



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to the members of the Shul who took part in being Mesayem Shass at the recent Yom Hashass in Leeds, especially the high school boys: Aharon Bursk, Shmuel Chaim Epstein, Yitzi Freedman, Dovi Green, Sruli Guttentag, Eli Ritvo, Moshe Stern and Naftoli Stern

Kiddush

The SCP Kiddush Siyum celebrating last Zman's (Hilchos Seuda) Mesaymim will take place after davening. Mazel Tov to all those who received their Semichas Chaver certificates this week.

The Kiddush has partially been sponsored in honour of the birth of Eliezer Simcha Friedman, Zev Ritvo's birthday and as a Refuah Shleimo for Aron Chaim ben Chana.

Roy and Brocha Dinowitz invite the Kehillah to a Kiddush in honour of the recent birth of their daughter Libby at 1 Oakwell Mansions, off Bury Old Road opp Park Road from 11.45

Chaim Aruchim

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

Mon, 24th Addar - Eric Sievers for his father

Thurs, 27th Addar - Naomi Lewin for her mother

Feeling The Pain

Rabbi J Rubinstein

In the merit of my parents, I had the incomparable privilege of meeting the Ponevezer Rov, on numerous occasions. For this reason, I have always been delighted to learn about incidents in his incredible life. One of the most beautiful, was his first encounter with the Chafetz Chaim. He came to the Chafetz Chaim's house in order to meet him. When he arrived there, nobody was present, then the Chafetz Chaim's wife came in and told him to wait a little, and the Chafetz Chaim would come. While he was waiting, he heard somebody crying and begging for mercy, with such intensity that he became alarmed. He rushed to the kitchen and asked the Chafetz Chaim's wife what was happening. She explained, the Chafetz Chaim knew of a woman who was having great difficulty with childbirth and he was davening on her behalf. The Ponevezer Rov listened again to the Chafetz Chaim Davening, and it was so obvious how deeply the Chafetz Chaim felt for the pain of the woman, that the Rov decided he had to stay longer, to get to know this man who felt so acutely the pain of another person. That is how he became a pupil of the Chafetz Chaim.

In fact the Chafetz Chaim was following the example of Moshe Rabeinu in this week's Parshah. Moshe Rabeinu single-handedly saved the whole Jewish nation from destruction by the power of his prayers. Hashem told Moshe He was going to destroy the Jewish nation, because they had worshipped the golden calf, and replace them with Moshe and his descendants. Moshe prayed on their behalf and Hashem changed his mind. Rav Yechezkel Levenstein explains, it says ויחל משה (Chap. 32 Verse 11) which means Moshe prayed, with such anxiety, and feelings of pain for the Jewish people, that he made himself ill-חולה. Similarly he said a little later to Hashem, "If

you dont forgive them, wipe me out from Your book which You have written" (Chap.32 Verse 32). Rav Levenstein says, Moshe Rabeinu merited that his prayers were answered, because of the extent to which he identified with the pain of the Jewish people. This is an indication of the importance of sharing the pain of other Jewish people when they are suffering. For this reason, this is the portion of the Chumash which we read in Shul on every fast day, when we are meant to pray for the wellbeing of all Jewish people. It reminds of the degree of concern we should have for other people, and this will make our prayers effective.

I cannot restrain myself from saying, we must pray for the people in Israel, for the hostages, for their relatives, for the soldiers, and for everybody there. When we pray, we must feel as if we are in their situation. With all our hearts we must say, ומאין יבא עזרי - "From where will my help come?" -עזרי מעם ה' - "My help can only come from Hashem" May Hashem answer our prayers rapidly in the best possible way.

When Giving is Taking

Rabbi Yisroel Ciner (Torah.org)

This weeks parsha, Ki Sisa, deals with many diverse issues. Those that I'd like to touch upon are the giving of the machatzis hashekel, the half shekel coin, and one of the most difficult to understand occurrences of the Torah, the Chait HaEgel, the sin of the golden calf.

As Rashi (30:16) explains, there were three donations:

- 1) the machatzis hashekel that was given by each member of Klal Yisroel for the adanim, the silver holders beneath the uprights of the Mishkan,
- 2) the machatzis hashekel given for the sacrifices, and
- 3) the donations given, each person according to his means, for the general construction of the Mishkan.

As we mentioned previously by the donations of Parshas Terumah, giving to a worthy cause is, in reality, the only way that a person actually 'takes' and acquires something eternal for himself.

Tzedakah, charity, is compared to planting. The seeds are placed under the ground, out of sight and seemingly gone. However, that which seems to be gone is, in fact, undergoing a germination process and is developing into something far greater than had been originally invested.

The Baal HaTurim shows how this concept is inherent in the Hebrew word for giving, venasnu. It is spelled vuv, nun, suf, nun, vuv. Whether it is read forward or backward the same word is spelled- giving! The

Davening Times

זמן שבת & Candle Lighting	5.32pm
Mincha & Kabbolas Shabbos	5.37pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.37am
Rov's Shiur	4.49pm
Mincha	1.30pm / 5.19pm
Motzei Shabbos	6.39pm
Sun	7.15am / 8.20am / 9.30am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	5.40pm
Late Maariv	8.00pm

true process is in fact the reverse of the way that it's perceived! The giving is really taking! No lack is created!

The Vilna Gaon illustrates how this eternity is inherent in the word machatzis. Machatzis is spelled mem, ches, tzadi, yud, suf. The middle letter, tzadi, is the first letter of, and stands for, tzedakah. The two letters closest to tzedakah, the 2nd and 4th letters, are ches and yud, spelling chai, life. The two letters furthest from tzedakah, the 1st and 5th letters, are mem and suf, spelling meis, death. The eternity that tzedakah brings!

The Chait HaEgel is certainly one of the more difficult parshiyos for us to understand. We often feel that if Hashem would only reveal Himself to us, just once, it would be so easy for us to be motivated. This is clearly disproven by the events of Har Sinai followed so quickly by the Chait HaEgel. The Beis HaLevi explains how it was possible for the 'dor ha'deah', the generation with such clear knowledge, to have stumbled with such a sin.

Every mitzva contains in it aspects which allude to the deepest secrets of the universe and all of its spiritual realms. The fulfillment of a mitzva brings a degree of tikun, perfection, to each of these multileveled realms.

Let's take themishkanas an example. In order for it to accomplish its objective of bringing down and 'housing' the shechinah, even the most minute detail must be adhered to completely. Only through the meticulous adherence to every aspect of every vessel, garment and item of the mishkan could this end be achieved.

Imagine a person with the deepest knowledge of all of these realms and their interdependence with one another. A person who could, so to speak, work backwards. Instead of understanding the hidden from the mitzva, he, with his understanding of the universe, would perform acts which would bring this spiritual perfection to the world. He would make his own mitzvos.

As an expert architect would survey a completed building and recognize areas which are in need of correction, such a person, with his spiritual sensitivity, would view the world and perceive which acts would bring about spiritual balance and a move toward perfection.

Moshe was the medium between the heavens and the earth – our link to Hashem. He didn't come down from Har Sinai at the time we had (mis)calculated that he should. We felt cut off. Disassociated. Unable to connect to Hashem. We needed to forge a bond- to create a place where the shechinah would rest and enable us to access Him. We needed to construct a Mishkan.

Who did we turn to? To the person with the clearest and deepest understanding of Hashem and the way that we could connect to Him. With Moshe seemingly out of the picture, we turned to Aharon HaCohen. Make for us an egel.

(We discussed, around the time of Chanuka, that the shor, the ox, is one of the faces on the Ma'aseh HaMerkava, the 'chariot' of Hashem. It refers to a more 'natural', a less miraculous means of existence. Bnei Yisroel felt that, with the absence of Moshe, we could no longer maintain such a high level of connection. We needed to create a bond at the stepped down level exemplified by the hard working,

plow and plant, ox. Make for us an egel.)

Our apparently noble and lofty intentions were, in fact, gravely misdirected. It is true that our actions here on this physical world have a tremendous impact on all of the different realms, reaching up to Hashem Himself. However, that is only because Hashem commanded us to do them. The root of the word 'mitzva' is tzivuy, command. The power of a mitzva lies in the fact that we are doing the command of Hashem. Subjugating our will to His. If it is an act that our perception leads us to believe that it will have a certain effect, but we were not commanded to perform it, it descends from the towering realm of a mitzva to the lowly level of manipulation. Trying to subjugate His will to ours.

Torah means instruction. Toras Chaim – our instructions for life. Before the Torah was given, the Avos learned and understood, from the world, which mitzvos needed to be performed. Once the Torah was given we no longer had that free hand. It makes sense to try to figure something out on your own – unless it's a matter of life and death and it comes with a manual!

Mitzvos – commandments. The building blocks of the universe. Man answering to a higher calling. Realizing that his understanding, no matter how deep, is merely the tip of the iceberg. Probing to understand and fathom, yet standing in awe before that which he knows is beyond him. The more knowledgeable he becomes, the clearer the view of his ignorance. Not manipulative acts but, rather, fulfilling the will of our Creator. The sole way of accomplishing our mission.

It was this aveira lishma, a well intentioned mistake, which caused us to deviate from the path. What it led to and what resulted from it are felt by us to this very day.

The issue that immediately precedes the chait haegel is shabbos. The sin was precipitated by a need to transcend the mundane and connect to the higher realms. The egel was clearly a wrong choice... only the Kotel remains from the Beis HaMikdash, the House of Hashem.... how and where do we connect? Perhaps, shabbos is our answer.

The pasuk (31:16) states: "Vesahmru bnei Yisroel es haShabbos", and Bnei Yisroel should guard the shabbos. According to the Ohr HaChaim, this is commanding us to guard that extra spirituality, that neshama yesairah, that is given to us each shabbos. This neshama is called shabbos because it is a piece of the world that is described as kulo shabbos, total and absolute shabbos. Peace, happiness, tranquility. Distance yourselves from the mundane worries and bothers of the work week, or else that neshama yesaira will not find in you the environment that it inherently exists within. Guard that shabbos!

What will be gained by this guarding? "La'asos es haShabbos le dorosom", to fulfill the shabbos for all generations. 'Doros', which normally means generations, is written without a vuv, alluding to the alternative meaning of 'dirah', meaning, abode. The proper fulfillment of the mitzva of shabbos will turn 'shabbos', that realm of shabbos, into our 'dirah', our true dwelling. Shabbos is where we connect.

Ovos uBonim Melava Malka

This past Motsei Shabbos Parshas Tetzaveh saw the conclusion of another successful year of the Winter Ovus Uvonim Programme. Fathers and sons came together to celebrate with a beautiful Kumzits Melava Malka held in the Shul hall.

Approximately 75 people joined to partake in delicious hot food, wonderful music and to hear Divrei Chizuk from The Rov and Bonim speaker Eli Bakst.

The evening was expertly chaired by Mr Dani Epstein and Musical entertainment was provided by Lipa Tomlin.

Each boy received a personalised table top shtender and picture mementos were taken by the on-site mobile Photo Booth provided by Dan Smith. Elisheva Scherer arranged the lighting to create a beautiful ambiance.

The catering was expertly managed by Naftali Scherer, Shmuel Chaim Epstein and Avrohom Yehudoh Epstein.

