



# Ohr Yerushalayim News

ט"א אדר א תשע"ט - תצוה - 16th February 2019 - Volume 11 - Issue 32

## News This Week

### מזל טוב

Mazel Tov to Dan and Rochelle Smith on the birth of a granddaughter, Sofia, to AY and Dalia Nemetsky.

Mazel Tov to Eli Kaufman on the occasion of his Aufruf in Shomrei Hadass week this and his wedding to Yaeli Simon next week in London. The Kehilla is invited to a kiddush in the Nat Berkeley suite, Shrubberies.

### Ezras Noshim

The Rov reminds all men that the ladies Shul behind the Mechtiza is out of bounds to all men during the times of Davening.

### Parshas Tetzaveh

Benji Pawlowski

The Ponevezher Rosh Yeshiva, R' Gershon Edelstein shlita, discusses the following regarding the bigdei kehunah. The Gemara in Zevachim 88a states, the inyan of the sacrifices in the Torah is samuch with the inyan of the bigdei kehunah to teach us that just as korbonos serve as a kaparah for averios, so do the bigdei kehunah.

From here, we understand that the bigdei kehunah have a special function and effect on Klal Yisroel. R' Gershon comments that we need to understand how the bigdei kehunah are able to provide kaparah when really, a person must do teshuvah in order to receive kaparah (as is the norm).

He explains the following Gemara. The death of Miram in the Torah is samuch with the Parah Adumah to teach that just as there is kaparah with the Parah Adumah, so too there is kaparah when a righteous person dies (Moed Katan 28a). The same Gemara teaches that Aharon's death is samuch with pasukim mentioning the bigdei kehunah to teach that just as the death of a righteous person brings kaparah, so too the bigdei kehunah bring kaparah (which ties in with R' Gershon). We learn from this Gemara that when a righteous person is niftar, this causes people to do teshuvah, and so this leads to them receiving kaparah. They see that Divine Judgement has been made and it pushes them to do teshuvah. Death was decreed on mankind as a result the averioh of the eitz hada'as which will continue until this averioh is rectified. So of course, when a righteous person is niftar, people have more of an awareness to do teshuvah and improve their yiras shomayim, because they understand the harshness of performing aveiros.

R' Gershon goes on to discuss, the Gemara in Shabbos 146a states that chet (unintentional sin) is a cause for death, whereas avon (intentional sin) causes one to feel suffering. The purpose of suffering is to make one realise his wrongdoing and cause him to do teshuvah on his intentional averios. For one who has committed averios unintentionally, suffering won't help him realise the severity of his actions because he doesn't know what he did wrong in the first place in order to repent.

What we can take from here is that a person's actions have consequences. The first section of the Nefesh Hachaim discusses this idea of how the mitzvos of a person have a positive effect on his nefesh, ruach and neshama, as well as the higher worlds of ruchnios.



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SECONDS TO PROPER SPEECH

### Vigilance Without Acceptance

The fact that a derogatory statement was made for a constructive purpose does not permit the listener to accept it as fact. It is permissible to listen to negative information for toeles, a constructive purpose; however, it is not permissible to believe such information. One may act upon such information on the possibility that it might be true.

It is for this reason that the first precondition for speaking constructively is that one have firsthand knowledge of the negative information he is conveying. Since one cannot believe derogatory information as fact, he cannot present it to others as such. In situations where it is permissible to relate secondhand information one is required to say that he heard it from others and could not be sure of it's accuracy.

We thank the Chofetz Chaim Heritage Foundation [powerofspeech.org](http://powerofspeech.org) for the use of this material

Vice versa, a person's aveiros have a negative effect on the aforementioned.

After one has committed an aveiroh, this causes destruction in the higher worlds and lowers their level of ruchnios. It is hard for us to understand this because our five senses cannot detect anything spiritual. Therefore, this isn't something that we take seriously or care too much of because we cannot detect it. It is important that we work on our awareness of ruchnios and make it real in the same way we see anything physical to be real.

The second section of the Nefesh Hachaim also discusses the suffering felt from aveiros. When one commits an averioh, he causes the Shechinah to feel pain over the wrongdoing he has committed as well as the punishment he must go through. However, the higher worlds

## The Week Ahead

### שבת פרשת תצוה

זמן שבת	5.03pm
Mincha	5.08pm
Rov's Shiur	8.45am - 9.10am
Shacharis	9.15am
סוף זמן ק"ש	9.54am
Children's Group	10.45am
1st Mincha	1.30pm
2nd Mincha	4.51pm
Seuda Shlishis	Following
Motzei Shabbos	6.11pm
Ovos uBonim	7.11pm
Sun	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	5.15pm
Late Maariv	8.00pm

feel greater pain than that of this person's suffering. When davening, we must think of the pain and suffering we have caused to the Shechinah and the higher worlds as part of relieving ourselves of our suffering, since we have put the suffering of those above before ourselves.

So, we can understand how our actions have consequences on the higher worlds and that we have the power to control their state. All of us have a responsibility make sure that the higher worlds of ruchnios are returned and maintained in their pure and holy state. We must think about how our actions have effects on what is out of our physical perception. As stated earlier, we need to work on our awareness of ruchnios and make it real. This is the starting point, and then the rest will be easy to follow.

## **Egos, Large and Small**      **Rabbi Yitzchok Adlerstein (Torah.org)**

And you – draw close to yourself Aharon your brother...

Be'er Mayim Chaim: The verb is puzzling. Throughout the Torah, when Moshe needs to command someone or some group in the performance of a mitzvah, he does just that – he commands! (Think of the opening words of this parshah!) Why here does he draw Aharon close, rather than simply transmit the Divine instruction?

We may find a clue by looking at another “drawing close.” On the eighth day of the consecration of the mishkan, Moshe tells Aharon to draw close to the altar, and perform the avodah. Chazal unpack the background issues for us. Moshe notices that Aharon is reluctant to step forward and perform the avodah. He therefore turns to him, and tries convincing him that this was no time to be a shrinking violet.

Who was correct – Aharon or Moshe? It seems that both were. It is generally good practice to humbly decline any special position or task. Spurning the spotlight demonstrates that one is not fixated on fame and winning the accolades of others. Aharon's diffidence should be praiseworthy.

On the other hand, the gemara notes an exception to the rule. When a greater person tells someone to do something, the lesser person should respond with alacrity. Heeding the request of the greater person is itself an exercise in humility! If so, the pendulum has swung in the opposite direction. Aharon was not correct for standing back! He should have listened to Moshe!

Aharon's point was that propriety may demand that one should respond quickly and positively to a request from a greater personality. Yet, reasoned Aharon, there is an exception to this exception! If acceding to the request of a gadol brings power and authority in its wake, it is appropriate to demur. (In that particular case, Aharon had additional reason to spurn the job. He did not want to hurt the feelings of his brother who was not given the job.) Aharon, then, was apparently correct.

Moshe has the last word – without detracting from Aharon's position. “Indeed, Aharon, you should refuse the honor – but only initially.” After demonstrating reluctance to be elevated above others, he should then submit to the greater authority.

The Torah hints at this with the expression “draw close to you.” Aharon could not be persuaded to assume the role of central performer of the national avodah. Even though the request came from on high, he still demurred. Moshe had to bring him close, to take him by the hand, so to speak, to walk him into the role.

Aharon's refusal was not just a matter of propriety and protocol. Aharon stood back because he found himself incapable to moving forward! His comprehension of the value of the avodah was so deep, and his awe for the greatness of Hashem so overwhelming, that he became paralyzed into inaction.

Moshe drew him close, but building within him a pride that empowered him to act. (It is generally true that, of all bad traits, Hashem finds pride particularly odious. Yet everything can be utilized

for the sake of Heaven. There is even a pride that is positive when it enables its owner to do things he would ordinarily not be capable of doing.

We can suggest an entirely different way of looking at our phrase. Moshe is told to “draw close” Aharon and all his mitzvos and accomplishments, taking possession of them as if they were his own. He should look upon them with joy and happiness as if he had done them himself.

The reason for this is simple. One who truly loves Hashem cares only that His Will be done. He could not care any less whether it is himself or another who does the job, so long as the work gets done. Now, most of us cannot get to such a place. We cannot be expected to be completely self-effacing, to vanquish every last bit of self-interest. Our residual sense of self – even if we are not particularly selfish or prideful – demands that we put our own interests first. So we run for opportunities to do mitzvos, to be the one who walks off with the mitzvah trophy rather than the others who are also competing. On some level we believe that this will put us ahead of our fellow man in the way Hashem looks at us.

The giant, however, who has conquered every last bit of self-love will not grab mitzvos. To him, it is completely irrelevant who performs, so long as someone does.

We enshrine this attitude in the shacharis davening. We describe the angels: “All of whom accept upon themselves the yoke of the Kingdom of Heaven. They lovingly give permission, each to the other, to proclaim the holiness of their Creator...” Because there is no jealousy or competition among these ethereal beings, they willingly encourage each other to sing Hashem's praises, rather than compete for the privilege of doing so themselves. Their concern is the praise, not who sings it.

They serve as a model of how we mortals should live our lives.



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