



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to Gavriel Sacks and his parents, Shawn and Sandra, on the occasion of his Bar Mitzvah this Shabbos. The Kehillah is invited to a Kiddush after Davening in the Shul hall
 Mazel Tov to Marcel and Beverley Marks on the engagement of Yisrael Chaim to Tali Kauffman daughter of R' Gedalia and Mandi Kauffman from Ramat Bet Shemesh

פרשת זכור

There will be three Lehnings of פרשת זכור: approximately 10.30am, after Davening at 11.15am and at 2.00pm.

Respect Spiritual Achievement

Rabbi J Rubinstein

There is an unusual description given of Haman, in the Medrash. He is called a despicable one, son of a despicable one" -בזוי בן בזוי. This, says the Medrash, is because it is written about his ancestor Esau -Esau; ויבז עשו את הבכורה -"And Esau despised the birthright", and about Haman himself it says; ויבז בעיניו לשלוח יד במרדכי לבדו -"And he despised stretching out his hand against Mordechai alone".

I would like to suggest, (based on the writings of Rav Chaim Friedlander,) this means the feature they had in common, was the wish to belittle, and despise, anything of spiritual value. עשו despised the birthright because he belittled the spiritual responsibilities which came with being considered the firstborn of the family (see Rashi on Braisheis 25;34). Haman his descendant, despised the spiritual greatness of Mordechai, and was not content with attacking Mordechai alone, but attempted to destroy his whole nation.

Amalek the descendant of עשו and ancestor of Haman, was the personification of this evil quality. He could not tolerate, that after the splitting of the Red Sea, all the nations of the world held Hashem, who is of course the source of all spiritual value, in absolute awe. As it says in the Song of the Red Sea, אז נבהלו אלופי אדום יושבי כנען יאחזמו רעד, -"Then the rulers of Edom were confounded the dwellers of Canaan were seized with trembling etc. So he attacked the Jewish people, not for personal gain, but solely for the purpose of shattering that awe, and belittling the spiritual values which flow from it.

Rav Aaron Kotler said, ridiculing and despising spiritual values, prevents us turning any good ideals we might intellectually recognise, in to actions (Mishnas Rav Aaron Vol 3 P.93). This is what Amalek wanted to achieve. On this Shabbos when we read עמלק לך עשה לך עמלק -"Remember what Amalek did to you", we should strengthen our resolve to praise spiritual values, and show them the utmost respect. I remember, when I was a child, Rav Aaron Kotler himself, then the head of the Lakewood Yeshiva, came to visit Gateshead. Every single person in the Jewish community, came to the railway station to welcome him. That was an example of showing respect for somebody who personified great spiritual qualities. Some people treasure portraits of great business tycoons, or great sportsmen. But others, treasure portraits of spiritually great people, like the Chafetz Chaim. In every way, big and small, we must build up our respect for great spiritual achievements. This is the opposite of what Amalek wanted to do, and is one of the great lessons to be derived from reading Parshas Zochor.

Saving the Tzadik Rabbi

Rabbi Yitzchok Adlerstein (Torah.org)

He called to Moshe. Hashem spoke to him from the Ohel Moed, saying: Speak to the Bnei Yisrael, and say to them...

There is a lot of speaking and saying before we get to the final message. Clearly, besides taking the instructions about the details of korbanos to the Bnei Yisrael, Moshe was to deliver a preliminary message to them.



Rashi explains this to be, "dominating words: tell them that it is only on their account that Hashem speaks to me." This is difficult to understand. These words hardly express Moshe pitting himself against them, and effectively subjugating them. To the contrary. They are quite flattering to the Bnei Yisrael; they diminish Moshe's own importance, and credit the people as being the power behind his prophecy.

To add to the confusion, two positions in a midrash dispute the matter. One sees the community – not Moshe – as the purpose for the Divine Word revealing itself in the Ohel Moed. The second insists that it was for Moshe's benefit. Which is it?

The key to understanding all of this can be found in a few pesukim in Tehillim. "The korban that pleases G-d is a humble spirit. A broken and contrite heart, dear G-d, You never reject. May You delight in doing good

Davening Times

זמן שבת & Candle Lighting	6.11pm
Mincha & Kabbolas Shabbos	6.16pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.09am
Rov's Shiur	5.28pm
Mincha	1.30pm / 5.58pm
Motzei Shabbos	See Above
פורים	See Above
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed	6.45am / 7.20am / 8.00am
Friday Bank Holiday	7.15am / 8.20am / 9.30am
Mincha & Maariv	6.20pm
Late Maariv	8.00pm

for Tziyon. Please build the walls of Yerushalayim. Then You will be happy with sincere offerings...Bulls will again be offered on Your altar."

There is much to unpack here. The second sentence seems to be a gratuitous repetition of the first. The last line indicates that the ones that preceded it speak of a time when bulls were not offered on the mizbeach. How's that?

These pesukim, I believe, deal with a time in which there is no beis hamikdosh, and actual korbanos are not brought. What substitutes during the periods of exile? Tzadikim, those with a humble spirit. Hashem takes them from us in place of korbanos. In turn, our response to those deaths should be broken and contrite hearts, which He will never reject. (Although we ordinarily emphasize that the Shechinah cannot dwell where there is depression, that is true only of our mood in general prayer. When a tzadik is taken from us, it is specifically our brokenness that invites in the Shechinah!) Thus, the second phrase in the pasuk in Tehillim is not a repetition. It refers to a different group of broken hearts – those of the people, mourning the loss of a tzadik!

Now, the sacrifice of the life of a tzadik is an enormous loss. But when the sins of the people stand confronted by midas hadin – particularly when there is no beis hamikdosh, and therefore no possibility of bringing the prescribed offerings – the tzadik becomes a principal means of atonement. We therefore ask Hashem to rebuild Yerushalayim and the beis hamikdosh, so that the korbanos specified by the Torah can once again be offered on the altar, thus sparing the tzadikim!

The tzadik's relationship with korbanos is therefore a mixed bag. On the one hand, he doesn't really need them for his own kapparah. He possesses the "humble spirit" that Hashem considers to be a super-korban. (Certainly this is true of Moshe, the most humble of humans, ever!) On the other hand, the tzadik desperately needs korbanos, because when they are not brought, he might become the substitute offering, and lose his life! So both opinions in the midrash are correct. The korbanos were only needed by the rest of the people, but not Moshe. Yet, they particularly served Moshe, lest he be taken as atonement for the generation. And Moshe's words to them were harsh and dominating: "Were it not for all your sins, I would have no personal need for the korbanos. Now that you have sinned, I need them for my survival!"

Why Homon, Why Now

Roy Dinowitz

The backdrop setting of the Purim era emerged towards the end of enduring a long, 70-year exile. On the whole, Klal Yisroel unfortunately found themselves in a lowly state of spiritual affairs thus warranting to be oppressed. Yet, why was it that the persecutor of that day and age came about from Amoleki descent?

Prior to addressing the question at hand, let's first and foremost shed light on the focal prevalent issues occurring seemingly at an unconnected interval in time – Amolek's preliminary attack.

The Yidden's disposition in Refdim – prior to falling victim to Amolek – primarily indicated 4 weaknesses in 4 areas:

1. Mitzvos – as it states: 'Rofu Yodeihem Min Hamitzvos'.
2. Sin – as it states: 'Nechesholim' – Rashi comments that this refers to the spiritually weak among them who were abducted.
3. Disunity – denoted by 'Refidim' which has the same letters as 'Peridim' [Pei and Reish interchange].
4. Lacking Emunas Chachomim –quarrelling with Moshe: 'Vayorev Haom Eim Moshe' . The Kli Yokor quotes a Medrash which compares Amolek to a wasp, which doesn't latch onto healthy areas; rather to infectious ones. Thus, so long as there's no sin and everything is well, Amolek cannot attack, however sin draws like a magnet the arrival of Amolek and his like. Thus correspondingly Homon mimicked his ancestral disposition. Beckoning his interjection unsurprisingly upon the Yidden portraying weakness, in the same 4 areas:

1. Mitzvos – Apparent from the dialogue between Homon and Achashevrosch claiming that the Jews are 'asleep' in Mitzvah observance.
2. Sin – displaying immoralities at the king's unholy banquet – Giluy Arayos, drunkenness and more.
3. Disposition of disunity – disclosed from the words שנו עם אחד מפזר ומפרד, i.e. disjointed from one another and from Hashem.
4. Lacking Emunas Chachomim – uncompliant to Mordechai's command to desist from attending the king's royal banquet – a ploy seducing them to sin.

Nonetheless both times the Yidden displayed immense character achieving their Tikun, by means of uniting in heartfelt prayer and repentance. Which not only averted the despised Amolekim, but further 'springboarded' themselves onto unimaginable realms, receiving the Torah, and meriting to see miracles beyond nature.

A nation compared to the dust and to the stars – when they fall they descend to the dust, and when they rise they ascend to the stars



PURIM LEARNING PROGRAMME

**We will be joined by R' Naftali Goldblatt
Ma'areh M'komos on Inyana Dyoma will
be provided.**

**Alternatively learn a Daf for the
OJ Megilathon
(Siyum and Hadran in the afternoon)**

**Taking place after the
first Shacharis (7am)**

**Megillah Leining after
learning programme will
be at 10.35am**

Light Refreshments will be served



Purim Megillathon'

**Together the Kehillah will
learn Maseches Megilla
either at the morning
learning Seder or Yeshivas
Mordechai Hatzaddik**

**The Siyum will take place
following Mincha**

**Put your name by the Daf
you intend to learn**

Yeshivas Mordechai Hatzaddik 3pm • Mincha 4pm