



# Ohr Yerushalayim News

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## News This Week

### Chaim Aruchim

We wish Chaim Aruchim to Marc Cohen for the Yahrzeit of his mother on Shabbos, 7th Nissan

### 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 arranged via the Rov, either at his home by prior arrangement or in Shul after Davening

### תענית בכורים

There will be Siyumim following all 3 Shacharis minyanim on Thursday morning kindly sponsored by Nati Sebbag בן מרדכי דוד and his father in law who's Yohrzeit is on 1st day Yom Tov

## The Extra Mile For Judaism

Rabbi J Rubinstein

One of the greatest pupils of the Vilna Gaon, was known as Rav Zalman Volozhiner. In his biography, called Sefer Toldos Odom, it says; one Erev Yom Kippur there was somebody who went to another person to pacify him and ask him for forgiveness. The other person replied, I dont have to forgive you, because you spread false bad reports about me. Rav Zalman intervened and said to him, the Talmud (Baba Metsia36b) tells us, the sanctuary was destroyed because people insisted on the letter of the law. This means, explained Rav Zalman, we are taught that if a person goes Beyond the letter of the law", and overlooks wrongdoings which have been perpetrated against him, he will have his misdeeds overlooked by Hashem (Rosh Hashanah 17). But if someone insists on the letter of the law towards other people, then Hashem will insist on the letter of the law being applied to him. Apparently at the time of the destruction of the Temple people did not go beyond the letter of the law in their dealings with other people, therefore all their sins were punished in full measure and that is why the Temple was destroyed. This message delivered on the eve of Yom Kippur had the desired effect, and the two people became good friends. I would like to add, that the importance of "Going beyond the letter of the law", does not only apply to relationships with other people. This is evident in this week's Parshah. Here we find the concept of a Mitzvah which is optional. That means it is a good thing if you do it, but you dont have to do it. The first part of the Parshah is all about קרבנות נדבה - "Sacrifices which are a gift", in other words voluntary, it is not compulsory to bring them, but if you do, it is a great Mitzvah. This appears difficult to understand. One cannot imagine, for example, that Hashem would say, you dont have to put a Mezuzah on your doorpost, but it would be a good deed if you did put one on.

The Steipler Rav explains, there is a special quality to Mitzvos which are performed, not because we are commanded to do them, but because we chose to do them voluntarily. Such Mitzvos demonstrate our desire to do Mitzvos, we are observing them because we want to, not because we have to. This is the reason, says the Steipler Rav, Hashem gave us some areas of the Torah which are optional. The sacrifices which are a gift, are one example. If a person would decide to say an extra prayer (perhaps a Psalm a day) or an extra measure of Torah study, or engage in a particular effort to make the Shabbos more uplifting, they would all be examples of the same thing. Perhaps we would call it "Going the extra mile for Judaism". The ideal represented by bringing "A sacrifice which is a gift", i.e. of doing a Mitzvah which is not compulsory,

## 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 חיסין 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: Moschit85) 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: Moschit85).
  - c) By bank transfer to: Account Name: ZY Gemach Sort Code: 77-19-09 Account: 29350768 Reference: Moschit85
- Thank you in advance for your generous response to this Mitzva.

is something we can all apply in our own lives, both in Mitzvos between man and his creator, and in Mitzvos between man and his fellow man.

## G-d Of Small Things

Dov Byrsh

We start a new sedra, and a new sefer, with a famous letter in a famous word and a famous Rashi. The word for which this book is named – ויקרא – is written with a small א. Not only this, but the word ויקרא itself is unusual – it appears in this context of ה' talking to Moshe only 3 times in the whole Chumash: here, the Burning Bush and Har Sinai. However, it is only here that Rashi makes his famous comment. Many of you may be wondering what this famous comment is, why, if it's so famous, haven't you heard of it and why I'm using the word famous so much. I can't, unfortunately, answer the second two questions but I can help you with the first. Rashi says that the word ויקרא is used to indicate a special affection that ה' has for Bnei Yisrael, and that His callings to our prophets are of a vastly different quality to His communications with the prophets of other nations, of which the word ויקרא, meaning 'happened upon', is used as opposed to ויקרא meaning 'a calling'. You may, at this point, have two questions:

1. Why is Rashi bringing this up here? Why not in either of the first two times that the word ויקרא appears?
2. What is the point of the small א?

If you did have these questions, give yourself a pat on the back and allow

## Davening Times

Mincha & Kabbolas Shabbos	6.50pm
Candle Lighting	6.59pm-7.15pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.51am
Mincha	6.00pm / 7.33pm
Motzei Shabbos	8.43pm
Sun	7.15am / 8.20am / 9.30am
Mon	6.45am / 7.10am / 8.00am
Tues / Wed	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.00pm
Thurs	6.45am / 7.10am / 8.00am
Mincha & Maariv	7.45pm
בדיקת חמץ	8.46pm
Fri	6.45am / 7.20am / 8.00am
Burn Chometz before	11.42am

yourself a celebratory fist-pump (though maybe not right now, people are watching) because the Ludzker Rav, Rav Zalman Sorotzkin (he of the famous, yes famous, road in Jerusalem) in his sefer on Chumash – Aznaim L'Torah – has exactly these two questions and offers two possible answers, though only the first concerns us now.

Moshe Rabbeinu is used to being called by 'ה in a specific way. There is bombast, spectacle, thunder, lightning, burning bushes, and the booming voice of 'ה ringing out across the wilderness. And you might expect that for Moshe's first calling to the newly built Mishkan we'd have something similar – 'ה bellowing "come hither, Moshe, and I will talk with thee" (or some such) for all to hear. But if we take a look in the very next Rashi, we find that nothing of the kind happens. Instead, Rashi tells us, the only person who heard this particular voice was Moshe. No pomp, no circumstance, no Elgar. Just a quiet invitation to the Ohel Moed. The small א reflects this. How? Well, we'll get there eventually, but before then we'll have a look at another time this imagery of 'ה whispering appears in Tanach.

Towards the end of the Malachim I, Eliyahu Hanavi scores a significant and, wait for it, famous victory on Mt Carmel against the false prophets of the Sumerian Earth deity Baal, wherein two bulls are slaughtered on alters in the absence of any fire-making equipment – the alter upon which fire divinely appears shall be the winner. After much screaming and shouting, a failed attempt at cheating and Eliyahu sarcastically inquiring as to whether Baal has gone on holiday the Baal-worshippers give up. Eliyahu then pours water over his wood (just to make a point), fire comes down from heaven and Eliyahu is declared winner by knock-out in the first round. Bnei Yisrael then declare הוּא הַאלוּקִים הוּא, a declaration so significant that it is the climax of our סיפור יום. Yay! And then Eliyahu turns his back for a second and everybody is back worshipping Baal. Understandably, he is upset. So upset, in fact, that he gives up on Bnei Yisrael entirely, says the game is over and goes and hides in the desert near Mt Sinai. And suddenly, there's a huge wind. But 'ה is not in the huge wind. Then there's a storm, but 'ה is not in the storm. Then it's a fire, but 'ה is not in the fire. And after all this, a small, still voice. And this is the voice of 'ה. And the Voice tells him that the jig is not up, but that Eliyahu's tenure as prophet-in-chief is. What on earth is the message that Eliyahu is being given? It's quite simple. It's all very well making huge, public spectacles of 'ה's power but that's not really what yiddishkeit is about. It's about the small things, the everyday, the ordinary. Bnei Yisrael may have been swept away in the moment on Mt Carmel, but their everyday was unaffected; they needed an Elisha who was originally a farm-hand, who provided oil for widows and water for thirsty towns, who cured the sick and helped the infertile, who brought the everyday to Eliyahu's chariot of fire.

The small whisperings of the א take what looks like ויקר, happenstance, and make it ויקרא, a calling – so long as we are listening. The little, everyday things are 'ה's whispers. And we, Bnei Yisrael, are special in this regard in that we live with these whispers. Moshe's calling to the Mishkan, the physical manifestation of our everyday living with 'ה, is thus quiet and unassuming. And, above all, a sign of affection.

## Hear the Call?

Rabbi Yisroel Ciner (Torah.org)

This week we begin the Sefer of Vayikra by reading parshas Vayikra. "Vayikra el Moshe {And He called to Moshe} vayedabair Hashem {and Hashem spoke} to him from ohel mo'ed {tent of meeting}.[1:1]"

Rashi is bothered by the seeming redundancy in the passuk {verse} with Hashem both calling Moshe and speaking to him. He explains that we learn from here that whenever Hashem would speak to Moshe, He would first call out, "Moshe, Moshe," a call of endearment, and only then would He speak to him.

If so, why does the passuk say that "He called to Moshe," it should have simply stated, "He called Moshe!" From the additional word, "to", Rashi learns an additional point. The voice of Hashem is an incredibly powerful voice. Yet, His voice reached only Moshe. The rest of Bnei Yisroel {the Children of Israel} did not hear a thing. "Vayikra el Moshe {And He called to Moshe}." Hashem called, but the words only reached "el Moshe {to Moshe}". No one else heard the call.

What did Hashem tell Moshe to instruct Bnei Yisroel? "Adam ki yakriv mikem korbon la'Hashem {A man when he'll sacrifice from amongst you a sacrifice to Hashem}.[1:2]" The Ramban explains that the actual animal that is brought as a sacrifice is meant to take the place of the person who has sinned and rebelled against his Creator. He must realize that it really should be his neck, his blood, his fat... The S'forno writes that this korbon is only meaningful if the "Adam" {person} sacrifices "mikem".

The root of the word "korbon" is 'karov, close. The person must draw "mikem", himself, close through confession and a humbling of his will to the will of Hashem. That will transform it from the mundane to a "korbon la'Hashem {a drawing close to Hashem}."

Let's look at some aspects of these korbonos and see what can be gleaned in regard to our drawing close to Hashem. Two of the main aspects of the korbon are the sprinkling of the blood and the burning of the fat on the altar. How can this be applied to our daily activities!?

The story is told of a diamond merchant who left his house one morning to go study in the Beis Hamedrash. While he was out, a prominent diamond dealer came to his house in order to offer a deal. Upon hearing from his wife that he was unavailable, he moved on to another merchant and closed the deal with him. When the man returned home later that morning, his wife mentioned that the dealer had stopped by earlier. Hearing that, he frantically tracked him down, only to find that the deal had already been closed with his competitor.

"Why didn't you call me!?" he shouted to his wife. "I thought you didn't want to be bothered," she explained. "When someone comes for me, please, call me immediately," he instructed her. She dutifully nodded her head.

A few weeks later, while her husband was in the Beis Hamedrash, there was a knock on the door. She opened it to find a man to whom her husband owed a sizable sum of money. Heeding her husband's instructions, she sends him a message that someone has come for him and that he should return home immediately. Her husband receives the message and, in mid-sentence, closes his sefer and runs home.

Upon arrival, he quickly discerns that this was one visitor he wouldn't have minded missing. He pays the money that he owed and ushers the man from the house.

"That's what you called me for?" he incredulously asked his wife. "Well you told me to call you when someone comes for you," she responded. "Listen," he angrily explained, "you did the exact opposite of what you should have. When someone wants to help me get money, that's when you should call me. When someone wants to take money from me, tell him I'm not available!"

We also have times when we are supposed to be zealously eager and times when we are supposed to be lazy and slow. We were commanded with mitzvos a'say and mitzvos lo ta'aseh. By the positive commandments we are supposed to be ablaze with enthusiasm – quickly fulfill that commandment before we might lose that golden opportunity to lock in some eternity. By the negative commandments we are supposed to try to sit back inactive until the wave of desire passes over, leaving us looking back wondering what seemed so irresistible in the first place. Unfortunately, we too, like the wife of the diamond merchant, act in the reverse way. We rush to do the negative commandments and get lazy when it comes to the positive commandments...

The blood represents our getting heated up to do things – the way we're supposed to be for the positive commandments. The fat represents sitting back lazily – the way that we're supposed to act when it comes to the negative commandments. We sprinkle the blood and burn the fat on the altar. Recognizing that the reason that we're here offering a sacrifice for atonement is because we confused these two different manners. We rushed to do something we shouldn't have – we sprinkle the blood. We sat back and didn't perform that which we should have – we burn the fat.

The truth is that Hashem calls out constantly. The Mishna in Avos states that Rabi Yehoshua Ben Levi said: Each and every day a heavenly voice announces, "Woe to the creations from the disgrace of the Torah." Rabi Yehoshua Ben Levi, who gave tremendous honor to the Torah, heard that voice every day. We go through our every day lives, which might have just a tad less honor for the Torah than Rabi Yehoshua Ben Levi and yet we don't hear a thing...

How does one hear this call? The first passuk in the second parsha of Shema Yisroel states: "V'hayah im shamo'a tish'm'u {And it will be if you'll listen} to my commandments.[Devarim 11:13]" The Ohr HaChaim explains that the word listen is written twice (shamo'a tish'm'u) to teach that if we'll put our heart into listening then we'll hear more and more.

A tremendous amount can be heard and seen each day. There are so many miracles that constantly occur around us but we have grown so accustomed to them that we disregard them as nature. There are so many things that are said around us that can have such a profound impact on us. "V'hayah im shamo'a tish'm'u..."

The call is there constantly. It's up to us if we want to listen...