such, the only way that this world continues to exist is through Hashem’s constant re-creation. The responsibility that accompanies that understanding is mind-boggling. I might have deserved something in the past, however, if I no longer deserve it, there is no reason to assume that Hashem will re-create it as mine, if at all.

The Kohanim are chosen from the entire nation and out of all of the Kohanim, one is chosen to be the Kohen Gadol. It is a position of tremendous honor and tremendous responsibility. On Yom Kippur the Kohen Gadol would enter the Holy of Holies to perform the service. Those who were undeserving would not come out alive.

The Kohen Gadol brings this offering every day because he must view every single day as the day that he was anointed. The fact that he held the position yesterday is no guarantee that he’ll hold it today. It’s not his. Each day is new. Each day is a gift. Each day he brings the offering of the day of his anointment.

The story is told of a king who ventured out into a nearby forest and came across a simple shepherd sitting on the ground with his bag on his back, playing a flute while his staff rested on his lap. After engaging him in a conversation and finding him to be exceptionally sharp, the king invited him to his palace where he would be trained as an advisor. The shepherd readily accepted the offer and came to the palace.

There his meteoric rise to prominence astonished everyone and within months he found himself in charge of the treasury (CFO). However, this didn’t go unnoticed by the other more senior advisors. Their jealousy was aroused and they conspired to slander him to the king. “He’s stealing from the treasury,” they told the king. At first the king refused to believe them but after many repeated accusations he agreed to pay a surprise visit to his new advisor’s home and see if he was living above his means.

When they arrived at his house one morning for a surprise visit, they were indeed shocked at what they found. The house was the epitome of simple, modest dignity and cleared away any suspicion that he might have been embezzling from the treasury.

As they were about to leave after having been given a ‘grand-tour’ of the premises, they noticed a locked room that hadn’t been opened. Their curiosity aroused, they asked to see what was inside but the advisor gently declined. When the children exclaimed that they too had never been admitted to that room they were sure that they had finally caught him. The king, losing patience and trust, angrily demanded that the door be opened.

Red-faced with embarrassment, the advisor slowly unlocked the door. A collective gasp came from the mouths of the onlookers as the door swung gently open. Before their eyes was a room, barren of any furniture, with only a flute, a staff and a course rucksack lying on the floor. They turned to the advisor for an explanation.

“From the day that I became an advisor to the king,” he explained, “I was afraid that I would become haughty and forget my humble beginnings. I therefore set up this room where, every morning, before I head to the palace, I put on my old rucksack, lay my staff across my lap and play my flute. I always remember that I am nothing but a simple shepherd, who has received great gifts from G-d and from the king.”

Every day a gift. Every day a responsibility. We can’t seek recreation while expecting and taking for granted Hashem’s re-creation.