



# Ohr Yerushalayim News

30th March 2024 - Volume 16 - Issue 38 - כ' אדר ב' תשפ"ד

## News This Week

### מזל טוב

Mazel Tov to R' Shaya and Rebetzen Rivka on the birth of their daughter, Rosie

Mazel Tov to Motti and Miriam Black on the birth of their daughter Riva. Mazel Tov also to grandparents Dov and Debbie Black and great grandparents Dovzi and Anne Lopian

### Chaim Aruchim

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

Thurs, 25th Addar II - Bobbie Graham for his father

Thurs, 25th Addar II - 25th Rabbi Braunold for his father

### Clocks Forward

A reminder to put your clocks forward an hour on Motzei Shabbos.

## The Purity Of The Person

Rabbi J Rubinstein

This is the week in which we should think about a teaching of the Chafetz Chaim, which is beautiful in its simplicity, but also far reaching, and fundamental to Judaism. The story is, one day the Chafetz Chaim let it be known in his Yeshivah in Radin, that he wanted the pupils to come to his house early the next morning, when he would reveal to them a great secret. They all gathered there promptly. The Chafetz Chaim appeared and began davening. He reached the paragraph we all say every morning; ואתה עתיד לטלה...ואתה היא...ממני ולהחזירה בי לעתיד לבא אלקי נשמה שנתת בי טהורה היא... "My G-d, the soul which You put in me is pure...and eventually You will take it from me and return it to me in time to come". He then turned to the pupils and said, In time to come he will return it, to each of us, meaning the soul in the condition it was, at the end of our lives. If at the end of our lives it was pure like when he first gave it to us, that is what we will receive in the time to come. He then raised his voice and said, but if it is besmirched and made impure by our deeds, then that is the soul we will receive in the time to come.

This week we read Parshas Poroh which discusses the procedure, involving a red cow, for purifying a person from a particular type of impurity, but it is also an occasion to consider generally the subject of the purity of a person (Based on the talks of Rav Avrohom Grodzenski in Sefer Toras Avrohom P.16). In fact, there is a problem about reading it this week. Next week we read Parshas Hachodesh which is about the laws of the Jewish calendar, because it is close to the beginning of the beginning of the month of Nissan, and it was on the first of Nissan that those laws were first given to the Jewish people. But the procedure with the cow, was first done on the second of Nissan, the day after the Mishkan was first put up. So should we not read Parshas Poroh after Parshas Chodesh? The answer, given by the Jerusalem Talmud and quoted by Rashi on Megilla 29a is, "The Parshah about the cow is given precedence, because it concerns the purity of the Jewish people".

Rav Grodzenski explains, this means more than the process of purification from a particular type of impurity, caused by contact with a dead body. It means that the general topic of the purity of the Jewish people is a top priority. In a world full of immorality, it is our sacred task to preserve the purity of the soul. This is a major challenge. In the weeks leading up to Pesach, part of the preparation for reliving the liberation of the Jewish people from Egypt, should be to rid ourselves from immoral and impure distractions. This is part of the significance of reading Parshas Poroh at this time of the year. Through this, we will

## Important Appeal From The Rov

### שואלים בהלכות פסח קדם לפסח שלשים יום ס' תב"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 יום טוב in a happy (debt free) mood.

In order to comply with this Halocho, as in previous years, we shall be collecting מעות חסין 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.

come to experience fully, the inspiration of the Festival of Pesach. It will also help us fulfil the teaching of the Chafetz Chaim on the prayer, אלקי, היא נשמה שנתת בי טהורה היא - "My God the soul which You put in me is pure".

### Something To Be Proud Of Rabbi Yitzchok Adlerstein (Torah.org)

Command Aharon and his children, saying: "This is the Torah of the olah on the altar..."

Rashi (citing a midrash) explains that whenever the Torah uses the imperative "command," it denotes "zeal, energetic quickness – immediately, and throughout the generations."

Why would such a pep talk be necessary? All mitzvos are for all generations, and all of them call for following Hashem's directives with zeal! If anything, the lesson is out of place in regard to the korban olah, which is not so much of a now-and-forever kind of mitzvah. It cannot be practiced when there is no beis hamikdash. It should have been taught regarding a mitzvah that is performed more often, and by a greater number of people.

Moreover, Chazal detect another layer of meaning in our pasuk. The olah, they indicate, is the baal gaavah, the haughty person, who sees himself rising up above others. He will be consumed ultimately by fire. We can appreciate the importance of exhortations against gaavah – but why are they aimed at Aharon and sons in particular?

We begin the road to a solution by looking at another midrash, this one on the verse calling Moshe the most humble of all men. "I might think that he was an anav with his body. The Torah therefore teaches that he was an anav with his daas.

## Davening Times

זמן שבת & Candle Lighting	6.24pm
Mincha & Kabbolas Shabbos	6.29pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.00am
Rov's Shiur	5.42pm
Mincha	1.30pm / 6.12pm
Motzei Shabbos	7.32pm
Sun	7.15am / 8.20am / 9.30am
Mon Bank Holiday	7.10am / 8.10am / 9.30am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Thurs	6.45am / 7.10am / 8.00am
Mincha & Maariv	6.35pm
Late Maariv	10.00pm

We can explain the meaning of this midrash by referencing a passage in Chovos Halevavos. Rabbenu Bachya writes that there are two major varieties of haughtiness. One concerns physical matters, and another concerns more spiritual qualities. A person can become a baal gaavah for his appearance, or his strength, or his riches. These are all physical things. He can also pride himself on his wisdom concerning Torah or other disciplines, or his yiras Shomayim, or hiskedushah – all relative to what he sees as lesser spiritual accomplishment in other people. (This might be the reason why the Mishnah in Avos that urges us to develop an exceedingly humble spirit uses the expression me'od me'od hevi shafel ruach. The doubled me'od hints at these two major causes of haughtiness, and instructs us to extinguish both.)

Moshe Rabbenu had good reason to be prideful, on both counts we've considered. We know that he was tall, and strong, and rich. To boot, he exercised power – a conventional source of so much pride – in his role as king of the people. Besides these physical attributes, he had plenty to brag about in the spiritual realm. His Torah wisdom and hiskedushah surpassed those of any other person in his day. In nevuah, he was in a different league from all other prophets; the Torah states that no other would ever arise like him. Despite all these reasons to feel important, however, he was also the most humble of men. He was not affected by his superiority in both physical and spiritual realms. This is what the midrash means when it speaks of humility in his guf and in his daas.

A person afflicted with gaavah who wishes to cure himself, can easily find arguments to let the air out of his inflated ego. None of the physical causes for pride have guaranteed longevity. A person's strength and good looks will inexorably decline with age. Fortunes accumulated often disappear in an instant. So many who sit at the pinnacle of political leadership are eventually unseated.

The spiritual reasons for feelings of self-importance are also ephemeral. Wisdom, too, often declines when memory begins to fail. Righteousness is so fragile that Chazal warn us not to feel secure in it till our dying day. Above all, even when these accomplishments persist throughout life, there is no continuity to them. Children will often not continue in the ways of their parents.

There was one exception to the last concern. Aharon Hakohen was promised that his signature accomplishment – his selection to serve Hashem in theavodah – would continue forever through his descendants. For this reason, the Torah includes a special exhortation against gaavah to Aharon and his sons as they approach theavodah. They could fall prey to pride because of Hashem's guarantee to them that their elevated station would persist through the generations. They needed this special treatment because they were vulnerable to pride for a reason not shared with the rest of the nation: theirs was a reason that applied "immediately, and throughout the generations."

## The Face We Show

Rabbi Yisroel Ciner (Torah.org)

This week's parsha, Tzav, deals predominantly with different karbanos that were brought.

"And these are the instructions for the peace-offerings which one may offer to Hashem. If as a 'Todah' he will offer it, then he shall bring with the sacrifice, cakes of matzo mixed with oil... [7:10-12]"

This Korbon Todah was brought by one who was saved from a perilous situation. This includes four categories: those who traveled overseas, those who traveled through the wilderness, those who were released from prison and those who were healed from a serious illness. This

karbon demonstrates the appreciation they feel to Hashem for His deliverance. The word 'todah' has two seemingly disparate meanings. The very common use is as an expression of thanks. It also means an admission. 'Hoda'as (the same root as todah) ba'al din' is the admission of one side to the claims that another side made against it.

Rav Huttner zt"l explains that the common word that these two concepts share, reveals the common foundation that they are based upon.

We like to feel that we are independent—self-made men. We have only ourselves to thank for reaching the point we're at. We might pay lip-service to "all those without whom it would have been impossible for me to be standing here tonight to receive this honor" but deep down we feel most comfortable when it's our own back that we are patting.

An honest 'thank you' is in fact an admission. It's the first installment on a debt of gratitude. I admit that I couldn't have done it without you and I therefore thank you.

We can determine if the todah is 'admission' or 'thanks' based on the wording that follows it. An admission is followed by the word that {the Hebrew prefix of sh'}—I admit that... Thanks, on the other hand, is followed by that which we are thanking for {in Hebrew, oil}—thanks for... With this Rav Huttner zt"l explains the wording in the Modim part of the silent Amidah prayer. The Modim prayer begins: Modim anachnu lach she'atah hu Elokainu—we admit that you are our G-d of Power. It then continues: Nodeh l'cha ol chayeinu—we thank you for our lives that are in Your hands.

As such, the Korbon Todah (upon which the Modim section of the Amidah prayer is based) encompasses both of these aspects. The karbon is a statement of gratitude that demonstrates the recognition and admission that we have only Hashem to thank for our deliverance. How does this sacrifice, to the degree that it's possible, pay Hashem back for what He has done for us?

There are a number of distinct laws that apply to the Korbon Todah. The Talmud [Menachos 76] teaches that ten loaves were brought from each of the four types of bread/matzo that the passuk [7:12-13] mentions. Furthermore, whereas one has a two-day period to consume a regular Korbon Shlomim, the Korbon Todah and its forty loaves must be completely eaten on the day it is brought.

The N'tziv writes that this expansive obligation to bring forty loaves of bread/matzo on one hand, and, at the same time, the diminished one-day time period within which it must be eaten, forces a person to invite a large number of people to share this seudah. This meal will then lead to the purpose of this Korbon Todah—the public proclamation and voicing of gratitude to Hashem for all that He has done for us.

The way to pay Hashem back is by teaching others to appreciate Him and to thereby sanctify His name.

It always bugs me when I hear someone respond "not bad" to the common question of "how are you?" Not bad... In other words, when I rate how Hashem is doing in His job of running the world He gets a solid 65. Not bad. Room for improvement but clearly a strong effort... When a person looks honestly at all that Hashem has done and is doing for him, even when there are difficulties, illnesses, etc. that one is dealing with, his response should be "fantastic, thank G-d!"

But the truth is, even more important than what we say is the face we show the world. The face and expression that we wear is our present-day Korbon Todah. It should show happiness and appreciation for all that Hashem has granted us and should thereby sanctify Hashem's name.

