



Ohr Yerushalayim News

ח א ניסן תשע"ח – ויקרא – 10th March 2018 - Volume 10 - Issue 34

News This Week

מזל טוב

Mazel Tov to Mr & Mrs Avi Smith on the Bar Mitzva this week of Doniel. Everyone is invited to a Kiddush after Davening in Steneccourt.

Mazel Tov to Mr & Mrs David Lewin on the birth of a granddaughter in Israel.

Annual Bas Mitzva Celebration

We look forward to welcoming all high school girls and years 5-6 to our annual Bas Mitzva celebration this Sunday, 18th March from 2.00 till 3.30pm in the Shul hall. In addition to having delicious refreshments and presentations we will also be having a fantastic baking activity led by professional cake decorator Mrs S Scherer. Cost £6/girl.

Lost Property

Various men's, ladies & children coats and two Talleisim have been left in Shul for a few months and will be available to claim in the foyer from Sunday. Any not claimed by Shabbos Hagadol will be disposed of appropriately.

Rov's pre-Pesach מעות חסין Collection

As in previous years, the Rov is collecting for local needy members to cover the cost of the upcoming Yom Tov. Donations can be made at any time, with vouchers made out to Ahavas Chessed.

מכירת חמץ

The Rov will be available after Davening in Shul, or at other times by arrangement for מכירת חמץ.

Artificial Intelligence

Rabbi Pinchas Winston (Torah.org)

And G-d called to Moshe, and spoke unto him out of the tent of meeting, saying . . . (Vayikra 1:1)

I don't USUALLY push my books through Perceptions, but this book is special, given the time of year. It is called the "Geulah b'Rachamim Program," and it is now available through Amazon. Just search for it, and it will come up, b"H. It will explain how we KNOW that we are living through the initial stage of Yemos HaMoshiach, the Messianic time, and what to do about it.

You might recognize the title because torah.org has been giving out the original book through their site. That version was designed to help a person develop a yearning for the Final Redemption, as they are obliged to do. But this book takes the program further. A LOT further. Back to this week's parsha.

As an empath, I can really appreciate the importance of intuition in decision making. Not everything my intellect tells me is appropriate for the situation, and sometimes my intuition overrides it, although rarely has it ever been wrong. This has allowed me on several occasions to avoid disaster, or to stem it when others, less intuitive, might have caused one .

Even though a face often reveals what a person is feeling inside, it can also conceal it. Sometimes a person does not even know what they are TRULY feeling at the moment, and smile as if everything is normal, when it is not. Or, they do know, but have chosen to hide it from others, giving other people the wrong impression and sometimes

לעלו נשמת דוב יצחק ב"ר אפרים אלחנן ז"ל

Kiddush Bemekom Seuda - "Meal"

It is best to eat at least a Kezayis of bread or matzo immediately after Kiddush. On Shabbos or Yom Tov morning once can also discharge one's obligation to make Kiddush by eating at least a Kezayis of Mezonos cake or cookies.

If neither of the above options are possible then one may be Yotzai by drinking a Reviis of wine in addition to what one drinks for Kiddush. The Kezayis or Reviis should be consumed within 2-4 minutes.

resulting in hurtful misunderstandings. An empath picks up the TRUE vibes.

This has also helped me tremendously with my writing, b"H. I write, for the most part, intuitively. I KNOW what can be said, but I FEEL how it SHOULD be said. What I start to write intellectually can make perfect sense. But after writing it, I can feel that it lacks a certain added element to best make the point for the reader.

Even non-Empaths use gut feelings a lot in life, often with great results. Intuition plays a major role in many professions, and has often saved people a lot of money, and in some cases, their lives. The intellect is great for making calculations and carrying out technical chores in life, but it is intuition that adds the human element to all of it, and which allows people to access higher levels of truth.

This is why "Artificial Intelligence," or "AI," is a problem. As enticing as the idea may be, it is inherently flawed because, quite simply, you cannot mechanize intuition. You can mimic it to some degree, but it cannot be replicated by man, making AI potentially the greatest threat to mankind.

Don't get me wrong. I LOVE technology. I LOVE automation. I am ENTHRALLED by innovation. But, there is a limit to how much I am prepared to allow MECHANIZED things to govern HUMAN life. If human logic—which is what would be used to program AI—alone dictated how to deal with humanity, human logic alone would

The Week Ahead

שבת פרשת ויקרא

Candle Lighting	5.59pm
Mincha & Kabbolas Shabbos	6.04pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.18am
1st Mincha	1.30pm
Rov's Shiur (Hilchos Pesach)	5.16pm
2nd Mincha	5.46pm
Shalosh Seudas	Following
Maariv & Motzei Shabbos	7.06pm
Sun	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	6.10pm
Late Maariv	8.00pm

פרשת החדש, ראש חודש ניסן

probably eliminate it. It is only because of DIVINE logic that we are STILL here.

That “little” something extra that makes life so non-automated is alluded to in the “little” Aleph at the end of the first word of this week’s parsha. As discussed many times in the past, the small Aleph at the end of the first word, “vayikra,” alludes to the Aleph of “Adam,” and the soul of man. That’s why the Aleph is missing from the word “kisay” at the end of Parashas Beshallah. Amalek tries to cut it off, transforming the word “vayikra” into the word “vayikar.”

Without the soul’s involvement, life becomes quite mechanical. The physical world of the body is very limited. It seems unlimited, especially when it comes to physical gratification. There are SO many ways to give the body pleasure. A person could live an entire lifetime and never experience every PHYSICAL pleasure there is to enjoy.

Nor would a person want to. How many steaks can you eat at one time or even over the course of a single week? How many sweet deserts can you enjoy before your body says, “Please! No more!” Even people with addictions know that they do not derive pleasure from that to which they are addicted. It just hurts too much not to fill it.

In any case, without the involvement of the soul, life just becomes too mechanical. Take prayer for example. Though people show up for minyan on a regular basis, they often forget to bring their soul along with them. Oh, it’s there alright. Otherwise the person would not be alive. But it’s not in their prayer, which is why it looks and feels so mechanical. The “vayikar” is there, just not the “vayikra,” with the Aleph, and that makes any service of G-d perfunctory.

How does one bring their soul to prayer, or to anything they do? The most important part of our service to G-d is our hearts. It’s a real shame to go through the motions, actually put the time into a mitzvah, and leave out the most important ingredient of all: kavanah—intention.

We can take advantage of this special Shabbos to answer the question. This Shabbos is “Parashas HaChodesh,” the fourth of the special Maftirs read before and after Purim. Since it happens to be Rosh Chodesh Nissan this Shabbos as well, it is even MORE appropriate that we read about the mitzvah of Rosh Chodesh where it first showed up, in Parashas Bo.

A Jewish month is called “chodesh,” from the word “chadash,” which means “new,” because the moon renews itself every 29 and some odd days.

Every month the Jewish people announce the upcoming new month on the previous Shabbos, and then celebrate its actual arrival on Rosh Chodesh. How many cultures do that, month after month, year after year, millennium after millennium?

The Jewish people do. We do it because it is a reminder to us as well about the importance of constant renewal. It tells us that the nature of people is to get used to things, and then to lose respect for them. So we need to do that which makes the old new on a daily basis. This is a big portion of our service of G-d.

There is even an important mitzvah of developing “chiddushei Torah” on Shabbos, as the week ends and leads to the beginning of a new week.

On a day that we retreat from the mundane world and contemplate the true meaning of life, we make a point of revealing new Torah ideas that emerge from within old ones.

There is nothing mundane about Torah. There is nothing habitual about the service of G-d. We may go to the same shul every day, doven in the same minyan each time, but every tefillah is a first. It is built upon all of our previous prayers, but we are different, the world is different, and therefore our prayer should be different as well.

But, and this is important, it doesn’t happen on its own. If people wait for the experience of prayer, or of any mitzvah, to “wow” them, they will wait in vain.

Occasionally, as a gift, G-d will inject a mitzvah with something extra

to help us, but for the most part, that is OUR avodah, our service of G-d. We are the ones who are supposed to attach the “Aleph” to “vayikar.” We have to find our own personal way to be “mechadash”—to renew—what is already very familiar to us.

This is not something only “spiritual” people do. It is something people do to become spiritual. Fortunate is the person who knows this, works on it, and already enjoys success. THEY are true servants of G-d, and of themselves, because they will enjoy learning Torah and performing mitzvos, the source of eternal reward in the World-to-Come.

And, as we have said in the past, and will soon say again, b”H, it is this approach to life that is the true source of freedom.

A Novel Interpretation of the Term “Ray-ach Nichoach L’Hashem”

Rabbi Yissocher Frand (Torah.org)

I saw in the sefer HaKsav V’HaKabbalah a beautiful observation. There is a recurrent theme throughout Sefer Vayikra: When the Torah speaks of the burnt offering, it refers to it quite often as olah, eeshay, ray-ach nichoach l’Hashem — an olah-offering, a fire-offering, a pleasing fragrance to Hashem. Most of us understand that the term ray-ach nichoach (a pleasing fragrance) refers to the sacrifice. For some reason, the Ribono shel Olam gets some type of pleasure from the aroma of Korbonos.

HaKsav V’HaKabbalah brings from a sefer called Ma’aseh HaShem an opinion that this is incorrect.

He interprets that the term ray-ach nichoach L’Hashem is not referring to the Korban. It is referring to the person who brings the korban.

To what can the matter be compared? Erev Shabbos most of us walk into our homes and we smell something delicious. Maybe it will be the chicken soup coming to a boil, maybe it will be freshly baked Challah, maybe it will be the chicken that is roasting in the oven. Whatever it is going to be, when one walks into the door of a traditional Jewish home on Erev Shabbos — even if one is on a different floor, even if he is 50 feet away from the kitchen — Aaah! It smells so good!

Smell, to use an idiom from the business world can be called “a leading economic indicator.” This means that one does not have to taste the chicken soup, one does not even have to see the chicken soup to know that “tonight I am going to have a delicious meal.” I know I am going to have fresh challah and kugel and chicken soup and it is all going to be geshmak! I know that already without having tasted a morsel, because I smell it. The nature of smell is that it is anticipatory. Our sense of smell allows us to anticipate what it going to be.

HaKsav v’HaKabbalah writes that when a person brings a korban he wants to do Teshuva. It is not the korban that the Almighty wants so much — it is what the korban is going to bring out in the person.

Korban comes from the word karev — which means coming closer. When a person brings a korban that says he wants to be better. Either it is a sin offering and he wants to bring atonement for what he has done or it is a burnt offering (olah) or a peace offering (shelamim). In any event his bringing the Korban is an anticipatory act. He thereby anticipates what is going to happen by virtue of him having brought the sacrifice.

The ray-ach nichoach l’Hashem is that now the Ribono shel olam sees — smells, if you will — from this activity of bringing a korban that this person is going to be better in the future.

The Korban is the “smell” that indicates what is going to be. His offering is indicative of what he is going to do and who he is going to be in the future. That which is going to happen in the future is always referred to as smell. One “smells it” before one is actually there.

HaKadosh Baruch Hu loves the smell of the person who wants to become better and who wants to become closer to Him. That is why a korban is “ray-ach nichoach l’Hashem” — the person, not the animal.