



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to the Rov and Rebbetzen on the engagement of their grandson (son of Mr & Mrs Meir Moller) Chaim Tzvi, to Miriam Strauss from Ramat Beit Shemesh.

Kiddush This Shabbos

There will be a Kiddush this Shabbos after Davenning sponsored this week by Mr & Mrs Marcel Marks to celebrate Yisroel Chaim being given the all clear following his accident last year.

Parshas Zochor

First Leining will be at approximately 10.15am, 2nd after Davenning at approximately 11.15am, 3rd after the first Minyan for Mincha at approximately 2pm and 4th at 5pm.

מתנות לאביונים

Anybody who wishes to give מתנות לאביונים through Shul can do so by delivering any donations to the Rov who will arrange for the money to be distributed either to needy local families or to families in ארץ ישראל

קבלת אל-קהל

The Rov will be at home between 1.00-3.00pm on Purim day to welcome visitors from the Kehilla - see back page for terms and conditions!

שיבת מרדכי הצדיק

We will be holding our annual שיבת מרדכי הצדיק programme on Purim before Mincha from 3.00-4.00pm. Everyone is invited to attend.

Correction

The correct date for the first of the ladies pre Pesach Shiurim is Tuesday 5th April, not as stated on the recent Shul mailing.

Girls Rosh Chodesh Group

A turnout of 15 girls year 5 and up from the Shul had a great time socialising whilst enjoying being creative quilting and eating Hamantashen



Close to You

Rabbi Yochanan Zweig (Torah.org)

And he called to Moshe, and HaShem spoke to him...(1:1)

The word Vayikra, to call, is the first word in this week's Parsha and is the name of both the Parsha and the third sefer of the Torah. Generally, it is understood that the name of the sefer is an appropriate definition of the message contained therein. What is significant about the word "Vayikra" that it should be used to describe what occurs in this third sefer of the Torah?

The word Vayikra is written in the Torah with a small letter Aleph at the end. The Bal Haturim (ad loc) explains that this is because

פורים

תענית אסתר

Ta'anis Starts	4.17am
Shacharis	6.30am / 7.00am / 8.00am
Mincha	6.05pm
Shiur on Inyonei Purim	6.35pm
Maariv	7.00pm
Sof Ta'anis	7.12pm
Megilla 1	7.15pm
Megilla 2 (Lehning rather than part)	8.45pm

פורים

Shacharis	7.00am / 8.30am / 9.30am
Megilla	7.35am / 9.05am / 10.05am
Yeshivas Mordechai HaTzadik	3.00pm
Mincha	4.00pm
Maariv	8.30pm

Moshe, in his modesty, wanted to use the same word that is used when HaShem interacted with Bilaam: "Vayakar"- "happened to meet". Vayakar is Vayikra without an Aleph, but HaShem specifically asked Moshe to use the word Vayikra. To signify Moshe's humility the Aleph is written smaller to indicate that it wasn't Moshe's first choice for usage.

The Bal Haturim's interpretation is difficult to understand. This isn't the first time that HaShem has used the word Vayikra to call to Moshe, we find it used in Shemos a few times: "and HaShem called to Moshe" (19:20) and "HaShem called to him" (19:3). Why is it over here that suddenly the word "Vayikra" bothers Moshe?

Sefer Vayikra introduces the concept of a "Korbon" - offering. Until

The Week Ahead

פרשת ויקרא	פרשת זכור
Candle Lighting	6.04pm
Mincha	6.09pm
Shacharis	9.00am
סוף זמן ק"ש	9.14am
1st Mincha	1.30pm
Rov's Shiur	5.20pm
2nd Mincha	5.50pm
סעודה שלישית	following
Maariv & Motzei Shabbos	7.10pm
Sunday	7.15am / 8.20am
Mon	6.45am / 7.10am / 8.00am
Tues	6.45am / 7.20am / 8.00am
Fri Bank Holiday	7.15am / 8.20am / 9.30am
Mincha & Maariv (Sun-Tues)	6.15pm
Late Maariv	8.00pm

this time, the only word the Torah used was "Zevach," which means to sacrifice. In this Sefer we have an altogether different concept of service to HaShem. The root of the word Korbon is "Kiruv" - closeness. HaShem is informing us that the service in the Mishkan isn't simply to pay homage to HaShem; it is to gain a closer relationship with HaShem, which is what He desires.

Under close examination, the first verse of Sefer Vayikra begins in a very odd way: "and He called to Moshe..." Yet there is no context as to who "He" is referring to. From the end of the verse we can deduce that the word "He" is referring to HaShem. But why should the Torah begin a brand new sefer this way? By obscuring who the caller is and immediately identifying Moshe, the verse is clearly making Moshe the subject of the sentence. In other words, Hashem was "calling on" Moshe and the interaction was for Moshe's personal sake (i.e. a relationship with Moshe).

It is for this very reason that it is an appropriate definition of the third sefer of the Torah. Vayikra introduces the idea that Hashem desires a relationship with his subjects and that the Korbonos are a means of achieving that. Korbonos aren't merely a means to serve HaShem, they are how we get close to Him. This also explains why Moshe, in his modesty and humility, is uncomfortable with the word in this context; it denotes HaShem wanting to be close to him personally - a fact that he instinctively wanted to keep private. HaShem therefore acquiesced and allowed him to write the Aleph smaller.

Parashas Zochor: Doomsday Amalek

Rabbi Osher Chaim Levene (Torah.org)

The Mitzvah

There is the commandment to wipe out the nation of Amalek, destroying them without mercy, so that no memory of them ultimately exists. They have to be permanently erased out of all existence in this world (See Devarim 25: 17-19).

Of all the hostile enemies that the Jewish nation has confronted, the one singled out as their deadliest foes, their nemesis, is Amalek.

Amalek, grandson of Eisav, arrogantly attacked the nascent Jewish nation in the wilderness. They met them in Refeidim on route to their accepting of the Torah at Sinai. Yehoshua was commanded to fight them as Moshe's arms were stretched up towards the heavens. Years later, Shaul failed his kingship by not destroying Amalek, permitting their king Agag to live long enough to bear an heir. Haman, the resulting descendant, secured the king's insignia to approve an edict for the genocide of the Jewish people in the Purim story.

The continual presence of Amalek, their very existence, is so severe that the name and throne of G-d Himself is not considered complete until they are obliterated. The memory of them has to be rubbed out.

Why the need for this mitzvah for this nation to be mercilessly targeted for "utter destruction"? And why was it imperative that no remnant of their existence be perpetuated?

The answer relates to how Amalek (and their national ideology) are the incarnation of evil. As the symbolism of sin, they stand diametrically against everything that G-d desires in the universe. From the outset, their evil is so concentrated and contaminated that it has to disappear. The Amalekite Haman, for example, is alluded to in connection with the primeval sin, the introduction of sin to the world as marked in man's eating from the Tree of Knowledge in defiance to G-d's instructions. Amalek is similarly synonymous with

Amalek's battle is a "war against G-d". Their suicidal attack against G-d's Chosen Nation was to challenge everything related to holiness and sanctity. (The word karcha, "chanced" you on the way, relates to word ker, denoting spiritual impurity). In their dispute with G-d, their hostility boiled over onto the Children of Israel, the selected standard-bearer of G-dliness in the world. Accordingly, it was up to Israel to go out into battle in their "war for G-d".

Can one fail to notice how, in the absence of Israel wiping out Amalek, Amalek later responds similarly with the plan to wipe out Israel? That was, after all, Haman's aim. He conspired to "destroy, uproot and wipe out" the Jewish people on one day. DOOMSDAY ISRAEL was scheduled for 13th Adar.

Of course, this boomeranged as Haman and his sons were hanged and the Jewish nation survived.

The Avnei Nezer beautifully explains why Amalek is per force doomed for destruction.

The mission of Amalek was to destroy Israel. It was this insistence to be present in a universe devoid of Israel that, ironically enough, led to their wishes being granted.

Creation was formed exclusively for Israel the possessors of Torah, as symbolized in the word reishis, "first" as alluded to in the Torah's initial word Bereishis. Take Israel or Torah out of the equation, however, and the world loses its ability to function. Very plainly, it then ceases to exist.

Judging them how they would like to be found, the national dream of Amalek to be in a world without Israel will be fulfilled. But not as they imagined it! Rather, they were effectively writing themselves out of existence.

Their defeat brings with it the joyous affirmation and celebrating the eternal nature of the Children of Israel. Furthermore, it facilitates the Jewish nation to undergo a reinvigorated devotion to Torah and with the implicit mission of proclaiming G-d in the world.

This mitzvah will only be completed in the future. Amalek - like all evil in the world - have to be expunged from existence. They are doomed! Their continuing presence contradicts the goodness of creation and for the glory of G-d to be manifest in the universe. Thus, their destruction is certain.

DOOMSDAY AMALEK will result in the Jewish people's redemption. May that day arrive imminently!

קבלת
האלקה
שליט"א ROV THE
מזמין
כל עם המצאים
בסלודר הבידה
למגדול ועד קטן
TO
חצר בית המלך
(CURRENTLY 48 WATERPARK ROAD)
BETWEEN 12.30PM AND 3PM
להשקות בכלי
פלסטיק
על גילי כסף
TO RECEIVE
AND PARTAKE IN A
משתה יום טוב