



Ohr Yerushalayim News

תזריע - ה' ניסן תשפ"ד - 13th April 2024 - Volume 16 - Issue 40

News This Week

מזל טוב

- Mazel Tov to Aron and Shifra Coleman on the birth of their daughter, Rikki.
- Mazel Tov to David and Zara Newman on the birth of a grandson to Shea and Tammy Erlich. The Sholom Zochor takes place at 20 Rutland Drive
- Mazel Tov to the Rov and Rebetzen on the engagement of their granddaughter Roisy Cohen, daughter of Sholom and Rochi Cohen, (Gateshead) to Yossi Katzenstein (Gateshead)
- Mazel Tov to David and Eunice Wolfson on the engagement of their granddaughter, Esther Benveniste to Zvi Treblow
- Mazel Tov to Michael and Bayla Brandeis on the engagement of their grandson Dovid Sonnenberg to Gila Neumann
- Motti and Miriam Black invite the Kehillah to a Kiddush in honour of the birth of their daughter, Reeva, at their home, 52A Singleton Road.

Rov's Shiur

The Rov's Halocho Shiur after the 3rd Mincha this Shabbos will be on the subject of Chol HaMoed.

Chaim Aruchim

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

- Sun, 6th Nissan - David Lewin for his mother
- Mon, 7th Nissan - Marc Cohen for his mother

Consider Where We Are Going

Rabbi J Rubinstein

Many a motorist, has been caught in the situation, where he was so impatient to reach his destination, that he concentrated entirely on driving as fast as possible, and because of this, missed the signs telling him he was travelling in the wrong direction. This is a good analogy to the way we sometimes behave in life generally, pushing forward harder and harder and sometimes losing sight of the direction in which we are pushing. It would be far better for us to stop for a moment, and consider where we are going, instead of focussing totally on how fast we are travelling. Sometimes this is particularly true in the realm of conversation. We get carried away by the tide of conversation, perhaps unconsciously wishing to show we are as knowledgeable as everyone else, about other people's lives. And we say things we would never have dreamt of saying, if we would have thought about it beforehand.

We are told in this week's Parshah, a person who was declared by the priest to have leprosy, had to go and live in isolation - בדד ישב - "Alone he shall live outside the camp" (Chap. 13 Verse 46.) Rav Yakov Kaminetsky explains, the leprosy was undoubtedly a supernatural affliction sent directly by Hashem to teach the person a lesson (frequently because he had engaged in speaking bad about other people - Loshon Hora). But the person himself was physically capable, (although forbidden,) of removing some of the signs by which the priest decided the individual had leprosy, such as a black hair which had turned white. However if he was wise, he accepted the message and went to live in isolation, to reflect on what he had done wrong. This would lead him to stop repeating

Important Appeal From The Rov

שואלים בהלכות פסח קדם לפסח שלשים יום ס' תכ"ז

The first Halocho in Hilchos Pesach stresses the obligation upon all members of the community to ensure that the less well-off should have sufficient funding to enable them to fulfil the Mitzvos of טוב יום in a happy (debt free) mood.

In order to comply with this Halocho, as in previous years, we shall be collecting מעות חייטין funds for distribution to those of our Kehilla who require financial support.

- a) Directly to myself (in Shul or at home) either cash or charity vouchers (Reference: Moschit) payable to ZY Gemach (charity no. 1153306)
 - b) Give online by going to <https://www.charityextra.com/charity/zygemach> clicking the donate button and following the instructions (Reference: Moschit).
 - c) By bank transfer to: Account Name: ZY Gemach Sort Code: 77-19-09 Account: 29350768 Reference: Moschit
- Thank you in advance for your generous response to this Mitzva.

מכירת חמץ

From Sunday 7th April, כ"ח אדר ב, the Rov will be available to arrange Mechiras Chometz through the office of the Manchester Beis Din. This can be done in Shul either before or after Davening, or at his home at any reasonable time until Sunday night 21st April (י"ג ניסן). For those travelling to ארץ ישראל for טוב יום (or who will be out of town for the whole of פסח) as the procedure is more detailed, extra time needs to be arranged for completion of forms and finished by April 20th (י"ב ניסן) מוצאי שבת. Please note all arrangements need to be made in person. Wishing the Kehilla a Chag Kosher Vesameach.

his mistake and causing harm to himself, and to society. We don't need to go in to total isolation in order to stop saying things we should not say. We just need to pause momentarily and think, before we speak; and sometimes chose to remain silent rather than utter words better not said. I myself recall, when a particular food supplier had closed his shop and rumours started circulating that he had been caught by government inspectors,

Davening Times

Mincha & Kabbolas Shabbos	7.00pm
Mincha & Candle Lighting	7.11pm - 7.25pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.41am
Mincha	2.00pm / 6.00pm / 7.55pm
Rov's Shiur	Following Mincha
Motzei Shabbos	9.00pm
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	8.00pm
Late Maariv	10.00pm

breaking basic health and hygiene laws. This was of course very harmful to his reputation in every way. I knew the person and took it upon myself to phone him and ask him what happened. He told me he was marrying off his daughter that week, and was so busy he had decided to close the shop for the week. He would be reopening immediately afterwards, which he did. I told as many people as I could, the truth of the matter. It is often even more serious than that. The verse, מות וחיים ביד הלשון – "Death and life are in the hands of the tongue" (Proverbs 18:21), is not an exaggeration. People's reputations can be ruined by tittle-tattle, this can even lead to their lives ending prematurely. The key is to consider what one is going to say, as people sometimes express it, put brain in gear before opening mouth. One must never, just be carried away, by the flow of the conversation.

Although we no longer merit the divine reminder (which the supernatural leprosy was) not to speak Loshon Hora, we can still follow the divinely inspired guidance of King David מי האיש החפץ מריע לצור...נצור לשונך מרע – "Who is the man who wants life?.....Guard your tongue from evil" (Psalm 32). In our words, think before you speak.

Skin Deep

Rabbi Naftali Reich (Torah.org)

It first appears on the skin as a sickly white lesion, and then it begins to spread. It looks like leprosy, but it is not. The Torah in this week's portion identifies as tzoraas, a strange phenomenon that appeared when the Holy Temple existed. These lesions were not life threatening, yet the Torah views them with utmost seriousness. The afflicted person was put under priestly observation, and if his condition deteriorated, he was quarantined. What is the significance of the tzoraas lesions?

Our Sages tells us that these lesions afflicted those who spoke malicious gossip and slander. They caused innocent people to be estranged from their friends and neighbors. Therefore, they themselves must suffer the isolation of quarantine. The questions, however, still remain. Why does the quarantine have to result from skin lesions rather than some other affliction?

The answer goes to the root of the mentality of malicious talk. Why do some people have a tendency to see only the worst in others? Because they themselves have those selfsame weaknesses and shortcomings. "Those who find failings in others," our Sages tell us, "are surely guilty of the same failings." People who engage in slander are not willing to accept others at face value. They are always driven to dig down underneath to find the negative undercurrents in others, because they themselves are so thoroughly negative.

The skin is the perfect metaphor for the positive approach to the perception of others. Take a look at a handsome person and imagine him for a moment as a skeleton entwined in ligaments, nerves and bloody tissue. Suddenly, he is not so handsome any more. But to make people more appealing to each other, Hashem covered all their internal systems with a layer of beautiful skin. As a result, those who look at people as they appear find them appealing, but those who dwell on what goes on underneath find them repulsive. The slanderer sees only the weaknesses of others because his own weaknesses are so prominent. He seeks to expose others because he himself is so thoroughly exposed. Therefore, his skin, the organ of concealment, is afflicted, and he is quarantined.

A weary traveler was trudging along a dusty road, thinking about where he could spend the night. Far off in the distance, he saw the towering walls of a city, and he wondered if this would be a good place to seek hospitality.

As he approached the city, he saw a sage sitting under a tree.

"Tell me, good sir," said the traveler. "Do you know this city?"

"Indeed I do," said the sage.

"Then perhaps you could tell me what kind of people live here?"

"I certainly can," said the sage. "But first tell me what kind of people live in your own city."

"My own city?" said the traveler, his eyes shifting back over his shoulder. "It is an evil place. The people are nasty. They watch

you all the time with suspicious eyes, and they whisper about you behind your back. Stay away if you know what's good for you."

"Well, I am afraid you are out of luck, my friend," said the sage.

"Unfortunately, you will find exactly the same kind of people here."

A short while later, a second traveler approached the city. He too saw the sage under the tree and decided to inquire about the inhabitants.

"I will be glad to tell you," said the sage. "But first tell me what kind of people live in your own city."

"My own city?" said the second traveler. "It is such a wonderful place. The people are kind and considerate. They are always eager to help each other in any way they can."

"I'm happy to tell you, my young friend," said the sage, "that you have come to the right place. Those are just the kind of people you will find here. I think you will find this city a most compatible place." In our own lives, we almost continuously find ourselves in a position of being able to judge other people, to find fault in what they do or to look at them in a positive light. The Torah instructs us never to think evil of others and certainly never to verbalize such negative thoughts. The key is to focus on improving ourselves, to purify and perfect our own thoughts and motivations. If we do so, we will undoubtedly recognize the same noble sentiments in others, and we will find the world a most compatible place indeed.

Just Compensation

Rabbi Yitzchok Adlerstein (Torah.org)

When a woman conceives and gives birth to a male...

Chazal's comment is well known, but little understood. "When a woman emits seed first, she gives birth to a male. When the male emits seed first, his wife gives birth to a female." Why should this be? Why should it be the woman who determines the birth of a male baby, and her husband the opposite? And why is this the introduction to the next verses, which deal with the mitzvah of milah?

There are mitzvos that are the exclusive province of women (e.g. the counting of days of the zavah; the korban of a woman who gives birth), and there are mitzvos that are only practiced by men. The Torah wished that everyone should be able to share in the reward for all mitzvos. One way this can happen is through one's children. The good deeds of a child confer merit to his/her parents.

A small number of time-bound mitzvos are obligatory only upon men. Hashem compensated a woman for this by giving her an outsize portion of the merit of her male offspring. Because she was responsible to a greater extent than her partner in creating her son, she is entitled to a larger portion of the parental credit. Similarly, Hashem arranged that it would be the husband who has a larger role in the creation of his daughter, and therefore enjoys more of the merit of the mitzvos that she will perform.

The mitzvah of bris milah is primarily incumbent upon a father. He is instructed to perform the circumcision, and not his wife. The Torah so instructs in order to restore a bit of parity between spouses in this hugely important mitzvah. After all, the effects of the milah stay with a person every day of his life, and remain a constant source of merit. Were the usual "rules" to apply, the mother would receive the larger share of parental merit for this mitzvah throughout the life of her sons. Hashem evens the score somewhat by making the father the sole authorized agent to perform the mitzvah, which grants him a larger share than he would otherwise be entitled to. Chazal teach that the Torah saw potential incompatibility of the simcha that everyone feels at the bris of a baby, with her forced post-partum separation from her husband. Therefore, the Torah reduced the fourteen days of tumah after the birth of a daughter to only seven in the case of a son. This would allow her to feel abundant joy at her return to her husband. According to our approach, however, there is an additional reason for her simcha on the day of the bris: because of her greater role in the creation of her son, she has a greater share in the mitzvah of milah, and all its continuing merit.

The says of HaKadosh Baruch Hu are indeed just – and finely tuned.