



Ohr Yerushalayim News

6th May 2023 - Volume 15 - Issue 39 - ט"ו אייר תשפ"ג

News This Week

Kiddush

There will be a special celebratory Kiddush in honour of the coronation of King Charles III this Shabbos.

Lag B'Omer BBQ

The annual Shul Lag b'omer Bbq takes place on Tuesday, details overleaf.

Calling All High School Boys

All high schools boys are invited to a monthly Shalosh Seudah with R' Shaya, starting this week between last Mincha and Maariv in the Shul hall.

Chaim Aruchim

We wish Chaim Aruchim to the following who have Yahrtzeit this week:

- Shabbos, 15th Iyyar - Bobbie Graham for his mother
- Sun, 16th Iyyar - Tony Levinson for his father
- Sun, 16th Iyyar - Anne Wilks for her mother

Why?

Jonathan Grosskopf

The Gra poses an interesting question regarding Posuk 43 and Perek 23. If Succos is there to remember the Exodus, then why is it celebrated in Tishrei and not at Pesach- time in Nissan, when the Exodus happened and the heavenly clouds "covered" B'nei Yisroel on their journey out of Egypt?

The Chiddah answers that if Succos were to be celebrated at the same time as Pesach, it would not be discernible that one was celebrating Succos as people do sit outdoors in the warm season. In order to show the uniqueness of Succos, it is celebrated in the cooler season of autumn. The Apirion contends that Pesach connotes the celebration of the Exodus, whilst Succos denotes the lifetime of Yaakov, Galus. So these two festivals need to be kept separately; Pesach in springtime, the time of hope and Succos (the festival of joy and happiness) in autumn to celebrate the final Messianic redemption.

Rashbam posits that not only does Succos celebrate the Exodus but also the 40 years of wandering in temporary accommodation in the wilderness. Succos is to demonstrate the fallibility of the "self-made man" who thinks because he had a terrific harvest and is rich that, he has everything. Rosh Hashanah and Yom Kippur teach us that everything is divinely controlled, and it is with that real understanding of what is real and what is "virtual" we approach the celebration of Succos in Tishrei. Pesach teaches us a different lesson of the might of Hashem, who took us out of Egyptian slavery.

The Ramban opines that the "holy clouds" that went with B'nei Yisroel when they journeyed out of Egypt left as a consequence of the sin of the Golden Calf. On Yom Kippur, Moshe returned to B'nei Yisroel with Hashem's "pardon" for that sin and the clouds returned on Succos at the commencement of the rebuilding of the Mishkon

The Priest Does Not Perform 'Last Rites' in Judaism

Rabbi Yissocher Frand (Torah.org)

Parshas Emor begins with the admonition to the Kohanim not to come into contact—or even to be in the same room—with a dead person, with the exception of his seven immediate blood relatives. Other than that, a Kohen can have nothing to do with death or dead people. The sefer HaKesav v'HaKabbala advances an interesting theory regarding this halacha: Catholic priests (and perhaps priests or ministers from other denominations as well) play an important role in death. The priest

administers the "Last Rites." When a person is on his deathbed, or even after a person has expired, the priest will inevitably be summoned to administer these "Last Rites."

The theory behind this religious ritual is that somehow the priest can get the dying or deceased individual into Heaven. If someone has this ceremony performed upon him he is, so to speak, "guaranteed to be a son of the World-to-Come." This means that a person could have lived a life of sin, but as long as he receives the Last Rites, he does not need to worry about "burning in eternal damnation."

In Judaism, there is no religious functionary who can get anyone into Gan Eden or Olam HaBah – neither a Rav nor a Kohen. The Kohen can bring a Korban for a person, and he can do other things to help a person fulfill certain aspects of Divine Service during his lifetime, but after a person dies, the Kohen has no power to get him into Olam HaBah. Therefore, says the HaKesav v'HaKabbala, the Torah insists on distancing Kohanim from any aspect of death.

In Yiddishkeit, the only person who will get you into Gan Eden or Olam HaBah is you yourself, and you need to earn it while you are alive. After death, it is too late. That is why the Torah placed this fence and obstacle between Kehunah and Tumas HaMes – in order that no one should think that when the time comes, "he'll get me in."

The Symbolism of Showing the Show Bread

I found the following thought in the sefer Imrei Baruch from Rabbi Baruch Simon.

This week's parsha repeats the mitzvah of the Lechem HaPanim, the twelve loaves of 'Showbread' that were on the Shulchan in the Mishkan and later in the Beis haMikdash. The Gemara states (Chagiga 26b) that at the end of the three Pilgrimage Festivals when Jews came from all of Eretz Yisrael to the Beis haMikdash, when they were about to leave, the Kohanim lifted the Shulchan to show the Lechem HaPanim to those who came up for the Regalim.

When they showed the Lechem HaPanim, the Kohanim would say, "See how precious you are before the Almighty – the Lechem HaPanim is still as fresh and warm now when we're removing it from the Shulchan, a week after being baked, as it was when it was first placed on the Shulchan." This was a great miracle that occurred week after week with the Lechem HaPanim. It remained warm a week after it was baked!

This was the parting message that the Kohanim delivered to the Pilgrims as they were about to return home after spending the Shalosh Regalim in the proximity of the Beis haMikdash. Rabbi Baruch Simon comments that there were many miracles that the Ribono shel Olam performed in the Beis haMikdash. Why was specifically this miracle pointed out and shown off to those who came up to Yerushalayim for the Regalim?

He cites an idea from the Pri Tzadik, Rav Tzadok haKohen of Lublin,

Davening Times

Mincha & Kabbolas Shabbos	7.30pm
Candle Lighting	7.46pm - 7.55pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.15am
Ovos uBonim	5.00-6.00pm
Mincha	6.00pm / 8.43pm
Motzei Shabbos	9.48pm
Sun	7.15am / 8.20am / 9.30am
Mon Bank Holiday	7.10am / 8.10am / 9.30am
Tues / Wed / Fri	6.45am / 7.10am / 8.00am
Thurs	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.00pm

that the warmth of the Lechem HaPanim was indicative of how the Ribono shel Olam loves Klal Yisrael. There were twelve Lechem HaPanim, corresponding to the twelve Tribes. When the Almighty kept the twelve Lechem HaPanim warm, He was making the statement "I love you. Our relationship is still warm. It has not dissipated over the past week. And I love all twelve of the Tribes of Israel."

There is a universal minhag, based in Halacha, that a Beis Knesses has twelve windows. The reason for this practice is that each Tribe has its own "pathway" to the Ribono shel Olam. Contrary to what some people may think, Klal Yisrael is not monolithic. We are not a one-size-fits-all religion where just a single approach to Divine Service is appropriate for all Jews. Every Shevet had its own path to the Almighty, and this was signified in the Beis HaMikdash, where there were twelve windows, and so too it is signified in every shul, which also has twelve windows.

The approach of Shevet Reuven is different from the approach of Shevet Shimon, and the approach of Shevet Gad is different from the approach of Shevet Dan. But, the Lechem HaPanim of all those twelve Tribes is still warm a week after having been taken out of the oven, because the Ribono shel Olam loves the approaches advanced by each of the Tribes. Of course, this is predicated on the fact that they are all done K'Das U'K'Din – based on Torah and Halacha. But there are nuances and differences. We all know that. There is Nussach Sfard and Nussach Ashkenaz. There are Chassidim and Misnagdim. There are different approaches. Every Tribe has its own approach, and they are all dear to the Almighty.

What better message can be imparted to Klal Yisrael as they head back home to their communities where they live together with people who are different, and who may have different approaches. Their approaches are as valid as your approach. That is what will keep us together as a unified nation. When everyone has the affirmation that the approach of each Tribe – as long as it is done K'Din U'K'Das – is precious to the Almighty, then we will have greater Achdus in Klal Yisrael. This is the message that the Olei Regalim are left with as they head back home to their local communities.

This is an important message to keep in mind during the weeks of Sefirah when we observe partial laws of mourning because of the disciples of Rabbi Akiva who died during the period because they did not show proper honor and respect for their fellow Jews. No one should disparage the legitimate approach of his fellow member of Klal Yisrael just because he does things somewhat differently.

Ohr Yerushalayim invites all families to a BBQ ל"ג בעומר



on Tuesday 9th May from 6.00pm
Hosted by Family Michael Issler
18 Breezmount M25 0AH
(Shortcut through top of Stobart Ave)

£5 a person £25 a family 5+
RSVP by text only to 07813 326423

