



Ohr Yerushalayim News

23rd February 2019 - Volume 11 - Issue 33 - י"ח אדר א תשע"ט

News This Week

מזל טוב

Mazel Tov to Yosaif and Yocheved Bernhardt on the birth of a boy. The Sholom Zochor takes place at 40 Huntley Road (first left off Edilom Road when coming from Park Road end).

Mazel Tov to Yisroel Meir and Naomi Cope on the birth of a girl, Carmela Freida.

Ovos uBonim Melave Malka

All Ovos and Bonim are invited to the annual Melave Malka which will take place Motzei Shabbos at 7.30pm in the Shul hall.

Men's Shiurim Series

A series of Shiurim on achieving true Emuna through Simcha continues this Tuesday at 9.15 by R' Cohen - 'Emuna through challenges the good times and the better times'.

Ladies Shiur

There will be a shiur on Emunah by the Rov for the ladies on Sunday 3rd March, full details on back page

ShabbatUK

Challah Make

There will be a Challah bake for ladies and high school girls on Wednesday night, full details on the back page.

There will be a Challah bake for junior boys and girls, years 3-6, 5.30pm this Thursday at 3 Linksway.

Special Shabbos program for Men and high school boys - Learning Seder and Shiur - this Thursday from 8.15pm. Details to follow during the week

Anniversary Friday Night

A reminder to those who have not paid for the Friday night dinner to do so in order that we can cover the costs. Payment can be via voucher, cash/cheque or Paypal via the Shul website.



A Proper Approach

The Talmud (Niddah 61a) makes it clear that although negative information should not be accepted as fact, one should act to protect oneself and others on the chance that it may be true. Just as it is naïve and wrong to believe the loshon hora one hears, so too it is naïve and irresponsible to totally ignore a report which could save oneself or others from possible harm or anguish.

On a personal level, one's relationship with the subject of the negative report should not change. Chances are the statement was inaccurate, if not altogether false. One's behavior towards the individual should, therefore, not be affected at all, and one should continue to show him kindness and assist him as in the past. On a practical level, one should investigate the matter and protect himself against any possible harm that could result should the report prove true.

If, for example, one hears that an acquaintance is dishonest, it is forbidden to think of him as such – but one should keep his wallet in a safe place when that person is around! If one is told that a person who accepts charity is actually well-to-do, one should not stop assisting him until the matter has been investigated and it has been determined beyond doubt that he is not deserving of assistance.

We thank the Chofetz Chaim Heritage Foundation powerofspeech.org for the use of this material

However, the Gemara in Brachos 55a makes it clear that Bezalel did need to go through an approval process. "Hashem said to Moshe: 'Moshe, do you consider Bezalel worthy?' He replied: 'Master of the Universe, if he is worthy before you, then certainly before me!' Hashem replied: 'Nevertheless, go and ask Am Yisrael.' Moshe went and asked them, 'Do you consider Bezalel worthy?' They said to him: 'If he is worthy before Hashem and before you, then certainly before us!'

What is the meaning behind this cryptic recruitment strategy? If Hashem considers Bezalel worthy, why does he also need the approval of Moshe and the people before he can be appointed?

Rav Kook zt'l explains in Ein Ayah that each of these stages corresponds to an integral virtue of a community leader. First, a leader needs to be of impeccable character and purity of heart and deed. Only Hashem

The Week Ahead

שבת פרשת כי תשא

זמן שבת	5.17pm
Mincha	5.22pm
Rov's Shiur	8.45am - 9.10am
Shacharis	9.15am
סוף זמן ק"ש	9.46am
Children's Group	10.45am
1st Mincha	1.30pm
2nd Mincha	5.04pm
Seuda Shlishis	Following
Motzei Shabbos	6.24pm
Ovos uBonim Melava Malka	7.30pm
Sun	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	5.25pm
Late Maariv	8.00pm

Recruitment Criteria

Mikey Lebrecht

There's nothing quite like the nerves one feels at a job interview. The prospect of having to present yourself and your achievements to a panel of judges has the ability to reduce the most stoic of men and women into quivering heaps; baths could be filled with the sweat produced from the palms of the desperate hopefuls lining up for a chance to compete for that one prized position. All this drama for the opportunity to occupy the coveted position of junior sales assistant.

Can you imagine the process of applying to be Chief Architect for Hashem's one and only residence on planet earth, the mishkan? Surely this would be a job which demands an extensive list of personal qualities, a heap of experience, and more letters after one's name than those contained within an A-level maths equation. However, in this week's parsha, Hashem simply states "See, I have called by the name Bezalel son of Uri, son of Chur, of the tribe of Yehuda. I have filled him with a Godly spirit, with wisdom, and with understanding, and with knowledge, and with every type of work..." (31:2-3) This seems like a remarkably simple appointment for a very big job!

is able to judge this aspect, as He is the one who is capable of examining a person's innermost intentions and character. This was step one in the recruitment of Bezalel.

Second, a leader must have the talent and skills necessary to fulfil his or her role. This can be ascertained by human beings, but only by those select few who are aware of the challenges and obstacles the prospective leader is likely to face in their position. Moshe is a prime example of someone who knows the challenges of being a public figure in Am Yisrael and is therefore an appropriate person to determine if Bezalel is well placed to fulfil this role. This was step two in the recruitment of Bezalel.

Finally, a leader must be popular and well respected by the general public. A leader without people-skills and charisma, someone who doesn't empathise and identify with those being led, is unlikely to be successful. This is why Hashem insisted that Am Yisrael be consulted, a leader must only be appointed with popular consent. This was the third and final step in the recruitment of Bezalel.

Rav Kook emphasises that these three virtues are indispensable and must be prioritised in the order presented. However, nowadays, in a time when we lack nevuah and ruach hakodesh, it is impossible to know a person's true inner character and intentions. Therefore, we are limited to assessing their skills and abilities, as well as their charisma and acceptability amongst the people. The fact that we are unable to assess a person's true inner nature is the cause of unfortunate episodes when corruption, personal interest and human desire result in lapses of leadership. Leaders of whom we were convinced of their skills and charisma can sometimes be let down by their lack of integrity, a virtue we are unable to measure.

Everyone is a leader; whether it be within their family, workplace, local community or the world at large. We must take the message of Bezalel's appointment to heart. Whilst others are only able to ascribe influence to us based on a perceived notion of our talents and

charisma, we must complete the picture by perfecting ourselves as much as possible, striving to have 'purity of heart and holiness of deed'. Only then can we pass all three benchmarks of a good leader, ensuring that we will be a leader who makes ourselves, our followers, and Hashem, proud.

The Golden Calf Punishment

D Fine (Shortvort.com)

There are two disputes between Rashi and the Ramban regarding the punishment of the sin of the golden calf, which the Brisker Rav connects together.

Firstly, Rashi is of the opinion that Moshe came down and saw the sin on the 17th Tamuz, and punished the sinners on the 18th. But the Ramban holds that Moshe punished them on the same day that he came down; the 17th. The second machlokes regards the punishment itself. Rashi (33;20) holds that the punishment followed normal rules of idolatry – those which received a warning before sinning were to be killed by the sword like an 'ir hanidachas' (community who did idolatry) and those who did not receive a warning were killed 'bidei shamayim.' The Ramban, however, holds that the punishment was an exception to the normal rules of punishment for idolatry, specific for this sin – hence the ability to punish without warning of the sin. The Brisker Rav connects the 2 disputes up. The halacha is that a capital case's sentence cannot be passed on the same day that the case is brought to court. Thus, according to Rashi, the people were only punished the next day – for the normal procedures applied here. But according to the Ramban, since this was a one-off and did not follow normal court rules, (a'hora'as sha'ah) the punishment could be administered the same day.

I then found that this machlokes Rashi-Ramban is actually a machlokes between Rav and Levi in gemarra Yoma 66b, and Rashi is quoting and siding with one opinion, whilst the Ramban is citing the other opinion (Ramban 32;27).



Inviting all ladies
to a Shiur by
Rabbi Berel Cohen שליט"א

**"Achieving True
Simcha Through
Eemunah"**

On Sunday 3rd March
at 8.30pm at the
Rov's house,
48 Waterpark Road




30"3

You're invited to the

**Ohr Yerushalayim
Challa Make**

on Wednesday 27th February
at 8.30pm in the Shul hall

OJ Ladies £7.00 • OJ High School Girls £5.00



Please RSVP to Yocheved on
07949 365122
by Sunday 17th February



If you have the desire to spread Divrei Torah on the Parsha or on any other interesting topics, please contact Boruch Michaels via the following details: Mobile (Call, Text, WhatsApp) : 07419747766, Email: boruchmichaels@gmail.com