



Ohr Yerushalayim News

28th March 2026 - Volume 18 - Issue 37 - י' ניסן תשפ"ו

News This Week

מזל טוב

Mazel Tov to Michael and Dina Freedman on the birth of a granddaughter to Tzvi Dovid and Yehudis Freedman in Israel
Mazel Tov to Nissim and Laura-Ann Hassan on Avigail's engagement to Moshe Harris, son of Shloime and Rachel

Spring Forward

A reminder that the clocks go forward one hour on Motzei Shabbos

Chaim Aruchim

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

Shabbos, 10th Nisan - Elisheva Cohen for her father
Mon, 12th Nisan - Sharon Levinson for her husband

שבת הגדול דרשה

The Rov will give his שבת הגדול דרשה following שחרית and R' Shaya will give his שבת הגדול דרשה following the second Minyan for מנחה

חמץ Sale of

The sale of חמץ which takes place in the בית דין may be arranged via the Rov, either at his home by prior arrangement, or in Shul after Davening

Pesach Cleaning

A reminder that members are responsible for clearing out Chometz from their boxes

תענית בכורים

There will be Siyumim following all 3 Shacharis Minyanim on Wednesday morning kindly sponsored by Nati Sebbag לעילוי נשמת
ר' מרדכי דוד בן זאב הלוי, his father in law, who's Yahrzeit is on 1st day Yom Tov.

Yahrzeit Shiur

There will be a memorial shiur in honour of the first Yahrzeit of Tony Levinson ז"ל by Rabbi Yehuda Levenson on Sun 29th March 8:30pm via Zoom. Meeting ID: 891 6874 4190, Passcode: 778876

Hitting The Right Note

Rabbi J Rubinstein

The tenor Enrico Caruso was reputedly able to sing high notes with such clarity that when he hit those high notes, the glass in nearby windows cracked. The physics behind it is, I think, that the movement of airwaves created by his singing, reached the same frequency as the movement of the molecules within the glass of the window, and resonated with them, thus causing it to crack.

I use this as a kind of parable for the way one has to find, particularly at the Shabbos and Yomtov table, a Dvar Torah which resonates with the people around the table. This is of course, part of the idea behind the answers given to the four sons, -one has to answer each son in a way which will resonate with him, and be meaningful to him.

This principle of presenting ideas which will be meaningful to listeners, is exactly what Shabbos Hagadol is all about. Shabbos Hagadol recalls the 10th Nisan, when the Jewish people took sheep which the Egyptians worshipped as an idol, and tied them to the posts of their beds for four days, in preparation for slaughtering them on Erev Pesach for the Pesach sacrifice. They had the courage to do this in front of the Egyptians, and a miracle occurred inasmuch as the Egyptians did not try to stop them.

The famous discussion point is why do we not celebrate the 10th Nisan,

Important Appeal From The Rov

שואלים בהלכות פסח קדם לפסח שלשים יום ס' תנ"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 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: Moschit86) 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: Moschit86).

c) By bank transfer to: Account Name: ZY Gemach Sort Code: 77-19-09
Account: 29350768 Reference: Moschit86

Thank you in advance for your generous response to this Mitzva.

whichever day of the week it falls on, rather than the Shabbos before Pesach. (This year the 10th Nisan does actually fall on Shabbos, but in many years it does not)

Rav Yaakov Kaminetzky answers, the Medrash says,, Moshe Rabeinu (Moses) negotiated with Pharaoh to give the Jewish people one day of rest each week, and persuaded him to give them the seventh day of the week. One could ask, what did they do on that day? The Medrash states they studied scrolls. Rav Yaakov Kaminetsky says, those scrolls had written on them the Psalms which משה רבנו composed, beginning with, תפילה למשה. (We recite them on Shabbos morning.) One of them is להגיד בבוקר חסידך ואמונתך, in which it written, מזמור שיר ליום השבת "To tell of your kindness in the morning, and of your faithfulness by night" In other words, when life is bright like the daytime, then we must acknowledge Hashem's kindnesses. But when it is dark like night, we have to maintain our faith in Hashem. As it goes on to say, "When evil people flourish like grass.....to be ultimately completely destroyed. So in their darkest hours, their faith was boosted by reciting these Psalms. When it came to the challenge of taking the sheep which the Egyptians worshipped, they were ready to do it, because of the cumulative effect of the inspiration they had received on those Shabosos. That is the reason we celebrate on the Shabbos, rather than on the 10th of Nisan. What they did, was a triumph of the Shabbos, and the faith which had emanated from it. The message they had been given on those Shabosos, had obviously

Davening Times

Candle Lighting	6.20pm
Mincha & Kabbolas Shabbos	6.25pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.03am
Mincha	1.30pm / 6.17pm
Motzei Shabbos	7.27pm
Sun	7.15am / 8.20am / 9.30am
Mon	6.45am / 7.10am / 8.00am
Tues	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.30pm GMT
Late Maariv	10.00pm
Wed שחרית (followed by סיום)	6.45am / 7.20am / 8.00am
Eat Chometz until	10.26am
Burn Chometz until	11.50am

resonated with them. We must pray, that we will succeed in conducting our Sedorim, and explaining the Exodus from Egypt, in a way which will give us and our children, the faith to deal with the trials and tribulations of life. Until the day heralded in this week's Haftorah; הנה אנכי שולח לכם; Behold I will send to you Elijah the prophet, and he will inform us of good tidings, salvations, and consolations".

High Dividend Investments

Rabbi Yisroel Ciner (Torah.org)

This week we read the parsha of Tzav (command). "Tzav es Aharon v'es banav laimore zos toras ha'olah (command Aharon and his sons, telling them the instructions for the ðleh' sacrifice) [6:2]." Hashem usually instructed Moshe to tell others the law. Why, in this instance, was Moshe instructed to command them?

Rashi quotes the opinion of Rav Shimon that the Torah needs to urge us when the command involves a loss of money. The 'oleh' sacrifice was kalil (totally consumed by the flames of the altar). Unlike other sacrifices where the owners and/or the kohanim would receive a portion for their own personal consumption, the ðleh' was kalil. No edible portions were distributed. The Torah, therefore, needed to bolster this mitzvah with "tzav" – Moshe commanded.

At first glance this would seem to be unnecessary. The oleh was brought voluntarily by a person wanting to draw close to Hashem. He would go to the Temple, the place where Hashem's presence tangibly rested, and offer this sacrifice. The kohanim were people who spiritually represented the rest of the nation. They served at this spiritual center of the world. True, neither the owners nor the Kohanim received a portion of meat, but could it be that such people would need this extra urging simply because they wouldn't walk away with a few hamburgers?!

The Divrei Yisroel brings the Medrash to explain this difficulty. The yetzer harah challenges a person when he's about to donate to charity: "Why are you spending your money on strangers and not on your own children?" We need the extra urging to counterbalance that claim. While we might be willing to spend money on many different things, when it comes to mitzvah matters, we're not quite so willing. We know that the mitzvos are our only ticket to eternity, we know that we can't take our money with us, yet we still have a hard time translating those realizations into actions.

Even if we do spend a fair amount of money on mitzvos, we have to honestly assess if we are truly acting in accordance with our beliefs. Rav Sholom Schwadron zt"l would tell the following story about Rav Levi Yitzchak, the Berditchiver Rav. (Found in "Around the Maggid's Table".) It offers a sharp insight into the way that our actions are assessed.

One Yom Kippur night, the crowd in the Berditchiv shul (synagogue) waited for the chazzan to begin the holy Kil Nidre prayers. The Rav motioned to the chazzan, requesting that he wait. All quietly awaited the Rav's signal to begin but he was immersed deeply in thought. The minutes passed by with people wondering why the Rav was waiting. He was clearly not yet ready to begin.

Soon he turned to his shamash (attendant) and asked if Muttel from the town of Zhitomer was there. All of those within earshot wondered what the Rav might want from Muttel. Scanning the large crowd, the attendant found Muttel, the plain, poor, simple Jew from Zhitomer, sitting off to the side.

"Yes", the attendant responded, "Muttel is here". The Rav asked that Muttel be summoned. As soon as Muttel was brought, the Rav began to question him. "Tell me, don't you live on the land owned by Vladik (a gentile landowner)?" "Yes", answered the surprised Muttel. "Does Vladik own a dog?", continued the Rav. "Yes", answered Muttel again, wondering what this information had to do with the Yom Kippur prayers. "Do you know the amount of money that he spent on the dog?", persisted the Rav. "I do", said Muttel. "He always brags that he spent four hundred rubles to acquire that rare dog." The Rav was thrilled. "Four hundred rubles? That's fantastic!" To the astonishment of all those assembled, the Rav, having been supplied with this information about Vladik's dog, was now ready to begin Kol Nidre. He motioned to the chazzan to begin. After the t'filos were completed, a group approached the Rav inquiring about his discussion with Muttel. The Berditchiver smiled and explained. "This year, an incident occurred which troubled me. A poor teacher came to Berditchev from a distant town. Being in debt, he was planning to tutor children, save the money and then return home to pay his creditors. He was here for almost a year, earned the money he needed and began his return trip. One fateful night, as he slept at an

inn, the bag with his hard-earned money was stolen. In the morning, when he realized what had happened, he broke down in tears. A whole year's worth of effort had been stolen. Staying at the same inn was Vladik. Hearing the heart-wrenching cries of the teacher he inquired as to what had happened. Upon hearing the story, he approached the teacher, asking him how much money had been stolen. Hearing the sum of four hundred rubles, he immediately removed that amount from his wallet and handed it to the amazed and thankful teacher.

"As we were about to start Kol Nidre, that incident worried me. How could we hope that Hashem would view us favorably? Who amongst us had performed an act as generous and kind as that of Vladik?

"Then I remembered the dog. I had heard that he had spent a large sum on a pet but I didn't know how much. When Muttel told me that it had been four hundred rubles, I was at ease. That amount clearly didn't mean all that much to him. His helping the teacher was an act of kindness but not an act of sacrifice. I felt we could start Kol Nidre."

Rav Sholom then continued. "We're proud when we spend \$50 on an esrog, or we give \$250 to tzedakah, or we spend \$500 on t'filin. Beautiful! But how much was the stereo? How much was the computer? Perhaps the money spent on the mitzvah wasn't really the sacrifice that we believed it was. If we spend freely on our material objects then we must also spend freely on our spiritual objects."

In this week's (Shabbos Hagdol) haftorah, the possuk (Malachi 3:10) states: "Bring your ma'aser to the storehouse and let there be sustenance in my house. Please test Me on this, says Hashem, to see if your doing this won't cause me to open the windows of heaven and shower you with an abundance of blessing."

Why did the prophet connect receiving this blessing of abundance with our giving ma'aser. We are obligated to fulfill all of the Torah's mitzvahs regardless of our receiving any earthly reward!

Rav Chaim Soloveichik zt"l explains based on the Talmud [Brachos 35A]. "Come and see the difference between the earlier and the later generations. The earlier generations would bring the fruits into their houses in a way that obligated them in ma'aser. The later generations did it in a way that exempted them."

What was the claim against the later generations if halachically they were exempted?

He explains that they were making a very serious error. They were willing to fulfill mitzvos... as long as it wouldn't cost them. Otherwise, they searched for loopholes to exempt themselves. They didn't realize that one doesn't lose a thing by fulfilling mitzvos, even when money must be spent. On the contrary, one only gains – both in this world and in the next. This point was understood by the earlier generations but missed by the later ones.

With this we understand the first possuk. Ma'aser of the fruits on which they were obligated they certainly gave. Hashem, through the prophet, was addressing the ma'aser which they could feasibly exempt themselves from. The very act of obligating yourselves in the expenses of a mitzvah will bring wealth – test me.

On the first morning of Succos Rabbi Elimelech of Lisensk was intrigued by a scent in the shul's air. After the t'filah, he began to investigate the esrogim of the congregants. He wasn't at ease until he had smelled the small, simple esrog of a stranger sitting in the corner. "Where did you acquire this esrog? It has the scent of Gan Eden (the Garden of Eden)!"

The guest hesitantly told the following story. "I don't make a lot of money but every year I save enough to buy an expensive esrog. This year, I took the fifty gulden I had saved and traveled to Lemberg in search of a beautiful esrog. At one of my lodgings, I heard a commotion downstairs. A burly man was begging the innkeeper to help him. He was a wagon-driver and his horse had broken his leg. The innkeeper had a horse for sale for fifty gulden which was far beyond the means of the wagon-driver. I approached the innkeeper and offered to pay him forty five gulden for the horse. He agreed and I handed the reins over to the wagon-driver. With the remaining five gulden, I could only afford this small, simple esrog."

Rabbi Elimelech now understood why the scent of Gan Eden was emanating from this esrog. He requested to hold such an esrog for a few moments. Such clarity. A poor man focusing his limited resources on a mitzvah. Then, after months of saving for one particular mitzvah, being able to prioritize and redirect those funds toward another more pressing mitzvah. The scent of Gan Eden... Heaven on earth... The opportunities are all around us. Let's invest.