



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to Mr & Mrs Simcha Shadmi on the birth of a grandson, born to Mr & Mrs Chaim Gruzman. The Sholom Zochor takes place at their home, 56 Upper Park Road.

Shabbos On A Higher Plane

Rabbi Yitzchok Adlerstein (Torah.org)

Six days work should be done. The seventh day is a day of complete rest, sacred to Hashem. Whoever works on the Shabbos day shall be put to death. The Bnei Yisrael shall observe Shabbos, to make Shabbos an eternal covenant for their generations.

Be'er Mayim Chaim: It seems unlikely that the Torah makes it mandatory for people to work six days of the week. For various reasons, there are always many people who are not employed or busy. Does the Torah really view them as violating halachah?

The Torah alludes here to a different kind of work: the spiritual labor obligatory upon everyone to properly establish the world's spiritual backbone through the observance of the Torah's mitzvos. Heeding the Torah's prohibitions safeguards the world's spiritual stature, preventing it from being diminished through the negative forces like the kelipos that can attach themselves to the kedushah of the world through the medium of our aveiros. The practice of the affirmative mitzvos empowers and elevates the world, by drawing all sorts of Divine influence and blessing to the world. Together, the prohibitions and affirmative obligations create the spiritual backbone of the physical world.

Shabbos is entirely different. It does not wait for us, does not require our activity to draw down holiness from the upper worlds. Its character, its supernal holiness are intrinsic and self-sustaining. They are simply there with the arrival of Shabbos each week.

The Torah therefore cautions us that those who labor on Shabbos must die. In other words, those who go about their halachic business with the same attitude as the rest of the week are liable to death at the hands of heaven for having desecrated the holiness of Shabbos! Even should they adhere perfectly to all the strictures against active violation of the laws of Shabbos, they can be considered Shabbos violators if they believe that their mitzvos are contributing to the drawing down of kedushah from Above. Shabbos doesn't require the boost! Believing that it does belittles it, spurns its transcendent qualities.

Moreover – and this may come closer to Shabbos' essence – we are instructed to mimic the ways of our Creator. Just as He rested from His work on the original Shabbos, so do we rest from our labors, even the spiritual ones. Shabbos proceeds quite nicely without our help.

A giant caveat accompanies this realization, however. While it is true that the kedushah of Shabbos is available without the help of our avodah, this does not imply that all people experience that kedushah equally. How Shabbos strikes a person depends entirely on how good a job he has done in purifying himself in advance.

פסח - Advance Notice

Shabbos Halocho Shiur

The Halocho Shiur before Shabbos Mincha for the next four weeks will be devoted to פסח הלכות.

Ladies Shiurim

The ladies Hilchos Pesach Shiurim will be on Tuesday 28th March and Tuesday 4th April from 8.30-9.30pm at the Rov's house, 48 Waterpark Road, **not as stated on the recent mailing.**

מעות חיסין

The Rov has started his annual collection for מעות חיסין, money for Pesach to help out members in need. Donations received at any time.

מכירת חמץ

The Rov will be available for either after Davening each weekday in Shul or by prior appointment at other times at home.

Cleaning Boxes

Please ensure that all Chometz (sweet wrappers etc) are removed from your boxes before Pesach.

Shabbos will work best for a person who has liberated himself from transgression and from the coarse desires of temporal existence (which are nothing more than the work of kelipos attaching themselves to his kedushah). For such a person, Shabbos surrounds him on all sides, sanctifying and purifying him.

For the person who remains mired in the desires shared with the animal realm, Shabbos is nothing similar. The kedushah of Shabbos is incompatible with the potent yetzer hora that rages within him. While the kedushah of Shabbos illuminates all the spiritual worlds, he experiences nothing but darkness.

For this reason, preparations for Shabbos traditionally includes bathing in hot water, and immersion in a mikvah. Rav Abahu implies that the primary agent of tevilah is fire, not water. Bathing in hot water

The Week Ahead

שבת פרשת כי תשא

Candle Lighting
Mincha
Shacharis
סוף זמן ק"ש
1st Mincha
Rov's Shiur (Hilchos Pesach)
2nd Mincha
Seuda Shlishis
Maariv & Motzei Shabbos
Sunday
Mon / Thurs
Tues / Wed / Fri
Mincha & Maariv
Late Maariv

פרשת פרה

6.02pm
6.07pm
9.00am
9.16am
1.30pm
5.18pm
5.48pm
Following
7.08pm
7.15am / 8.20am
6.45am / 7.10am / 8.00am
6.45am / 7.20am / 8.00am
6.10pm
8.00pm

is our way of immersing ourselves in the heavenly fire, introducing into our hearts a fiery passion to follow the dvar Hashem, without interference from any distraction. Neither rain nor snow nor material pursuit nor sensual preoccupation will get in the way of our fiery commitment to avodas Hashem.

We follow the bathing with immersion in a mikvah to purify ourselves of any tumah, and to purge ourselves through the waters of Divine chesed of any of the kelipos that have attached themselves to us.

After both of these exercises, we are ready to experience the kedushah of Shabbos.

Our passage alludes to this. "For their generations" in the original reads l'dorosom. Two words can be teased from the single one in Hebrew: l'doros tam. Shabbos works at peak efficiency when the generation takes pains to become tam – pure and refined of any transgression and any crippling desires. Then it can fully appreciate the gifts of Shabbos.

The Whole is Greater than its Parts

Rabbi Yosef Kalatsky (Torah.org)

The Torah states regarding the half a silver coin (machtzis ha'shekel), "This shall they give... a half shekel of the sacred shekel, the shekel is twenty geras (in weight), half a shekel as a portion to Hashem... The wealthy shall not increase and the destitute shall not decrease from half a shekel... to atone for their souls." Every Jewish male of the age of twenty and above was required to give a half a silver coin, which was used to purchase the communal offerings (korbanei tzibur) that brought about atonement. Regardless of one's financial status, one needed to give the half a silver coin – not more and not less. What is the significance of every Jew needing to give the identical half-silver coin regardless of his financial status?

Rambam rules in the Laws of Repentance that one who removes himself from the community has no share in the world to come. He writes, "One who withdraws from communal ways, even if he did not commit any sins, but separated from the Congregation of Israel and does not join with them in the performance of mitzvos and does not concern himself with their sufferings and does not join them in their fast days but goes in his own path as though he were of another nation and is not part of them (the Jewish people) has no share in the world to come."

If this individual performs all the mitzvos meticulously but separates himself from the Jewish people by not sharing in their success to be his own and their failure is his failure, why does he not merit a share in the world to come?

Whenever the Torah mentions the liability of spiritual excision (koreis) it expresses itself by saying "this soul will be cut off from Israel" or "this soul will be cut off from its people". If spiritual excision is in fact being excised from G'd why does the Torah not state, "this soul shall be cut off from G'd?"

Other than the holy Patriarchs, G'd does not have relationships with individuals unto themselves. Rather His relationship with the existence is only with his chosen people. An individual can only have a relationship with G'd within the context of being part of the Jewish people. One who decides to separate himself from the whole (community), will no longer have a relationship with G'd and thus has no share in the world to come (which is having a relationship with G'd). Although his mitzvah performance may be meticulous and outstanding it does not engender a relationship with G'd.

A community "tzibur" is one in which each individual negates his individuality as an independent being in order to be identified only as part of the whole. Regarding the communal offerings, the needy person as well as the wealthy person must give only half a silver coin in order to emphasize this point. An individual only has value if he is complemented by another in the community.

In order for the offerings to be effective within the context of atonement, they needed to reflect the negation and recognition that one is not complete unless one is complemented by his fellow. Therefore, the Torah does not state that each member of the Jewish people should give a whole coin, but rather a half-coin in order to emphasize the point that it is only through complementing one another that one achieves wholeness.

The Torah states regarding the specifications of the Holy Ark, "They shall make an Ark... two and a half cubits in length; a cubit and a half its width; and a cubit and a half its height." Baal Haturim explains that the reason the specifications of the Ark have half measures and not whole measures was to indicate that in order for one to have the capacity to acquire and retain Torah, one needs to break his character traits to be worthy of becoming a receptacle for the Torah. The concept of "half" connotes negation which is an expression of humility.

Regarding the Ark, the significance of "half" is not the complementation of another but rather the breaking of one's character traits. For one to have a relationship with G'd one must negate himself. This will enable him to have the capacity to submit. Similarly in order for the communal sacrifice to be most effective, the members of the community must demonstrate negation by acknowledging that each person is not complete without the participation of his fellow.

