



Ohr Yerushalayim News

י"ג שבט תשע"ו – בשלח – 23rd January 2016 - Volume 8 - Issue 28

News This Week

מזל טוב

Mazel Tov to Mr and Mrs Daniel Morris on the occasion of the birth of their son. The Sholom Zochor takes place at 20 Castle Hill Road. Mazel Tov to Mr and Mrs Michael Brandeis on the birth of a great granddaughter.

Kiddush This Shabbos

The Kehilla is invited to a Kiddush after Davenning in the Hall sponsored by Mr & Mrs Avi Barr. We wish them much Hatzlocho on their imminent move to London.

Ladies First Aid Course

We have arranged a paediatric first aid course for ladies with Mr Nussi Burns. It will be on Sundays 14th and 21st February from 7.00-9.00pm. Cost for both sessions will be £10 for members or £15 for non members. To register interest or for more information please contact Esther Blima Graff 07704327082.

8.00am Shacharis

A reminder about the 8.00am Shacharis Minyan during the week which needs your support!

What is אמונה?

Yaakov Hibbert

A while ago I was sent the following 'interesting' excerpt from The Daily Telegraph (7th Dec 2014):

"Four years ago, scientists at the National Center for Atmospheric Research in Boulder, Colorado, aired a view that attracted significant interest."

"It depended on moving the location of the phenomenon from the Red Sea to an ancient branch of the Nile – near Lake Timsah, known as "The Reed Sea" – where the water could have been as little as 6ft deep 3,000 years ago."

"They calculated that an east wind that blew all night, as the Bible describes, could have created a two-mile land bridge across the mudflats for around four hours. A subsequent reversal in the direction of the wind would have returned the path to the turbulent river and drowned anyone attempting to cross in pursuit."

In conjunction with this clipping, a similar 'discovery' amongst scientists - where they find scientific justification to something written in our Torah - was also sent to me:

"In the 1990's two scientists published in The AMJ of Meteorology Oceanographic, an explanation of the Israelites crossing the Red Sea. 40 miles an hour wind out of the east for 8 hours opened the waters where they conjectured the crossing was."

Understandably these types of scientific discoveries will not be able to justify the hundreds of miracles that took place at קריאת ים סוף; Egyptian riders did not fall off their horses as they were tossed around in the waters, Hashem shot the horses and the riders together towards the waters, instead of shooting things at them. We also know that twelve separate lanes opened up in the waters to allow each tribe its unique passage through the ים סוף, to mention just a few of the נסים. Even if one was to fully embrace the scientific theory as an explanation of the

splitting of the sea - one would still have to 'admit' the freak timing of such an occurrence - exactly as the Yidden approach the waters they split only to come crashing down precisely at the moment the Yidden step out onto dry land. The קריאת ים סוף experience was so overwhelming that even the simplest Jew transcended to a level of prophecy.

As one Rov responded, "It is absolutely absurd, disrespectful and downright backwards to turn this magnificent symphony of 'love-with-precision', providence that empowered the Jewish people with a new אמונה in Hashem and Moshe, into something that needs to be rationalized by a scientist."

But perhaps there is a tremendous message that we CAN gain from these scientific discoveries which will serve to boost and strengthen our אמונה. But first a little introduction into what אמונה really is.

In this weeks סדרה when the Jews wage war against עמלק we find that משה רבינו goes atop the mountain and raises his hands in prayer. "Moshe's hands grew heavy, so they supported his hands, one on this side and one on that side". The פסוק continues, "וייהי ידיו אמונה עד, בא השמש". This phrase is particularly cumbersome to accurately translate. With the help of רש"י it would read, "and he remained with his hands in faithful prayer until sunset". What exactly does it mean 'faithful'?

Many מפרשים point out the root of the word אמונה has connotations of something being steadfast and unwavering. The פסוק more literally is telling us that once משה had his hands supported they remained steadfast in that position i.e. unswerving in their job to help the prayers of משה.

With this understanding of אמונה we can appreciate the cryptic opening words of the חזון איש in his work "אמונה ובטחון" - a masterpiece dedicated to strengthening of our 'faith' in Hashem. He writes, "The attribute (מדה) of אמונה is a light extension from refinement of character (מעדינות הנפש)". But in what way is faith an attribute? Is faith not a recognition rooted in intellect that Hashem exists, rather than a

The Week Ahead

פרשת בשלח

Candle Lighting	4.16pm
Mincha	4.21pm
Shacharis	9.00am
סוף זמן ק"ש	10.14am
1st Mincha	1.30pm
Rov's Shiur	3.38pm
2nd Mincha	4.08pm
סעודה שלישית	following
Maariv & Motzei Shabbos	5.28pm
Ovos uBonim	6.43pm
Sunday	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	4.25pm
Late Maariv	8.00pm

character trait, a quality rooted in one's innate emotional makeup? Character can always be developed and deepened - how is that relevant to a logical fact? Only if we can understand his opening words can we then explain how faith is for the person who is a "עדין נפש" - a refined character.

The **אמונה** that is merely intellectual - what one may call **אמונה שכלי** - is indeed not a something that could possibly be referred to as a **מדה** - a character trait that needs developing. But real **אמונה** is to remain STEADFAST [faithful] to that which you intellectually know. To somehow translate the **אמונה בשכל** into **אמונה בחוש** - tangible **אמונה**. Tangible in the sense that I am emotionally driven by what I intellectually know and therefore to go and act and live a life based on the knowledge that there is a Creator etc. What remains just in our intellect will not drive us to act - it must be coupled with an emotional drive.

That understood, the **חזון איש** is teaching us that to flex the muscle of **אמונה**; to keep it well-oiled, like one must do to all other traits (humility, kindness etc.) one has to develop a sensitivity to be perceptive to what's going on behind what meets the eye. To spot the nuances of what goes on around us. The more we develop this, the more we will live a life of **אמונה** of constantly seeing Hashem.

As we read through the **סדרה** that form the basis of our **אמונה** - the ten plagues, the splitting of the sea and the Revelation on **הר סיני** - we are supposed to use these weeks to develop our **עדינות הפש** and strengthen our **אמונה בחוש**.

For many of us the scientific description of **קריאתים סוף** may serve to diminish our **אמונה**. But as one Rov put it, after reading such scientific comments, one must now ask the following question, "Why do you think a group of scientists would even care? Why is good taxpayer's money being spent so a bunch of scientists can justify the ten plagues? Wouldn't it be easier [and cheaper] for them to just dismiss the stories of the bible out of hand? Let them just be legends or parables. But hard facts. Why the bother?"

The hopefully obvious answer is that the stories in the bible were 100% **אמת**. The entire Jewish Nation took part in every single detail as it is described in the **תורה**. The trueness of what is contained in the **תורה** is innately credible information to everyone! One cannot dismiss that which must be true. The splitting of the sea as recorded in the Torah is an account of something that millions of people took part in. This, I believe, is a tremendous **חיזוק** to our **אמונה** - to make us steadfast to our beliefs - to read of people spending such energy to try and rationalise the stories in the **תורה**.

Take note that the Bible is the most sold book in the world. Almost every hotel room around the world contains a copy of the St James Bible. Although I did once meet a monk on a flight to **ארץ ישראל** who told me that he reads the entire bible weekly, I highly doubt the bibles in hotel rooms round the world are read as bedtime stories! (Perhaps it would put people to sleep pretty fast!). The only reason the bible is so well received is because of its highly acclaimed author! The authenticity of the **תנ"ך** supersedes any seemingly reason for it not to be so well read. Even the Christians couldn't do away with it but had to make a sequel to it - The New Testament.

As the Yidden approach the **יום סוף** we read how **משה** was urged, "why do you cry out to Me? Speak to the **בני ישראל** and let the journey forth!" My **ראש הישיבה**, Reb Tzvi Kushelevsky שליט"א so beautifully explained that what Hashem is teaching us is while prayer is an expression of **אמונה בשכל** - an intellectual **אמונה**, to merit the **נס** that was to be the splitting of the sea we had to upgrade to **אמונה בחוש** tangible **אמונה** one that emotionally drives us to action. So if you have **אמונה** and are steadfast to your belief in Hashem then don't panic, don't even pray - just carry on!

May we indeed continue to drive home and develop our **אמונה**, and in that way be **זוכה** to see the miraculous guiding Hand of Hashem in our lives until the ultimate Revelation with the coming of **משיח**!

Love Your Student

Yehuda Katz (Shortvort.com)

BESHOLOACH " And Mosha said to Joshua, "Choose for us men, and go

out to fight with Amalek.....(17:9)

Rashi comments that the Rabbis learn out that since Mosha used the words "for us", Mosha compared Joshua to himself. Hence, "let the honor of your student be dear to you as yourself (also refer to Pirkei Avot 4:12)....."

A question can be asked, why is it so important for a teacher to honor his student as himself? In other words, what insight is Mosha teaching us about the "teacher-student relationship" that would warrant a teacher to honor his students? Remember, Mosha being the quintessential teacher.....!!!!

Perhaps the answer is as follows: When a student learns from a teacher, a student primarily absorbs the teachers spirit into him or herself. Even if the student were to write volumes and volumes of Torah knowledge, a carefull study of these volumes would reveal the teachers definite influence on the student. The student in essence becomes the teachers voice, even after the teacher has departed from this world. The spirit and voice of the teacher lives on, namely through his students. Mosha understood this, and thus bestowed honor on Joshua in gratitude for such a kindness. Perhaps this is the meaning behind the first Mishnah in Pirkei Avot when it states, "Mosha received the Torah from Sinai, and handed it to Joshua, and Joshua to the Elders, ect." The legacy of Mosha is everlasting, even to our generation and beyond, through the transmission of Torah learning from one generation to the next. If we were to listen carefully to our own Torah learning, perhaps we would be able to perceive the voice and spirit of Mosha.....

Its interesting to note that to this very day we refer to Mosha as "our teacher"(RABBENU), since his spirit and voice is still alive and present.....

This is a very powerfull revelation that can perhaps motivate us to even greater heights in our torah learning.....

The lesson of the Torah is two fold, namely (1)gratitude is a fundamental principal of the Torah,and (2)our Torah learning surely resonates with the spirit and voice of Mosha Rabbenu.....Have a good Shabbos.....

First Aid Course

First Aid Course for Ladies

We have arranged a paediatric first aid course for Ladies taught by

Nussi Burns

On Sundays 14th & 21st February from 7.00 - 9.00pm in the Shul hall

Cost for both sessions will be £10/members £15/non-members

To register your interest and for more information please contact Esther Blima Graff on 07704 327 082