



Ohr Yerushalayim News

אדר תשפ"א - תרומה - 20th February 2021 - Volume 13 - Issue 32

News This Week

מזל טוב

Mazel Tov to David and Corinne bondt on the birth of a baby girl

פרשת זכור

There will be 3 Leinings of Zochor for ladies - 11.30/2.00/4.55. Unfortunately due to space restrictions there will be no extra provision for ladies to hear

Zochor during the actual Minyanim.

Chaim Aruchim

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

Sun, 9th Addar - Ari and Elisheva Scherer for their son

Tues, 11th Addar - Sharon Levinson for her father

Weds, 12th Addar - Robert Berman for his mother

Megilla

Due to space restrictions, the Minyanim on Purim night and morning are only open to members who have pre-booked.

Those members who have booked for the leining in the hall should go there already for Maariv which is at 6.15.

The ladies Megilla reading will take place in the main Shul. Ladies should be aware of the current seating arrangements. Areas marked out on the tables are not for sitting at, single people should take aisle seats while those in a bubble should take the centre seats.

מתנות לאביונים

As in previous years, anybody who wishes to give מתנות לאביונים through the Shul can do so

by leaving their donations in the appropriate bags which will be available in Shul and the Rov will arrange for the money to be distributed on פורים either to needy families locally or to

families in ארץ ישראל. Please do not drop off donations at the Rov's house.

Unfortunately, due to the current situation, there are strictly no collections in Shul on Purim this year, either adults or children.

Gatherings on Purim

In order to ensure we keep our Shul safe at all times for all members, we would respectfully request that people do not congregate after davening, and leave the premises promptly after each Minyan.

A Limud For Eternity, And A Personal Plea. Dr Zev Davis

ועשו לי מקדש ושכנתי בתוכם

This phrase is obviously the focal point and ultimate goal of this week's Parsha; Hashem is instructing us to 'Make for Me a Mikdash, and I will dwell in their midst'.

What does the word לי which means 'for Me', imply?

Rashi explains that Hashem is telling us: ועשו לשמי בית קדושה - make for My name [i.e. My sake] a house of Kedusha.

There is a different pschat in the word לי from Sifri that explains that wherever Hashem appends the word לי to something, it endures for eternity. In our context the Midrash Raba says that the word לי means that the Mikdash will never be [re]moved, not in this world nor the next.

The above is quoted by the Lubavitcher Rebbe who says that the meaning of this cannot be kipshuto, as the Mikdash has sadly not endured forever, as it has been destroyed [twice]. He further points out that the mitzva to make a Mikdash also hasn't endured, as we are unable [in practical terms] to build a Mikdash in our days.

The Rebbe goes on to explain that one of the explanations for the above Midrash Raba can be based on the Posuk: (יחזקאל י"א) ואהי להם למקדש מעט, "And I will be to them a little Mikdash", which Chazal say refers to our Shuls and Botey Midrash, which become a Mikdash M'at.

Purim Timetable

Ta'anis Esther

Ta'anis Starts	5.23am
Shacharis	6.30am / 7.00am / 8.00am
Mincha	1.15pm / 5.20pm
Maariv	6.15pm
Ta'anis Ends	6.23pm
Ladies Megilla	8.15pm

Purim

Shacharis	6.30am / 8.00am
Ladies Megilla	10.00am

The Shechinah dwells in our Mikdash M'at, and in this way the ועשו לי מקדש is perpetuated for all times.

How important it is to remember that the sole purpose of our Shuls and Botey Midrash is, as described by Rashi [quoted above]: ועשו לשמי בית קדושה – "make for My sake a house of Kedusha" where we welcome the Shechina.

In connection with this I would like to share, on a personal note, an excerpt from an article, which was previously printed here almost 10 years ago, around the time of Rav Miller's 10th yahrzeit:

Rav Avigdor Miller's Cure for Cancer

English speakers throughout the world still benefit from the wisdom and eloquence of Rav Avigdor Miller ztz"l, whose unforgiving schedule produced countless shiurim and lessons that continue to educate after his passing. But there's an unlikely group of Yiddish speakers in a little pocket in Williamsburg who see Rav Miller as their rebbe, too. Led by Rav Avraham Shlomo Yavo, the chassidim of Nitei Avigdor retain their chassidish identities even as they imbibe the approach and ideals of an avowed Litvack.

In honor of his rebbe's tenth yahrzeit, Rav Yavo shared his own memories of a precious relationship, his pain at his rebbe's passing, and the role he's played in ensuring that Rav Avigdor's legacy remains firm and enduring. These memories included the following practical lesson with tangible, measurable effects:

When Rav Avigdor's wife was niftar several years ago, Rav Yavo delivered a hesped at the levayah. Afterwards, a man came over to him and said, "I have

Davening Times

פרשת תרומה

פרשת תרומה	פ זכור
Zman Shabbos & Lighting	5.12pm
Mincha	5.17pm
Shacharis - Hashkomo	7.30am
2nd Shacharis	9.30am
סוף זמן ק"ש	9.49am
1st Mincha	1.30pm
2nd Mincha	5.10pm
Motzei Shabbos	6.20pm
Sun	7.15am / 8.20am / 9.30am
Mon	6.45am / 7.10am / 8.00am
Purim	See above
Tues / Wed	6.45am / 7.20am / 8.00am
Mincha	1.15pm
Mincha & Maariv	5.20pm
Late Maariv	8.00pm

to tell you a story, and you should tell it to your kehillah.

"Several years ago," he began, "I was diagnosed with a serious case of cancer, and the doctors had no hope for me. They told me that it was just a matter of time. Shattered, I went to Rav Avigdor to ask him for a brachah. 'Where do you daven?' he asked me. When I told him where I davened, he asked, 'Do they talk during davening there?' I admitted that they did.

"Don't step into that shul ever again," Rav Avigdor instructed. 'Even if you daven perfectly, your tefillos are trapped by those of people who talk by davening, and they cannot ascend to Heaven. Look for another shul where they don't talk.'

"I followed his advice, and several weeks later I went back to the doctor. They thought I was a different person. The cancer was disappearing."

Rav Yavo didn't have a chance to share the story with his mispallelim instantly, but on Simchas Torah, as they were about to begin Kol HaNe'orim, with all the children already under the tallis, a mispallel approached Rav Yavo with his son and begged him for a brachah. "My son was diagnosed with the machlah," he said, "and the prognosis is not good."

The memory brings up strong emotions even today, more than two years later. "I gave him the brachah," Rav Yavo relates. "But I wondered what we could do for him.

"During Kol HaNe'orim, I suddenly remembered the story with Rav Avigdor. As soon as the aliyah was over, I klopped on the bimah and told the mispallelim that there was a child in the crowd with cancer. I then told them the story, and said, 'We're about to start Parshas Bereishis. Let's be mekabel to make an extra effort not to talk during davening and leining for the next year.' Everyone agreed to join.

"Three months later, the man came running over to me one day. The doctor informed him that the cancer was gone."

Rav Yavo told the story at a yahrtzeit seudah, and before long, it grew wings. People now call from all over the world to inquire about the story, which has made it onto signs hung in many shuls.

But like a true chassid, Rav Yavo attributes the impact to his rebbe, ending his account with a familiar refrain, "This is all due to the influence of Rav Avigdor Miller."

[Reprinted with permission from Mishpacha]

Our Rav Shlita recites the Mi Shebeirach of the Tosfos Yomtov monthly.

And our Kehilla prides itself on not talking during davening; and we do reach a high standard, but it's not absolute – yet.

And we are all surely aware that there are unfortunately serious illnesses within our Kehilla... Rabbosai, let's emulate Rav Yavo's Kehilla: "Let's be mekabel to make an extra effort not to talk at all during davening and leining for the next year." And may we all share BS"D only besurois toivois.

Purim, Shabbos Zochor and Amalek! Jonathan Grosskopf

This Dvar Torah is in memory of my father, Lippe Ze'ev ben Osher Zelig (Leo Grosskopf O"H), whose yahrtzeit was 30th Shevat / 1st Day Rosh Chodesh Adar.

Why do we always Lein from Parshas Ki Tzeitzei Posukim 17 /19, Perek 25 (Parshas Zochor) on the Shabbos preceding Purim?

The standard answer given by Rashi, Siporno and other commentators, is that King Shaul was instructed by the Prophet Shmuel to totally wipe out all the Amalekite nation: men, women children as well as all animals belonging to them so that there would be no remembrance that this nation ever existed: but he failed to do so! The consequence was that a future Amalekite descendant, Haman, attempted to wipe out all the Jewish people - men, women and children, living at the time of Purim.

However, there is a deeper connection between the leining and Purim. Posuk 17, Perek 25 in Ki Tzeitzei states that the Jewish people at the Exodus from Egypt did not fear Hashem. They questioned whether Hashem even was in their midst helping them (Posuk 7, Perek 17, Parshas Beshalach). The result was that Amalek came to attack them for their lack of faith. In Megillas Esther, read on Purim, it says that the Jews partook of Achashveirosh's feast against the wishes of the Rabbis and previously had bowed down in subservience to the lifelike statue of Emperor Nevuchadnezer: both of these acts showed a lack of faith in Hashem. Amalek in the guise of Haman came to attack and kill them all!

Amalek stands for happenstance where there is no G-d organising world events. Megillas Esther reads like a good novel, where a series of seemingly unconnected events over a period of time finally culminates with the downfall of Haman and the ascendancy of Mordechai the Jew. The Torah Temimah opines that Purim is greater than Yom Kippur as it really tests one's faith in Hashem. On Yom Kippur we daven and fast in order to come closer to Hashem who we clearly visualise on that day of Judgement. However on Purim we eat and drink and might even get a little tipsy but do we still "see" Hashem who is "hidden" in supposedly natural events: Covid 19 perhaps?? Finally, the Ramban in Zmanim, Hilchos Megillah 82:17, notes that in Messianic

times all the books of the prophets and the apocrypha will be abolished (or even if they all were all abolished), Megillas Esther would still be read even though it commences with bad events. This is because it says in Megillas Esther Posuk 25, Perek 9 "... and these days of Purim should never cease among the Jews nor shall their remembrance perish from their descendants." Our faith in Hashem is what helps us through the good and especially the bad times and any weakness in our emunah only encourages Amalek in all its forms to attack us. By leining Parshas Zochor we must take on board to strengthen our bond to Hashem as an antidote to Amalek, for as the Gemarah in Niddah 16B states "All is decided by heaven in advance except for our fear (faith) in Hashem."

Crowned Comestibles Rabbi Mordechai Kamenetzky (Torah.org)

There is a common denominator among three prominent vessels that are conspicuously placed in the Mishkan. The Aron Kodesh that contains the Holy Luchos known as The Ten Commandments; the Mizbeach HaZahav, the Golden Altar of Incense; and the shulchan all have one aspect in common. They each are adorned with a "zair zahav" a gold crown that surrounds each vessel. The Jews are first told to make an Ark. "You shall cover it with pure gold, from within, and from without shall you cover it, and you shall make on it a gold crown all around" (Exodus: 25 11).

When they are told to build a golden altar for the incense offering, they are also commanded to make a crown around it. In reference to that altar, the Torah commands: "You shall cover it with pure gold, its roof and its walls all around, and its horns, and you shall make for it a gold crown, all around (Exodus 30:3). But when they are commanded to make the shulchan, the table that holds the lechem hapanim, the showbread, the order to make a crown takes on a different meaning. The Torah calls it more than a crown; it is called a guard.

"You shall make a table of acacia wood, two cubits its length, a cubit its width, and a cubit and a half its height. You shall cover it with pure gold, and you shall make for it a gold crown all around." The Torah reiterates the command to make a crown, but this time it uses a word that personifies the function of the crown "umisgarto saviv."

"You shall make for it a border of a handbreadth all around, and you shall make a gold crown to guard it all around" (Exodus 25:25). The crown is more than an ornament for the shulchan; it is a border that embodies the Table.

Why is the crown designated for the shulchan different than the crown that adorns both the ark and the altar? Why does the shulchan need a crown to serve as border, a guard, a misgeres, more than the other vessels?

Reb Dovid of Lelov, a student of the Seer of Lublin, once came to Zelin to visit his friend Rabbi Dovid of Zelin. Hearing that the rabbi of Lelov was visiting him, the Zeliner Rebbe beseeched his wife to bake something special. Alas, the poverty of the couple was dire, and the poor Rebbitzin only had some flour and oil, which she made into biscuits.

Upon his first bite, the Rebbe exclaimed in earnest, "These cakes are truly exceptional!"

Knowing the source, the Rebbitzen dismissed the compliments of the bland and meager cakes as an appreciation of the effort. Weeks later, the Rebbitzen of Lelov met the Rebbitzen of Zelin. "You must tell me how you made those biscuits that you served my husband. I have never heard him get excited about food before, yet he did not stop praising the biscuits he ate in your home!"

The Zelin Rebbitzen answered meekly. "There was no recipe. When I heard that the Tzadik of Lelov was coming I realized that I had nothing to serve. Hashem knows that had I the means I would have made him a feast. But, alas, I could not. So I asked him to bestow His great goodness and the flavor of Gan Eden in the biscuits!" "Your prayers were answered," said the Rebbitzen of Lelov. "He said that they had the taste of Gan Eden!"

The Torah tells us that the Ark, which represents the Torah, should have a crown. When one learns Torah, he creates a crown that surrounds the Ark. The Altar, which represents service of Hashem, has a crown, too. Those who serve Hashem properly merit a crown. It is the crown of avodah.

But when it comes to the table, when it comes to the world of bread and butter, the mundane matters of life, the crown serves a different purpose. The crown of majesty turns a table into a Holy Shulchan! It guards it, surrounds it and ensconces it with an aura of spirituality that converts a simple, mundane meal into a holy feast. That crown is more than an adornment. The Torah calls it a misgeres, a guard, which turns our food from the ordinary into morsels flavored and seasoned by the Almighty.

Rabbi Shaul Kagan, of blessed memory, Rosh Kollel of Pittsburgh, disliked hearing Jews say, "I am going to a party." "Yidden don't party!" he used to exclaim. "They gather, they rejoice, and they celebrate in the boundaries of the crown of the Almighty. A royal table should not only be set. It should be crowned!"