



Ohr Yerushalayim News

פרשת לך לך - י"א מרחשון תשע"ו - 24th October 2015 - Volume 8 - Issue 15

News This Week

- מזל טוב**
 Mazel Tov to the Rov and Rebbetzen on the recent wedding of their grandson, Pini Rubin, in New York.
 Mazel Tov to Mr & Mrs Rafi Black on the birth of a girl.
 Mazel Tov to Mr & Mrs Simon Grant on the recent wedding of their daughter, Rebecca Dominitz to Isaac Toledo.
- Oneg Shabbos**
 A reminder that the Oneg Shabbos takes place this Friday night from 8.30-11.00pm at the home of Mr & Mrs Gary Zolty - see back page for details.
- Clocks Changing**
 A reminder that the clocks go back an hour on Motzei Shabbos!

The Tests Of Life

Rabbi Jonny Goodman

Life is full of tests and challenges. Whether it's dinner time and you have cooked dinner for half an hour and everything is set out on the table ready and then one of the kids expresses themselves nice and loudly "Not this again!" or "Why did you give me this?" "You know I don't like this food... I want something else!" Or whether you are late for work in the morning, Leicester Road is closed and you happen to find yourself behind a learner driver travelling at a maximum speed of 12 mph and there is nowhere to overtake, or whether you have had a long day at work and finally you get to sit down and have some dinner before having to run out to Maariv and then suddenly the bell goes and it's a Meshulach collecting. Everyone experiences tests in life and each test is tailored by Hashem in order to help that person reach their full potential and purpose in life. Hashem calculates every event whether it's the learner driver on the way to work or the Meshulach at the door as you just sit down, everything is sent to us to help us become the best we can be.

In the beginning of this week's Parasha we read the famous command to Avraham Avinu of לך-לך which begins the 10 tests that Hashem put him through in order to bring out Avraham's true spiritual potential to reality. The different tests that Hashem gave to Avraham was not to determine whether it was possible for him to succeed but rather for Avraham to recognise his true spiritual capability. When one takes a closer look at the first test that Avraham was given לך-לך מארצך וממולדתך ומבית אביך, אל- One recognises that the word לך / for your benefit appears apparently superfluous as highlighted by Rashi and therefore there has to be a more profound connection with the word לך and the tests that Avraham was given. Similarly, when the Torah describes the 10th test that Avraham was given later in (Bereishis 22: 2) ויאמר קח-נא את-בנך את-יחידך אשר-

SPECIAL COMMEMORATIVE EDITION TO MARK

THE CHIEF RABBI'S



SHABBAT UK-23/24 OCT'15

אָהַבְתָּ, אֶת-יִצְחָק, וְלָךְ-לָךְ, אֶל-אֶרֶץ הַמִּרְיָה we notice that the word לך comes up again. Therefore, Hashem is demonstrating to us that the tests that He put Avraham through were לך for his benefit and good. They were given to help and benefit him and enable him to reach his full spiritual potential and bring it to reality. Similarly, this idea is directly connected to our daily lives where we face various tests and tribulations that are also לך as they are sent directly from Hashem to help us reach our own unique spiritual potential.

This life lesson and outlook of לך - 'for your benefit' was first expressed to me by my Rebbe in Yeshiva, Rabbi Reingold from Yeshiva of Greater Washington, Silver Spring.

He described the following Moshul to the bochurim. There was

The Week Ahead

פרשת לך לך	
Candle Lighting	5.40pm
Mincha	5.45pm
Seder Halimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	10.22am
1st Mincha	1.30pm
Rov's Shiur	4.54pm
2nd Mincha	5.24pm
סעודה שלישית	following
Maariv & Motzei Shabbos	6.44pm
Sunday	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	4.35pm
Late Maariv	8.00pm

once a man who had applied for a job interview in New York City and had been given an interview date. He prepared himself and looked the part. After waiting a few minutes in the lobby area, he was called in to have an interview with the boss. After a brief conversation of getting to know more about the interviewee the boss asked him to type a few things for him on his computer which was on the other side of the desk. The boss then started dictating to the interviewee and expecting him to type up what he was dictating. After a few minutes passed the boss started to increase his speed of dictation, his tone of voice became very sharp and he instructed him to hurry up and carry on typing. Finally the boss shouted I have seen enough, I will be in touch if I want to take this further, now leave my office! The interviewee left horrified, bewildered and extremely upset and weak from the experience. He decided before leaving the offices to get a quick coffee from the machine in the lobby area to try and revive his spirit a little. As he was just having his coffee an employee from the company was passing by the coffee machine and stopped to have a little chat with the interviewee. He then said that you look like you are new around here, have you just started working here? The interviewee responded that he had just had an interview with the boss and as he was telling the employee about his experience tears were beginning to swell in his eyes. At that stage the employee started to laugh, which caused the interviewee to become even more furious and upset. The employee then responded by explaining himself, the reason why he was laughing was because he had been standing at the coffee machine 6 years earlier and he told the interviewee to take a look around this office at all the employees. Every one of them at one point had an interview with the boss and had been treated in a similar way to himself. The employee then continued to explain that the boss was a very caring and supportive boss and how the dictating, change of pace and voice and shouting was all a test. The boss was testing you to see how you would manage under pressure and stress. Would you cave in and give up or keep your head up high and stay strong? The boss is a lovely man to work with although he wants to see who we really are before employing us.

My Rebbe continued with the Nimshul to explain that Hashem is like the boss and we are like the interviewee and life is like the interview. The different experiences and tests that the boss gave is like the different experiences that Hashem sends us daily to help us לָקַח / for our benefit reach our full potential and become the best person we can become.

Have a wonderful Shabbos.

Ani Shabbos

Avi Stern

The following story made a great impression on me as to the importance of Kovod Shabbos, most likely as it was the inspiration for a rather nice song composed by Yossi Green and originally sung by MBD – אני שבת (Moshiach Album).

It happened about 900 years ago in the city of London. The Ibn Ezra was in London for a Shabbos when he was already quite old and frail. A new Sefer - a book with Inyonim of Shabbos had been authored by someone and, as was customary then and still is now, the new Sefer required a Haskomo - an acknowledgment - saying that first, the author is someone one can learn from, and second, that the Sefer itself was okay.

The author, seeing an amazing opportunity with the Ibn Ezra in town, somehow got in to see him with his Sefer just before Shabbos. After the Ibn Ezra scanned the new Sefer, he gave his

Haskomo - which essentially said that the Sefer was indeed okay, and fit to be read and to be learned by all. That Friday night after the Ibn Ezra went to sleep, he had a very frightening, yet a very realistic dream! He dreamt that there was a knock at the door and when he went to open it, standing at the threshold, was a blazing Malach with a letter in his hand. Before the Ibn Ezra could ask him what this was about, the Malach thrust the letter into the hands of the Ibn Ezra, said to him, "This is for you," and disappeared. The Ibn Ezra, who was quite taken aback at this strange occurrence, looked at the letter and read the following shocking message ... which was written in verse form:

אני שבת, עטרת דת יקרים, אני שבת רביעית בעשרת הדברים
ובין ה' ובין בניו אני אות ברית עולם לכל דורות ודורים
ובי כל מעשיו כלה אלקים וכן כתוב בראשית הספרים

"I am Shabbos, the crown of the precious Torah I am Shabbos, the fourth of the Aseres Hadibros

And I am the sign of the powerful bond between Hashem and his children for all generations to come

And it was with me, that Hashem completed Creation And so is it written in the beginning of all that is written"

Then the letter proceeded to say to the Ibn Ezra that "You, of all people, have been amongst my greatest defenders all through your life, and now you have, mistakenly, caused me great damage by giving a Haskomo on a Sefer that teaches, that when it says in the Torah, ויהי ערב ויהי בוקר it means that the new day begins in the morning! Meaning that Shabbos begins in the morning! If this gets out, then it will bring about Chilul Shabbos, Cholilal! The Ibn Ezra was shocked! Could this be? Could this be that he had not noticed such a passage in the Sefer? He hastened to get his copy and in fact there it was - exactly as it said in the letter.

The Great Tzaddik rushed out and immediately called his attendants and told them to go and gather all the Yidden in the city of London and announce that he wants to say a few



From Google-eyed Vidi Horwich

important words in Shul before Mussaf. The next morning the Shul was packed and right before Mussaf, the Ibn Ezra went up to the Bimah and related the story that had happened to him the previous night and in front of the huge crowd proceeded to shred the Sefer to pieces and said, "It is better for me to do this difficult deed in front of all of you here today, then G-D forbid, someone should read this and come to a Chilul Shabbos as a result of my Haskomo.

Chickens Have Their Say

The final answer on perfect, clear chicken soup

Mrs L Lehman

My, oh my. You're about to make my feathers fly.

Listening to you all scuttle about,

In your kitchens, I'm ready to shout,

All this talk of the chicken soup clear,

It's enough to make us think humans are queer.

Do we skim the froth, it'll make a better broth.

Leave the veg in – or leave it out,

That's what the Hokey Cokey is all about.

Chicken Soup to me is 1, 2, 3.

Pick a pot, fill to the top.

Add salt, pepper and a little bit of thyme,

You may even have time to think of a rhyme,

Who says chicken soup has to be clear,

I don't bother to strain, it's not my game,

And neither do my little chicks complain.

Now onto the next, it's what I do best,

I've got eggs to lay,

*And good-byes to say,

It's off to work I go,

I've got better things to do you know.

'Lechem Mishneh' – The [Inspiring] Tale of 2 Challos

Rabbi Y.Y. Katz

The Dubno Magid in his ingenious and inimitable style tells a story of the hitch-hiker, who is offered a lift by a farmer, and climbs up on the wagon and sits next to him.

The farmer notices that the hitch-hiker has not yet taken off his rucksack and says to him – “why don't you put down your heavy rucksack and make yourself more comfortable?”

The hitch-hiker responds: “Oh no Sir! It's enough that you've offered me a ride, and that your horse has an extra burden of carrying me, the least I can do is to assist the poor horse and carry my own rucksack!”

“You silly man” gasped the farmer between his gales of laughter, “it makes no difference to the horse where your rucksack is – so you may as well make yourself comfortable!”

Said the Dubno Maggid, during the workday week, some may think that it is our efforts and expertise that is earning us our Parnosoh, and that on Shabbos we worry how will we manage, especially when our competition is out there, perhaps taking our customers - surely we stand to lose by keeping Shabbos?

That, says the Dubno Maggid is the message of the 2 Shabbos Challos – the second Challos reminds us of the extra portion of Manna which fell every Erev Shabbos during the 40 years in the Midbar, and the first Challos reminds us, that it is Hashem who is supporting us during the week too, and our Hatzlocho is only because Hashem is granting us success, not only on the 7th day, but on all the preceding 6 days too.

It is fascinating to recall that on December 24, 1968, in what was the most watched television broadcast at the time, the crew of Apollo 8 read in turn from the Book of Bereishis as they orbited the moon. Bill Anders, Jim Lovell, and Frank Borman recited the first 10 verses 1 through 10.

As to what motivated them? Perhaps it was because they saw what very few of us have the opportunity to see – planet earth as it hangs in space, and the realization that the world really is supported by the

Hand of Hashem.

Fortunate are we, that we don't need to go into space to realize Who is supporting us all, let's just look at those 2 Challos.

Achdus

Joseph Rosenhead

“Shabbat UK”: a call for all Jews no matter their current religious observance, to strengthen their commitment to keeping Shabbos.

I feel it is hardly a coincidence that this week was specifically chosen for this project. The call of “לך לך”, the call for Avrohom to leave his “home comforts” and follow Hashem's guidance to Eretz Canaan - combined with Rashi's explanation of this being, “for your pleasure and benefit” - can certainly be appreciated by any non-observant Jew in relation to this week's nationwide focus on letting go of the physical, mundane routine of our daily lives and giving more attention to Shabbos observance. Yet, for us as Shomer Shabbos Jews there is still much we can take from this week, Shabbat UK: Parshas לך לך.

There is much discussion amongst the מפרשים about the seemingly superfluous word “L'cha”. In addition to Rashi mentioned above, the Kli Yakar and the Mizrahi in particular also give different interpretations for this terminology. The Kli Yakar explains the instruction to Avrohom to move to Eretz Canaan as a call to find himself, to find his essence. Whereas the Mizrahi points out, that “lecha”, also indicates the need for specific intention rather than just action by rote.

R' Chaim Shmuelevitz in 'Sichos Mussar' quotes the זוהר הקדוש who says that the warning: “לא תבערו אש בכל מושבותיכם ביום השבת” - You shall not light fire in any of your dwellings on the Shabbos day (שמות: להג) is in fact referring to causing מחלוקת on Shabbos. For us in Ohr Yerushalayim this week in particular is our opportunity to focus on strengthening the feeling of achdus within the kehilla through joining together for the Shabbos meals. For in addition to the actual keeping of Shabbos, it is clear from the זוהר הקדוש that, like we say in Shabbos Mincha: “מנוחת שלום ושלוה” is also a fundamental component of Shabbos.

I can still recall an essay title I was given as part of my Religious Studies A-Level: 'Ahad Ha-Am famously said, “More than the Jew has kept Shabbos, Shabbos has kept the Jew”. Discuss.' The conventional explanation for this maxim is that Shabbos observance has helped to prevent assimilation. However, an alternative interpretation could also be that, Shabbos itself ensures that klal yisroel as a whole always remain “The Jew”, united together as one entity- באחדות. As the Kli Yakar says, following the רצון of Hashem - keeping Shabbos- leads us to acknowledge our true essence, that we are כאיש אחד בלב אחד. Yet, in order to truly adopt the רצון ה' one must, as suggested by the Mizrahi, consciously strive to inculcate within oneself this appreciation and concern for another Jew. Indeed, R' Chaim Shmuelevitz suggests that Rashi's explanation for ביום השביעי ובינון (שמות: לא, טו) highlights this very point. Rashi says that this double expression implies a Shabbos of genuine rather than

casual rest. R' Chaim in turn says that this specifically refers to correcting ('resting') one's middos on Shabbos, in particular cultivating a sense of achdus/avoiding **מחלוקת**. In order to be achieved, this must be a genuine, intentional undertaking and not simply a casual half-hearted attempt.

Hashem is our Shabbos Guest

Ashi Rubin

The punishments for desecrating Shabbos are very strict. If a person was warned by two eidim before desecrating Shabbos, then he could be put to death. Without eidim, a person is chayov coreis – a terrible punishment. Examples of Shabbos desecration are taking the bones away from my chicken instead of the chicken away from the bones or biting my lip with my teeth [Consult your local orthodox rabbi].

Why is it that the laws of Shabbos are so strict?

I heard the following explanation in the name of Reb Shimshon Pincus **פנחס**:

In the Beis Hamikdash, there were various laws that had to be kept. For example, the kohanim had to wear clothes that fit them precisely. If their clothes were slightly too short or too long then they were chayov miso.

What was it about the Beis Hamikdash that caused it to have such strict dinim? Answers Reb Shimshon Pincus, the Beis Hamikdash was the manifestation of Hashem's presence on earth. It was Hashem's house so to speak, the resting place of the Shechina. If so, the kohanim were entering "Hashem's house" the house of the King of the Universe and everything had to be perfect.

Even for a mortal king, a person has to act flawlessly when entering their presence, all the more so for Hakodush Boruch Hu.

On Shabbos, we don't go into Hashem's house, we invite Hashem into our very own homes. In preparation, we clean the house, wear our finery, cook delicious foods and prepare for Hashem's presence. We prepare for the presence of the Shechina in our homes. If so, of course we must keep His laws throughout that time that He is there to perfection; after all, the "King is in our midst"!

The Lesson of the Rainbow and Shabbat UK

Chaim Tabor

In last week's Parsha, we read about the story of Noach and the building of the Ark. One of the most well-known questions asked on the story, is why did it take Noach so long, 120 years to be precise, to build the Ark?

An answer given, is Hashem wanted the people to notice Noach building the ark and cause them to ask him what he was doing and why. His answer would be that Hashem is going to destroy the world due to their wrongdoings; and they need to do Teshuva.

However, Noach was preaching every day for 120 years, yet he did not manage to convince anyone - not a very good salesman! How are we supposed to understand this story?!!

R Meir Shapiro explains Noach's lack of success was because he didn't really mean or believe in what he was preaching. Deep down, he thought that the people had sinned and strayed so far that there was no way that they can come back. They are a lost cause. In such darkness, no light can penetrate.

As soon as the flood was over, the first thing Hashem did was to create a rainbow. A rainbow is an array of the most impressive colours, which come about through the sun's penetration through the darkest clouds.

Hashem was sending a message to Noach; you thought that the people were beyond redemption. Learn from the rainbow that

even through the darkest clouds, light can penetrate and not only penetrate, but produce the most impressive colours.

Chazal say that in the place that a Baal Teshuva stands even a Tzadik cannot stand. This episode in the Torah is teaching us the powerful lesson of never denying the possibility of change. Light can always penetrate through any darkness that a person may experience.

This week, Jews from across the globe, across the spectrum of observance are all coming together to keep Shabbos.

The rainbow with its many different colours symbolizes this unity. Such a variety of Jews are all coming together to produce a unified Jewish nation. Please G-d, with the inspiration of ShabbatUK, we will be able to produce the most beautiful rainbow of the Jewish people, to welcome the coming of the Moshiach!

Have a great Shabbos!!

A Story To Remember!

The Wanderer Kids

David stared at his mum and moaned "Uncle Jake is coming to stay for 2 weeks and I have to give up my room. Can't he sleep in the spare room?"

David's mum sighed "David, we've discussed this before. Uncle Jake is old and the bed in the spare room is harder than your bed. I'm sorry David but that's how it goes."

A few days later, Uncle Jake showed up at the Gillard household. Mrs Gillard welcomed him in with a big smile and a mug of lemon tea. "Jake, how lovely to see you, please come in!" She ushered Jake in and showed him to his room.

That evening at supper, as Mrs Gillard served everyone, Uncle Jake asked, "David, what did you learn in school this week?"

"Well Uncle," David replied, "we learnt about the 6 days of creation. Our Rebbe told us that for 6 days Hashem worked and on the 7th day He rested. Our Rebbe even told us about what Hashem created on each day." David finished.

"David, what did He create on the 3rd day?" Uncle Jake asked.

"Well, on the 3rd day there was a big change in the world. Hashem called out to the waters: "gather together into one place", so all the waters joined to form an ocean, and suddenly the land was seen. On the land Hashem planted green grass and plants, pretty flowers and big trees which grew delicious fruit."

David reached for his glass of water and took a big gulp. "Wow, David, I'm impressed. Now let me tell you a story; when I was a young boy there were no Jewish yeshivas and I had to go to a non-Jewish school. We had to attend school on Shabbos too. I was the only Jewish child and I used to cut the end of my fingers each week so that I wouldn't be made to write. Trust me, it was painful!"

"But there is more, when I grew up I moved to England and got a job. But each Friday I had to go to my boss and tell him that I was unable to come to work the next day, and of course I was fired! It was a hard and tiring life!"

"David, when you think of Shabbos, you may think, "Oh we have Shabbos each week", you might even go as far to think it's not such a big deal, but in those days being able to keep Shabbos at least once, was the best thing you could ever do, we appreciated it so much!" said Uncle Jake with tears in his eyes.

David then watched his mother light the Shabbos candles, he usually just looked around not really listening but as he remembered Uncle's story he began to think. "Do I want to be a person who doesn't really know what Shabbos is about? I don't think so!"

With that thought in mind David started davening Kabbolas Shabbos, reflecting on how lucky he was to have the opportunity to honour Shabbos.

A Lesson from a Cup of Coffee

Meoros Hatzadikim via Google With additions by Oshi Wilks

Rav Elimelech Biderman points out, that when we make a cup of coffee [before shul starts] we do a seemingly strange thing. First, we boil the water until it reaches scalding hot temperatures that we could never drink. Then, after we add the coffee, sugar and milk [and shots of whisky], we wait until the drink cools down enough so that we can actually drink and enjoy it.

Why don't we just heat the water until it reaches a temperature safe enough for us to drink and then make the coffee? [Or make it the night before and leave it there ready for the morning?]

The answer he gives is that it just does not taste the same! I will add that, if the water is not hot enough, the coffee and sugar may also not properly dissolve. What you will get is a warm drink that is not properly made.

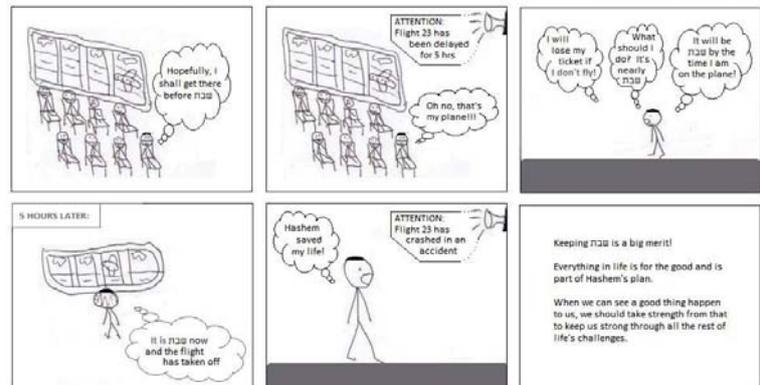
In order for a coffee to taste good, it has to be made properly. This entails that the water must first be boiled, but when we actually drink and enjoy the coffee, it needs to first cool down to the right temperature.

The mashal here is about our inspiration and excitement when it comes to anything new, especially the start of a new year, a new season, a new zman in Yeshivah, a new seder in learning.

Anything new we undertake in our path to becoming true Ovdei Hashem, if we start it off aflame, excited, on fire and with a bren, then, even as the year unfolds and time passes and we cool off, the taste and flavor will remain! However, if we start off warm, or worse, at room temperature, the entire experience is underdone and never achieves the same thing!

All from a cup of coffee.

The Merit of Shabbos



The Company I Keep...

Danny Dresner

Okay. I admit it. No! Not the Cherry tree. The drosho I received on the occasion of my bar mitzvah... I can't remember what I was told. However, as is usual in these situations, I vividly remember the drosho given to my best friend. By strange coincidence... it would have been around this time of year... not that I'll give you any more information as you might work out who my friend is, have his birthday in hand, then it's mother's maiden name and a bank transfer to a Belarussian account.

The Rov's advice was this... and it is only years later that I realised the implications and wonder to whom he was really talking: beware the influence of the company that you keep.

Good advice from anyone and well supported in Tenach... right in at number one in Tehilim (that's the first kapitle... not a hit parade) there's a reminder from Dovid Hamelech about whose path not to walk in. Rabbenu Bachaya on the Torah records

Mishlei (13, 20) reminding us that the wise walk in the company of scholars whilst those in the company of fools will come to grief. And we see similar advice in Pirkei Avos. This is all topical stuff as we see Avrohom picking him self up, dusting himself off (of unwanted influences) and leaving them on the other side of the track. (OK... river.) So why was important for Hashem to take him across this Rubicon? Like Tehilim, Mishlei, and Perkei Avos... the company you don't keep is as important as the company you do.

Which brings us to Shabbat UK and the nurturing of a few extra tendrils of achdus amongst the kehilla. Now as a scientist I need my benchmarks. What's a good result? How do we measure the sort of company I'd like to – and should – keep? Well let's scrutinise the facts about our kehilla: more people want to host guests than there are guests to host, visitors to our Shul are welcomed and seating found. Visitors always have a smile on their face when they talk about the kehila they've found. People stop you on the street and ask if you're new to the area (personal experience), and looking around the shul, you see all those sorts of people are bound together – like we symbolically bound the arba minim just a few weeks ago – by our Rov. Shabbos has arrived in our shul and its atmosphere lasts all week.

Reflections By Adrian Rodrigues-Perreira

Shabbos is a time when we put the mundane to one side allowing the family to come together!

Bernard Morris

Lech Lecha

When the Al-mighty told Avraham to leave home and go off to a distant land, he made him a promise (Bereishis 12:2), "I will make you into a great nation, and I will bless you, and I will make your name great, and you will be a blessing." The

Gemara explains (Pesachim 117b) that this passuk alludes to the first blessing of

Shemoneh Esrei. First, "I will make you into a great nation" alludes to the words "the Lord of Avraham." Second, "I will bless you" alludes to the words "the Lord of Yitzchak." Third, "I will make your name great" alludes to the words "the Lord of Yaakov." I would think, therefore, that the conclusion of blessing would mention all three Patriarchs. Not so. The phrase "and you will be a blessing" indicates that only Avraham will be mentioned in the conclusion, as we say, "Blessed are You, O G-d, the Shield of Avraham." What is the significance of only Avraham being mentioned in the conclusion of the blessing?

According to the Zohar, explains Rav Levi Yitzchak, the Al-mighty conducts the affairs of the world with three different divine aspects Love, Power and Majesty. When he conducts the world with Love or Majesty life is good, but when He utilizes the divine aspect of Power, there can be much suffering.

The three Patriarchs, according to the Zohar, represent these three divine aspects.

Avraham represents Love, Yitzchak represents Power, and Yaakov represents Majesty. One might think, therefore, that all three of these divergent divine aspects should be mentioned in the conclusion of the blessing. Therefore, the Al-mighty revealed to us that only Avraham is to be mentioned in the conclusion of the blessing. Although the three may appear divergent, all three are meant to converge and conclude with Love, because that is the ultimate goal.

Based on MeOros.HaTzaddikim

Reflections By David Jacobs

I love Shabbos as it is the one time in the week I get to leave the

hussle bussle of daily life and concentrate on being rather than doing. It is a time to spend quality time with my family with no technology for distraction. A time to increase my torah study and daven slower with more kavannah; a time to be a more attentive husband and father. Generally a time to connect with Hashem.

Thank you Hashem for this wonderful gift!

Reflections By Charles Bursk

I enjoy Rabbi Aryeh Kaplan's description of Shabbos rest:

"During the 6 days of Creation, Gd asserted his mastery over the universe by actively changing it.

On the Sabbath, he "rested" by no longer asserting his mastery. We emulate Gd by relinquishing our mastery over the world on the Shabbos.

Work, in the Shabbos sense, is an act that shows man's mastery over the world by means of his intelligence and skill. Rest, in the Shabbos sense, is not interfering with nature nor exhibiting mastery over it. It is a state of peace between man and nature.

The Shabbos is much more than a mere "day of rest" from a hard week's work. It is a symbol of our belief in Gd's creation. On Shabbos, the process of creation stopped completely. We emulate Gd's rest with our Shabbos."

Online.....Maybe It's Time To Go Offline

Avi Dolties

Perhaps my best moment of the week is when I leave work on Friday and am welcomed home with a fresh Nespresso coffee. Whilst the highly aromatic ristretto blend of Arabicas from South and Central America washed with Guatemalan Robusta delights my palate, there's an extra sweet aromatic note that enhances the favour. This note is not the same as my morning coffee, it's that first taste of Shabbos. As Shabbat UK so aptly puts it, it's the first taste of 'switch off the week...switch on shabbat.'

Our gift of Shabbos is not only an opportunity to engage with our family but it also presents to us the chance to switch off from our digital world.

A study was conducted by the International Centre for Media & the Public Agenda at the University of Maryland. All the organisers asked, was for the 200 student volunteers to abstain from using all media for 24 hours. One student commented the following: "I am constantly on my phone. On average I probably send a text message every minute or so. I am ashamed that I couldn't go without my phone for 24 hours."

Indeed this willingness to limit screen time is something that even the non-Jewish world are beginning to appreciate; a colleague at work told me that she now has her own 'Shabbos' once a week. When at home, she and her husband on Wednesdays abstain from using any technology.

However even more valuable than switching off is switching on to our gift of Shabbos and reaping it's plentiful rewards. In the hakdomo to chelek gimmel of the Mishna Berrura, it states that keeping Shabbos is equivalent to performing all the mitzvos (Gemoro Yerushalmi, Nedarim). The Gemoro in Brochos says that experiencing Shabbos is like enjoying one sixtieth of Olam Haba. The Gemoro in Beitzo speak of a person having an additional or elevated neshomo on Shabbos.

However the pleasure of Shabbos does not end there, the heights that can be reached on Shabbos are even more exalted, and this is when Shabbos is acclaimed in unison together with family and together within a community.

Such Is The Bounty Of Shabbos

Marc Cohen

One of my favourite experiences on Shabbos is during Shacharis. On a sunny day (which can happen every now and

again in Manchester) with the light streaming through the long tall glass windows, feeling the warm glow on my face, and the whole Shul singing Kedusha together on full volume, no phone, no deadlines, just in the present moment.

My Son's Favourite Food is Chicken Soup!

Ari Cramer

Friday night meals are very special for me, but as our Rov said, you have to put the effort in to 'make' a Shabbos, it's not all about recuperating from a tiring week.

I personally like to get the candles ready and set the table on Thursday night, in order to make us look forward to it all Friday, and not be so rushed.

You also have to put an effort into the atmosphere during the meal, and not just rely on the amazing food! So singing Z'miros is very important to me and my family, regardless how exhausted we feel, to really help enhance it further.

Nobody knows what the future might bring for us and our children and what routes in life they may take, however the Friday night meal is a real connection. The sights, the sounds, the smells. The good food, the songs, the laughter, the inspiring words and conversation, the chicken soup! The whole evening is warm and comforting... it's something worth treasuring, and something we would surely miss.

Reflections By Richard Danziger

Many years ago, Rabbi Dovid Gottlieb shared the following thoughts. The word mabul is related to bilbul, meaning confusion or mixing up. His meaning was that the destruction of the water of the Mabul was more than just due to drowning or flooding, but rather there was some property of the water itself that caused material to become confused or torn up. The only place this didn't occur was the teivah.

A common theme in the Nesivos Shalom is that the Torah isn't a sippur b'almah - it's not just a story book or period history. Every detail, every nuance has meaning that can be applied to daily life.

In many ways the modern world is just as bad or worse as the world during the dor hamabul. We are constantly bombarded with information, advertising, opinions, the vast majority of which are completely contrary to a Torah way of thinking. And with the current state of alarm in Eretz Yisroel, anyone with any presence on social medial or news outlets can't avoid ignorance and hate speech, never mind full incitement to harm Yidden.

For this reason I personally am grateful for Shabbos. At least for 25 hours I can avoid all the noise of the outside world, close the doors and seal myself off from the external mabul. The teivah was a physical refuge from the raging waters outside. Shabbos can be a refuge in time from the same destructive world outside.

Reflections By Michael Brandeis

After yeshiva I went up to Cambridge. Life was exciting, frenetic and interesting in a different way with lots of new ideas, people and philosophies.

Each Friday afternoon came time to switch off. I would light the candles in my own room having spread a white Shabbos tablecloth over my work desk and watch the serenity descend as I walked to Shul in Thompson's Lane.

There, after davening, was a Friday night "traditional" meal with zemiros and sharing a dvar torah with new friends and even time to go over the sedrah back in my room. For Shabbos lunch, after davening, as "canteen manager" I even introduced cholent.

After Shabbos Rabbi Avrohom Gabbay z"l would come to Cambridge from Letchworth to give a shiur for those who wished to attend. (This continued for nearly 40 years and had



From Vidi Bing-Horwich

started at the suggestion of my Rosh Yeshiva zt"l.)
This was my island of peace.

On Sunday, reinvigorated and refreshed, and copying up the notes of the Saturday lectures I had missed, I returned to the "world outside".

Reflections By Mrs D Black

The thing I love most about Shabbos is spending quality time with my family. It keeps me going all week!

Reflections By Ben First

This Shabbos, I would like to focus on the beauty and intricacy of Hashem's Bria. Shabbos is all about our testifying that Hashem created the world in six days and rested on the seventh.

As it says in Keil Odon: "Tovim meoros sheboro Elokeinu yezorom b'daas b'vina u'v'haskel" 'Good are the luminaries that our G-d has created; He has fashioned them with wisdom, insight and discernment.'

At night time with a clear sky, the moon is visible. With a pair of binoculars you can see lots of the craters and mountains on the moon particularly at the point where the dark part of the moon touches the light part of the moon.

Jews throughout the world are able to see the night sky and in a sense, in terms of naked-eye vision, viewing and appreciating the Bria and the "luminaries" is the one thing that unifies us.

In the morning, for those of us who are up while it is still dark, you can see Venus, Jupiter and Mars all in the East.

If astronomy isn't your thing then there are so many other aspects of Hashem's Bria that you can admire on the way to Shul. For instance, different cloud formations, the singing of the birds, or all the different species of trees with their different sizes and shapes of leaves. (OJ has its very own horse chestnut tree.)

Reflections By Mrs S First

I love the contrast when Yom Tov goes straight into Shabbos – immediately after lighting Shabbos candles, it's somehow even quieter and more serene even through little things like making hot drinks a different way! There's a time for Yom Tov and a time for

Shabbos!

Reflections By The Braunold Family

The atmosphere and the beautiful davening in the Shul over Shabbos beautifies our Shabbos every week!

Reflections By Dr Michael Wilks

Shabbos is more beautiful if the talk at the table is fitting. I start reviewing the Sedrah on Sunday and by Thursday I have normally finished. On Thursday night, I either go to a parsha shiur or research the Sedrah in more depth. Then I have Divrei Torah for the Shabbos meals.

On the way to Shul on Friday afternoon, I have often worried whether I finished the preparations for Shabbos. Often I returned to the house to check that I had set the time-switch for the house-lights. Then, I hurried to Shul and arrived in a sweat and not prepared for davening with the calm that you would expect to welcome the Shabbos Queen.

So I designed a check list with all the critical activities; it is on our noticeboard. Well before I leave the house, I cross off the completed tasks, so that I can approach Shabbos more calmly.

Reflections By Family Nager

Shabbos is the most important day of the week.

During the week we are all pre occupied, on Shabbos we spend time with family and friends. My wife prepares delicious foods lichvod Shabbos Kodesh and we spend hours at the Shabbos table singing zemiros.

My father o'h used to sing all the zemiros in the book, and sometimes it could take over an hour, now I see the importance of it, it enhances the meal and brings you to higher levels.

We also love speaking Torah at our Shabbos table, and we can highly recommend the books "what if" from Rabbi Yitschak Zilberstein as well as Alenu I'Shabeach. We look forward to welcoming you at our Shabbos table!

Inspiration And Enjoyment Of Shabbos Yitzchok Steinhau

A story is told of a family man who required a small routine operation for which he would be in and out of hospital same day. During the operation a slight complication arose which required the man to need a further operation for which he was kept in overnight.

During the second operation the doctors noticed an issue which required further treatment. A third operation was scheduled and the fellow was kept in hospital for a further few days.

This seemed to continue for a few weeks with the fellow requiring operation after operation and procedure after procedure causing him to become hospitalised for long periods of time with no immediate hope in sight.

One of the man's sons decided to travel to his Rebbe the Gerrer Rebbe to ask for a Brocha and possibly some advise.

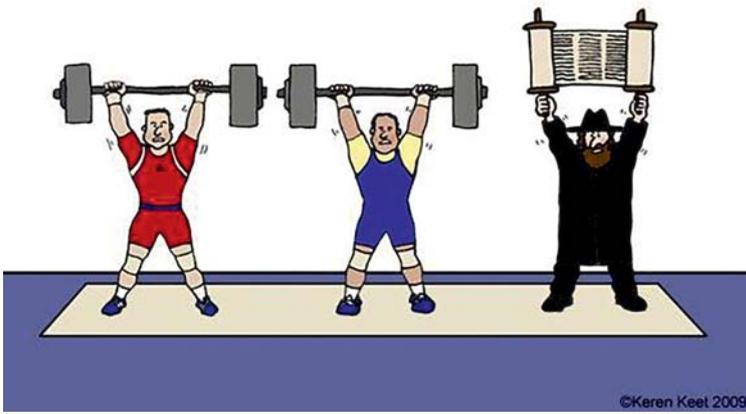
The Gerrer Rebbe listened to the man and said, "I have one question to ask you", "At your Shabbos table, what do you discuss?"

The man replied they talked about their experiences during the past week and general chatter.

The Rebbe continued and asked, "do you perhaps at times talk about other people and potentially speak Loshon Hora?"

The son replied in the affirmative that this was the case and they regularly discussed other people.

The Rebbe advised the son to commit on behalf of the family that the Shabbos meals would be a "Seuda of Kedusha" and no longer will they speak about other people which could lead to



From Vidi Noch-another Horwich

Loshon Hora and with that the father would receive a full recovery.

This is exactly what happened and the father was home for the following Shabbos with a miraculous full recovery.

Whilst Shabbos is clearly a time of past week reflection, The Zohar Hakodosh says it's the building block of the future week. The Zohar explains that when Hashem created the world during the six days of creation, Hashem powered the world with just enough "juice" for the world to survive for 7 days. It was the rest from work on the very first Shabbos which recharged the world allowing it to survive a further 7 days. This phenomenon is repeated weekly with the world having enough power to survive for just 7 days. The power of each Shabbos is such that it generates spiritual energy for the world to continue through till the end of the following week. The guarantee of the survival of the universe depends on Shabbos being kept each and every week.

We say in the "Zemer Kol Mekadesh", Kol Mekadesh Shvi Kroy Loi" Whoever sanctifies the Seventh day as it should be, "Kol Shomer Shabbos Kedas Mechalloi", whoever guards the Shabbos to the letter of the law from it being desecrated, "Schoroi Harbe Meod Al Pi Poloi" his reward is determined by his efforts.

I once heard a nice interpretation from Rabbi Chaim Kaufman Zt"l. He explained as follows, the song does not speak in the feminine but rather in the masculine, the song does not say "Kroy La" but rather "loi" similarly it does not say "Kedas Mechalla" but rather "Mechalloi". The reason being that the song is not talking about the Shabbos being sanctified but rather the person being sanctified through the Shabbos and the song is telling us that a person can stay in bed all Shabbos, thereby keeping Shabbos passively and not doing any forbidden Melacha. Such a person is "Kol Shomer Shabbos Kedas, Mechalloi", He is a Shomer Shabbos "Kedas" He is a person who keeps the Shabbos to the letter of the law. However this person is a "Mechalloi" He is a desecrated person who has missed a golden opportunity of "Schoroi Harbe Meod Al Pi Poloi". It's not good enough to be a "Shomer Shabbos Kedas" you have to put in the effort to reap the reward.

It's said in the name of the Vilna Gaon, a person who learns Torah on Shabbos receives 300 times the reward of earns from learning during the weekdays.

The Midrash in Breishis explains why during the six days of creation the Posuk says "Ki Tov" it was good but when it comes to Shabbos it says "Tov Meod" it was very good. The medrash explains Shabbos is unique because "Shina" sleep was given for Shabbos, "Shaina B'Shabbos Tanug" Sleep on Shabbos is an enjoyment.

I once heard from someone an explanation based on the pre mentioned Vilna Gaon, "Shaina" as in "Mishna" reviewing ones learning on Shabbos, knowing you are receiving 300 times the standard reward, that is a Tanug!

OJ and Shabbos Tefillos

Oshi Wilks

Around 8 years ago, on a Friday night in OJ in Beis Menachem, the gentleman sitting next to me remarked "Isn't amazing how everybody sings together in tune!"

He set me thinking... he was both entirely right and wrong at the same time. Very few people really sing in tune with perfect timing, but as a collective, with everybody joining in, it sounds amazing.

But it goes a step further: If you sit quietly and listen to everybody, it sounds nice, but if you join in, it sounds even better!

One of my favourite moments on Shabbos is in shul when the whole kehilloh join in together with a part of the tefilloh, for example Veshomru on Friday Night.

So, to all those making up Kehillas OJ for tefilloh, old and new, young and old, join in and make it sound amazing. However tired or busy you are, or even if you are flat when you sing on your own, you joining in really helps make the tefilloh even more inspiring for everyone else.

As a unified body, a kehilloh altogether, we have a tremendous power. If we all push in the same direction on any issue, the potential is amazing.

So while I'm at it, thank you everybody who has joined in with the different projects this week, and please, whether you have or haven't joined in this week, please join in and help the achdus going forward.

THE CHIEF RABBI'S

UK
 SHABBAT UK-23/24 OCT'15

To mark Shabbat UK, bring your family and come join us for Simcha, Zemiros and Nosh at an

Oneg Shabbos
 with
Rabbi Yisroel Friedman שליט"א
 Rov of Chortkov
Rabbi Yehuda Marmorstein שליט"א
 Manchester Sem

Shabbos Parshas Lech Lecha
8.30 - 11.00pm
at 3 Holden Road, Salford

עגת שבת