



# Ohr Yerushalayim News

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## LATEST NEWS ... LATEST NEWS ... LATEST

### Special Kiddush This Shabbos

There will be a special sit-down Kiddush this Shabbos after Davenning which incorporates the annual auction.

### Parshas Zochor

The first Leining of Parshas Zochor takes place at approximately 10.15am and there will be a second Leining at 2.00pm following the first Minyan for Mincha.

### Rov's Mishnayos Shiur

The Rov's Mishnayos Shiur this Shabbos is replaced by a Shiur on Hilchos Purim.

### מתנות לאביונים

Anyone who wishes to give **מתנות לאביונים** through the Shul can do so by delivering any donations to the Rov who will arrange for the money to be distributed on Purim either to needy families locally or in Israel.

### Yeshivas Mordechai HaTzadik

A reminder that as in previous years, we will be holding Yeshivas Mordechai HaTzadik on Purim for an hour at 3.00pm followed by Mincha - Looking forward to seeing you all!

## LATEST NEWS ... LATEST NEWS ... LATEST

### The Reality of the Day

Rabbi Label Lam (Torah.org)

Where is Esther in the Torah? The Talmud asks. "I will doubly hide, (hoster, oster) my face on that day! (Devarim 31:18)

The name Esther means hidden. Purim is a time of the hiding of the face. Megilla means to reveal, literally. Megillas Esther is a revelation of that which is hidden. It is not for no reason that masks have played a prominent role on Purim for these many years, because that is the essence of the story of Purim.

Here's a piece of history, recent history, I'm sure some youngish elders, of my age, might just remember or maybe not. Almost twenty-two years ago the world was engulfed in the first "Gulf War". Israel was being fired upon by Iraq with scud missiles, which were reputed to be carrying noxious chemicals. Many important safety issues were being debated. Gas masks were widely distributed but their effectiveness, it was found, would necessarily be compromised by facial hair.

A greatly important question was directed repeatedly to Reb Chaim Kanievsky, the greatest Talmud Scholar on the planet who was sitting in Bnei Brak, in the proverbial line of fire. The ultra-serious question was, "Do we shave off our beards to fit the masks?" This is a question of Pikuach Nefesh, saving a life, which should take precedence over all other considerations. Matters of life and death push away even Shabbos observance. Having a beard is not nearly as weighty as the holy Shabbos. Growing a beard is an old time custom- Minhag, but protecting life is paramount.

## פורים



Motzei Shabbos	7.02pm
Krias Megilla #1	7.30pm
Krias Megilla #2	9.00pm
Shacharis First Minyan	7.00am
Krias Megilla #1	7.35am (give or take)
Shacharis Second Minyan	8.30am
Krias Megilla #2	9.05am (ditto-ish)
Shacharis Minyan (Hangover)	9.30am
Krias Megilla #3	10.05am (still-ditto-ish)
Yeshivas Mordechai HaTzadik	3.00pm
Mincha	4.00pm
Maariv	8.30pm

I remember having heard from my teachers that he gave the same seemingly cavalier answer to all that came and asked, "On Purim you'll wear your masks!" To many it was then obvious that danger was not as significant or as imminent as was commonly perceived but also it was later discovered that the masks were proven ineffectual.

After months of bombing by the allied forces it looked like Saddam Hussein was indestructible. Then a ground war was started four days before Purim. Fellows who were playing basketball in the Bronx six months earlier were now crawling on their elbows in the sand, for Project Desert Storm. Then the surprising announcement was made of the Iraqi concession on the Fast of Esther, the day immediately preceding Purim. That day people began to dismantle their sealed

## The Week Ahead

פרשת צו	פרשת זכור
Candle Lighting	5.56pm
Mincha & Kabbolas Shabbos	6.01pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.20am
Mincha 1st Minyan	1.30pm
<b>Rov's Shiur on Hilchos Purim</b>	<b>5.12pm</b>
Mincha 2nd Minyan	5.42pm
Motzei Shabbos	7.02pm
<b>Sunday פורים</b>	<b>See Above</b>
Monday / Thursday	6.45am / 7.10am
Tuesday / Wednesday / Friday	6.45am / 7.20am
Mincha & Maariv all week	6.05pm
Late Maariv	8.00pm
Mincha & Maariv Next Shabbos	6.13pm (Shabbos 6.08pm)

rooms. That night was Purim and Jews filled the streets to celebrate after the reading of the Megilla, which spells out in living color the amazing salvation of the Jewish people via hidden miracles. People did not have a chance nor were their minds focused upon buying handsome new Mordechai or Esther or clown costumes or charming masks for the festive day. Nope, everyone had been covering in fear up until that time.

Guess which costume was most on display that Purim night. It was worn with a perfect sense of joy and relief. It was none other than the ubiquitous gas mask. Those words of the Tzadik now had the ring of profound truth and deep insight, "On Purim you'll wear your masks!" Imagine for a moment please, that in order to preserve the memory of that great day of salvation a new Jewish holiday would have been declared commemorating the end of the war. To honor the occasion it was decided that we are to put on gas masks and dance in the streets as had occurred.

After the fact a few scholars who have had their finger on the pulse of Jewish History do a little anthropological survey and discover that for thousands of years Jews have had the custom to wear masks on this day in particular. How odd it would seem, that the theme of the mask would intersect the same day for apparently independent reasons or is there perhaps some deeper hidden implication? No doubt masks are an essential part of the reality of the day.

**Growing Appreciation** Rabbi Yochanan Zweig (Torah.org)

"If he shall offer it for a thanksgiving-offering..." (7:12)

The Midrash relates that in the World to Come, the only type of sacrifice which will still be functioning will be the Korban Todah, the thanksgiving offering. What is unique about the Korban Todah that allows it to function in the World to Come? Furthermore, why will all of the other sacrifices be invalidated in the future?

The Midrash teaches us that all of the sacrifices are brought in order to atone for sins, with the exception being the Korban Todah which is brought to thank Hashem for some miraculous event that has transpired. All of the other sacrifices are brought to repair a relationship damaged

by sin. In the World to Come, sin will not exist, and therefore, those sacrifices will have no purpose.

The Hebrew word "todah" - "thanks" is associated with the word "modeh" - "acknowledgment of obligation". When a person expresses his appreciation for something that has been done for him, he is acknowledging the good and hopes for the opportunity to reciprocate, as is said in the vernacular "much obliged". Therefore, showing appreciation is the manner in which a person expresses that he wants the relationship to endure and flourish.

The Ramchal explains that the World to Come has no limit; "Man will continue to derive pleasure from his earned perfection for all eternity." In This World, growth is attained through avoidance of and repentance from sin. However, in the World to Come, sin is not an option. Therefore, growth can only be attained by expressing our gratitude for the reward that we receive from Hashem. This makes the Korban Todah most appropriate for the World to Come.

שמונה עשרה - אבות: תפילה

**וזוכר חסדי אבות**

and He recalls the kindnesses of the forefathers

Despite having covered this topic already, it merits a revisit simply because this week's column presents an alternative that I found equally compelling.

In Yechezkel we read about an instruction the Novi received from Hashem, that "the man in linen" was to carry out:

**עבר בתוך העיר בְּתוֹךְ יְרוּשָׁלַם וְהִתְוִיֵת תְּנוּ עַל מַצְחוֹת הָאֲנָשִׁים הַנֹּאֲנָה וְהַנֹּאֲנָה עַל כָּל הַתּוֹעֵבוֹת הַנַּעֲשוּׂוֹת בְּתוֹכָהּ**

Pass through the city, through Yerusholayim, and mark a sign upon the foreheads of the men who are sighing and moaning over all the abominations that are perpetrated within her

The gemoroh in Shabbos 55a records a dispute regarding the nature of this mark or sign, which is universally interpreted homilectically to represent the letter . ת

Rav posits that the ת represents the words תתחיה and תמות meaning "live" and "die". Shmuel is of the opinion that "תמה זכות אבות" the merit of the forefathers has run out".

Rav Yochanan argues "תחון זכות אבות" the merit of the forefathers should find favour"

Resh Lakish states that it is the final letter in the seal of Hashem, since Rav Chanina says the seal of Hashem is , אמת, truth.

Tosafos quotes the RI, who explains that Shmuel and Rav Yochanan are not disputing each other's positions; rather Shmuel is talking about reshaim – the wicked – and Rav Yochanan about the tzadikim – the righteous.

The טללי אורות provides a broad insight to this dispute. Since the raison d'être of the אבות and אמהות was to establish a nation that would cleave to Hashem, anyone who is fortunate enough to support Torah or guide his children in the learning of Torah is continuing the efforts of the . אבות Through this he becomes the צדיק that Rav Yochanan speaks of.

Conversely, if one see that one does not support Torah and that one's children do not follow the Torah way, he will lose this connection to the אבות and therefore cannot call on their merits. In which case what can he do?

He should involve himself in – חסד good deeds. The Prosecutor will argue that he should not have the merit of the אבות taken into account since, as a descendant of the forefathers and mothers, חסד runs in his blood; it is instinctual. This argument will in fact save him, because when the Prosecutor will have recalled the descentance of this man from the forefathers, and argue that all this man's חסד flows from Avrohom, Yitzchok and Yaakov, this in itself will be a defence in that he follows in their footsteps.

On the basis of this concept we call on Hashem to "recall" the חסד of the ; אבות not that they performed some kind of favour to Hashem, but that their lives were imbued with חסד that they performed for others. If we, too, engage in חסד then calling on the חסד of the אבות is an excellent defence.



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