



Ohr Yerushalayim News

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Kiddush This Shabbos

Mr & Mrs Mark Jacobson invite the Kehilla to a Kiddush this Shabbos after Davenning in the Hall to celebrate the recent birth of their daughter Hadasa Chana.

Girls Rosh Chodesh Group Report

Last Thursday's Roch Chodesh group was a special event celebrating all the Bas Mitzvah girls of this year, with a record attendance of 26 girls. Thanks to Mrs Dansky for organising a clever quiz based on previous news letters, and for organising a superb Chinese Auction with fantastic prizes for all the participants. Latkes, hot dogs, nosh and cream cakes were heartily enjoyed by everyone.

The Rebetzen spoke about the life of Rebetzen Kanievsky and presented each Bas Mitzvah girl with a copy of the book.

Ovos uBonim Melava Malka Report

This past Motsei Shabbos saw the culmination of this year's Ohr Yerushalayim Ovos Ubonim programme with a wonderful Melave Malka prize giving held in the Beis Hamedrash.

Nearly 100 joined together to hear the Rov, Bonim speaker Shimi Baumann, and guest speaker Rabbi Shlomo Angel and were captivated with stories, words of Chizuk, and Divrei Brocho. Each Bonim received a beautifully personally embossed Artscroll Interlinear Tehillim. Thanks and presentations were given to Yitzchok Steinhaus for chairing the evening and to Mr Marcel Marks for running Ovos Ubonim each week.

Catering was expertly managed once again by Mrs Sorela Bookman and helpers Adina Baumann, Penina Bookman, and Debbie Posnanski. Special thanks also to Mr Frenchy Freedman for all his help and to Mr Adam Bookman for establishing Ovos Ubonim at Ohr Yerushalayim and for arranging the Melava Malka.

Rov's Shiur Gemorah Completes Maseches Shabbos

After more than four years the Shiur has completed Maseches Shabbos. In honour of the occasion, a Siyum was held at JS Restaurant, where the men joined by their wives, who allow them to attend the Shiur three times a week, participated in a beautiful seuda. Mr Michael Epstein was Mesayem the Masechta and Mr Murray Schwalbe started Masechtas Rosh Hashono and gave a Dvar Torah on behalf of the members of the Shiur. The Rov then spoke on the importance of people attending Shiurim despite being tired and the rewards that are accrued to them as a result. Alex Arnold made a presentation to the Rov for the tireless preparation and delivery of the Shiur for their benefit.

The new Masechta is an opportunity for anyone interested, to join a warm, friendly, interactive shiur

Special Kiddush Next Shabbos

The Shul will be holding a special sit-down Kiddush next Shabbos in honour of Parshas Zochor together with the annual auction.

Keep In Touch

If you have moved recently don't forget to advise us of your new address. Please email office@ohryerushalayim.org.uk

T NEWS ... LATEST NEWS ... LATEST

תענית אסתר

Taanis Starts	4.45am
Shacharis	6.30am / 7.00am
Mincha & Maariv	5.45pm
Taanis Ends	6.52pm

The Value of Sacrifice

Dani Epstein

The term "sacrifice" denotes either the giving up of something valued for the sake of other considerations, or the surrender of one or more possessions in order to propitiate a deity.

In ancient times sacrifices varied from small amounts of fruit or other produce, to entire animals. At the extreme end of the spectrum lie the Molech worshippers, followed later by the Mayans, Incas and others who perpetrated the horrific practice of human sacrifice.

The concept of offering something tangible to an incorporeal deity in the 21st century seems as remote as using an outdoor latrine or cooking over an open fire. The prevalent cultural milieu and technological chasm would appear to present an insurmountable obstacle to the revival of such a practice, and the opprobrium to its re-establishment from all quarters especially from animal rights activists is a given.

Yet incorporated directly into our thrice daily recitation of the שמונה עשרה is the phrase "והשב את העבודה לדביר ביתך ואשי ישראל --" and return the service to the Dvir (the innermost room of the Temple) of Your House and the fire-offerings", implying that an integral component of the -- גאולה and the redemption -- is the resurrection of the sacrificial service.

The רמב"ן takes the רמב"ם to task over the latter's position regarding the purpose of מורה נבוכים -- In the Guide to the Perplexed - the רמב"ם states that the sacrificial order was instituted to lure away the populace from idolatrous practices, to which the רמב"ן posits the question -- והכתוב אמר כי הם לחם אשה לריח ניחוח -- the Torah states that they are "bread, a fire offering, for a pleasant aroma"; which clearly refutes this

The Week Ahead

פרשת ויקרא

Candle Lighting	5.42pm
Mincha & Kabbolas Shabbos	5.47pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.30am
Mincha 1st Minyan	1.30pm
Rov's Pirkei Ovos Shiur	4.58pm
Mincha 2nd Minyan	5.28pm
Motzei Shabbos	6.48pm
Sunday	7.15am / 8.20am
Monday	6.45am / 7.10am
Tuesday / Wednesday / Friday	6.45am / 7.20am
תענית אסתר Thursday	See Above
Mincha & Maariv all week	5.50pm
Late Maariv	8.00pm
Mincha & Maariv Next Shabbos	6.01pm (Shabbos 5.56pm)

thesis, in that this phrase indicates the intrinsic value of **קרבות**. There appears to be a dichotomy, however, since the **רמב"ם** goes to great lengths to delineate every possible detail of the sacrificial service. The implication is that the day will come when this will be re-instituted, presumably at the time of the **גאולה** when idolatry will no longer hold any sway on humanity as described in the **עליו**. Resolving this contradiction, the **משך חכמה** differentiates between two types of alters - **במה** and **מזבח** - on which the former alter the concept of **ריח ניחוח** does not apply hence its utility as a sacrificial platform can be construed as a preventative measure, in contrast to the **מזבח**. In the light of all this, it is evident that the revival of the sacrificial service is an unequivocal and key component of the revival of the **בית שלישי** - the Third Temple, in which case it is imperative that we are able to comprehend and internalise the necessity and utility of this concept.

When attempting to bridge the gap between ancient times and our complex and technological society we can employ metaphors from the modern idiom; for example replacing carts with cars, marketplaces with supermarkets etc.

In the case of sacrifices, there would appear to be a divide that is almost impossible to cross. Where in our advanced yet hedonistic and egocentric society does the concept of a sacrificial offering play a role? Moreover, given the disjunction of the slaughtering and production of meat to its consumption in the modern world of agriculture the overwhelming majority of the populace of any religious persuasion have never witnessed the slaughter of an animal or fowl; this in itself creates a natural resistance or even a revulsion to participating in a ceremony that involves slitting an animal's throat with a knife and capturing its blood in a bowl.

We do in fact observe something akin to this, rather aptly given recent events, in the athletic world. One of the most frequent complaints professional athletes complain of are the sacrifice they have to make in order to acquire a position on that very narrow podium of the Olympic medal winner. Financial difficulties are common to most sports and even the gold medallists are not guaranteed a conversion of their success into tangible benefits.

Knowing all this, and despite this knowledge, athletes every year put in almost superhuman efforts in order to add yet another millisecond or millimeter to their performance that could mean the difference between gold or silver or even total failure; all this while carrying the awareness that the success might simply end at the podium.

To an outsider this would appear to be logically moribund; a foolhardy gamble where so many have overwhelmingly failed. On what calculation is such an unlikely undertaking predicated?

To the insider this question is posed quite literally from a position of ignorance, since unless one has stood near an awardee on the athletics field, unless one has experienced first hand or at close quarters the adrenaline fuelled rush that a gold medal engenders, one has no concept of the value and lure of the goal.

Medals generally have little intrinsic value; it is the recognition and cachet, the social status, the peer admiration and superiority they confer that drives people beyond their norms to achieve almost superhuman feats

and sacrifice family, friends and an ordinary life in order to chase the dream.

It is in fact the sacrifice itself that makes the medal so cherished. So few people are prepared to go through the gruelling process that athleticism requires that only the finest and the most committed have the remotest chance of representing their respective countries in the Olympics.

This is a very powerful force indeed, and sheds light on the fundamental precepts that underlie the sacrificial service.

Without sacrifice, without having to divest oneself of one's possessions or a part thereof, then what one does possess has a lower relative value. Sacrifice has the capability to elevate one's perception and interpretation of possessions and events. This is to say that the identical possessions and events can be altered significantly when viewed through the lens of sacrifice.

There are degrees of sacrifice as well. There are degrees of joy, degrees of pleasure and sometimes sadly the converse. Each emotion and experience can be altered by one's perception, and the perception itself can be altered by one's sacrifice.

The sacrifice itself is not an end; it is merely a means to an end. No-one would willingly endure the penury, isolation, physical pain and angst that is the lot of the hopeful athlete were there not a goal to achieve.

To a degree this explains the multitude of different types of offerings that are specified. While a **שלמים** distributes the munificence and the **ריח ניחוח** to the **מזבח**, **כהנים** and the owners, the contrasting **עולה** is a complete sacrifice divested of any personal benefit and dedicated in its entirety heavenwards.

From the obverse, **רש"י** notes that the least significant of all the offerings - the **מנחה** is unique amongst all the voluntary sacrifices in that the phrase **ונפש כיתקריב** indicating its equivalence to sacrificing one's very soul. What makes this particular, simple, flour-based **קרבן** so outstanding despite its diminutive value?

Quite simply, this was the poor man's offering. He would be able to set aside small amounts of fine flour every now and then, until sufficient had been accumulated to warrant a journey to the **בית המקדש** to offer what appears to be a relatively meagre sacrifice; yet for this indigent individual the **תורה** considers this to be akin to his soul being offered since ultimately **רחמנה ליבא בעי** - it is the heart that counts.

These two concepts allow us to approach the entire topic from our 21st century, technological perspective with complete confidence that nothing we have witnessed, experienced or perhaps even created could possibly alter one iota of the relevance and value of the sacrificial order in our age.

Without sacrifice, we would simply never have the opportunity of deriving the greatest possible pleasure from our lives. This will be especially true once the **גאולה** will provide us with the peace and blissful tranquility that would permit an almost somnambulant existence which only a sacrifice would awake us.

Equally, the **קרבות** provide us with a metric, a medium and a motivation to evaluate every aspect of our existence through the lens of the **תורה**, to ensure that we assess every individual and their efforts through the principle of **רחמנה ליבא בעי**.

