



Ohr Yerushalayim News

T NEWS ... LATEST NEWS ... LATEST

Mazel Tov!

Mazel Tov to Mr & Mrs Johnny Berkowitz on the occasion of the engagement of their daughter Yael to Chaim Beck of London. The Kehilla is invited to a Vort on Sunday 8th February from 4.00-6.00pm at 4 Pearl Avenue, Salford.

Mazel Tov to Mr & Mrs Lennie Horwitz on the occasion of the engagement of their daughter Shuli to Nochum Kabalkin of Germany.

Mazel Tov to Mr & Mrs Bernard Markovic on the birth of a grandson.

Mazel Tov to Family Fagleman on the Aufruf this Shabbos of Natan in Vine Street.

Mazel Tov to Mr & Mrs Johnny Shneck on the birth of a son last Friday.

Final Shiur By Rabbi Lewis Shiur This Week

The fourth and final in a series of four shiurim by Rabbi Lewis continues this Thursday at 8.00pm in the Shul, on the dinim of **יחוד** and **טהרת המשפחה**. This shiur is for men only. A vote of thanks to Mark Duman for arranging this series – we look forward to the next.

Rov's Ladies Shiur – תפילת חנה Part 2

The Rov's ladies shiur continues this week on Tuesday at 8.15pm at 48 Waterpark Road

Kiddush This Shabbos

The Kiddush this Shabbos is sponsored by Mrs Anne Lopian on the occasion of the Yahrtzeit of her Mother **ע"ה**.

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Out Of Bounds

Rabbi Mordechai Kamenetzky (Torah.org)

In this week's parsha the B'nai Yisrael are given the manna. It falls every day from Heaven - except on the Sabbath. The Jews may not collect it on the Shabbos and thus a double portion falls from heaven on Friday. "See that Hashem has given you the Sabbath; that is why He gives you on the sixth day a two-day portion of bread." In addition the Torah proscribes the Jews from traveling distances on the Shabbos. "Let every man remain in his place; let no man leave his place on the seventh day" (Exodus 16:29).

Rashi explains that this refers to the t'chum Shabbos, a Shabbos ordinance that confines one's boundaries under certain settings to 2,000 cubits from the initial point of origin. One cannot walk farther than that distance on Shabbos.

Though this is not the forum for a discussion of the intricate laws of Sabbath borders, including certain limitations to the restrictions, one basic question arises: There are many intricate laws regarding Shabbos activities. None were yet mentioned. Why discuss the concept of confinement to an approximate one-mile radius before the Jews learned about the most basic prohibitions of the Sabbath such as

lighting new fires or carrying in the public domain? In fact, this law of t'chum does not carry the severe penalties associated with other transgression. Why, then, is it the first Shabbos law that is introduced?

Once a religious man came to the Brisker Rav, Rav Yitzchok Zev Soleveitchik, and asked him whether he should join a certain organization comprised of people whose views were antithetical to Torah philosophy. Well intentioned, the man felt that his association would perhaps sway the opinions of the antagonists and create harmony among the factions. He would be able to attend meetings and raise his voice in support of Torah outlook.

The Rav advised him not to get involved. The man unfortunately decided to ignore the advice. Within a few months, he was in a quagmire, because policies and actions of the theologically-skewed organization were being linked to him, and were creating animus toward him throughout the community.

For some reason he could not back out of his commitments to the organization. He was torn. How could he regain his reputation as a Torah observing Jew and ingratiate himself to his former community? He returned to the Brisker Rav and asked him once again for his advice.

The Rav told him the following story. There was a young man who aspired to become a wagon driver. He approached a seasoned wagoner and began his training. After a few weeks, he was ready to be certified.

Before receiving an official certification the veteran decided to pose a few practical applications.

"Let's say," he asked his young charge, "that you decide to take a shortcut and deviate from the main highway. You cut through a

The Week Ahead

שבת פרשת בשלח

Candle Lighting	No later than 4.47pm
Mincha	4.52pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	10.02am
Mincha 1 st / 2 nd Minyan	1.30pm / 4.50 pm
Rov's Mishnayos Shiur	4.20pm
Maariv & Motzei Shabbos	5.55pm
Ovos Uvonim	6.55pm
Sunday 1 st / 2 nd Minyan	7.20am / 8.20am
Sunday Mincha & Maariv	4.55pm
Monday / Thursday	7.10am
Tuesday / Wednesday / Friday	7.20am
Maariv Monday - Thursday	7.45pm
Shabbos Next Week	5.01pm

forest on a very muddy trail. Your wheels become stuck in the mud and your two passengers become agitated. The horses are struggling to pull out of the mud. They can't seem to get out. What do you do?"

The young driver looked up in thought. "Well," he began, "first I would take some wooden planks and try to get them under the wheels. "Ah!" sighed the old timer, "you made a terrible mistake!"

"Why?" retorted the neophyte driver, "I followed procedure in the precise manner! What did I do wrong?"

The old man sighed. "Your mistake was very simple. You don't take shortcuts into muddy forests!"

The activist understood the Brisker Rav's message.

Rav Moshe Feinstein of blessed memory explains that before the Jews were even given the laws of Shabbos they were taught an even more important lesson in life. Before you can embark on life's journeys and even approach the holy Shabbos, you must know your boundaries. So before discussing the details of what you can or cannot do on Shabbos, the Torah tells us where we can and cannot go on Shabbos. Sometimes, keeping within a proper environment is more primary than rules of order. Because it is worthless to attempt to venture into greatness when you are walking out of your domain.

Enjoy The Ride

Rabbi Label Lam (Torah.org)

And Moshe said, "Eat it (manna) today, for today is a Shabbos to HASHEM; today you shall not find it in the field. Six days shall you gather it, but the seventh day is a Shabbos, on it there will be none." It happened **on the seventh day some of the people went out to gather**, and they did not find. HASHEM said to Moshe, "How long will you refuse to obey My commandments and My teachings? See that HASHEM has given you Shabbos; that is why He gives you on the sixth day a double portion of bread. Let every man remain in his place on the seventh day." The people rested on the seventh day. (Shemos 16:25-30)

On the seventh day some of the people went out to gather: Who was it that went out? These were the ones in Israel that were lacking in trust! (Mechilta)

Why does it seem for some so impossibly hard to resist the temptation to toil even on Shabbos?

The Maggid of Dubno told the following parable that may help answer our question: A poor man with a heavy bundle on his shoulders was walking along the highway. A rich man with a fancy carriage came by and generously offered him a ride. The poor man gladly accepted the offer. You can imagine the surprise of the wealthy man when he glanced at his passenger and noticed that he was still carrying the giant load on his shoulders. He called out to him, "My good man what, in the world are you doing? Why don't you put your sack on the floor?" The humble traveler replied, "My dear sir you have been kind enough to me already. Your carriage has to bear the weight of my body even now. How can I presume to burden you with my bundle too?"

At this point the host laughed heartily and lectured his guest, "Silly man, why strain your back? Don't you see that all is the same for me whether you hold your parcel on your shoulder or whether you place it beside you? It's still in the carriage and whatever you do the carriage is bearing its weight. You might as well let your burden down."

We are instructed by the Torah explicitly and for all time, "Remember the day of Shabbos to keep it holy. Six days shall you labor and do all your work but the seventh day is a Shabbos to HASHEM your G-d." (Shemos 20:8-10) Is it realistic or even possible for someone to have done all of his work, as the Torah commands? Is anybody's task totally complete? About this Rashi answers, "It should be to you as if all your work is done!" A big secret is embedded in those words. There should be no strain involved in restraining the impulse to engage in forbidden activities on Shabbos. It's easy! The war is over. The job is done, even if, in the mind alone, with the onset of Shabbos! I have in my possession an old New Yorker cartoon portraying a man reclining in his hammock in the back yard while trying to read a

newspaper. All around him, though, from all corners of the yard and house, those little balloons indicating someone speaking in cartoon lingo, bloom. Each demands a different chore, "clean me, mow me, trim me, paint me, fix me, and prune me!" All the while the man presumes to relax but we know that he's annoyed by the gnawing urge to get up and do.

The beauty of Shabbos may be summarized in words uttered by King David, "Cast your burden upon HASHEM and he will provide for you...(Tehillim 55:23) Until one is able to put the package down he can never truly come to a state of real restfulness. Shabbos affords us this opportunity. With the power of a Divine decree the hammer is taken from the hand, and a switch in the brain is made. Perhaps for this reason we show two loaves at each meal on Shabbos! While eating on Friday Night, for example, we are sending a signal to the worrisome that just as there is plenty now, so shall there be tomorrow, *enjoy the ride.*

Divine Multitasking

Rabbi Shlomo Jarcaig (Torah.org)

"And Israel saw the great hand that G-d inflicted upon Egypt; and the people feared G-d, and they had faith in G-d and in Moshe his servant." (Shemos 14:31) The Midrash expounds that prior to this moment in history when the Sea of Reeds came crashing down upon the Egyptian army the Jews did not truly fear G-d, but from that point forward they did. But the Jews had been eyewitness to ten miraculous and devastating plagues that wiped out the largest empire in the world. If that did not cause them to fear G-d, what was unique about the splitting of the sea that suddenly led them to change their minds?

Bais Halevi explains that the miracle at the sea was completely different from anything they had witnessed until then. Since the Jews had not yet been commanded to fulfill mitzvos while they were in Egypt, they had not performed these meritorious acts that would deem them worthy of miraculous salvation. Thus, the miracles that took place in Egypt were Divine retribution for the unusual cruelty they inflicted upon the Jews. Indeed, this was why they initially only asked to serve G-d in the desert for three days rather than to be set free. The Egyptian denial of such a small request was all the more rationale to punish them.

At the end of their Egyptian exile, G-d gave the Jews their first few mitzvos and, with them, the opportunity to merit their own salvation. At great personal risk, the Jews took lambs, an Egyptian deity, and offered them as sacrifices to G-d. They also demonstrated an immense trust in G-d, wandering into the desert to serve Him, and staying there with neither any natural form of protection from the elements nor sufficient food and water to last them for an extended period of time. In the merit of these acts the sea split for them. Unlike the plagues of Egypt, the splitting of the sea was an act of kindness and mercy. The water crashing down on the Egyptians was wholly consistent with nature; the miracle was that it stood up for the Jews. Previously they had seen G-d suspend nature to punish the perpetrators of evil. But now they saw, as G-d performed a miracle for them in His infinite love and benevolence, His attribute of justice used the same miraculous event to punish the Egyptians. This national epiphany for the Children of Israel was the source of their newfound fear and awe of G-d. The Oneness of the Divine dictated that they benefit from G-d's acts of Divine justice against the Egyptians while the Egyptians suffer from His mercy for the Jews.

Unlike the finite human, whose acts of kindness are simply that, G-d always maintains all of His attributes: all of His acts are multifaceted and impacting the world in more ways than we can fathom. None of His acts are simple, so even when an event appears to us to be a simple kindness or a warranted punishment - how much more so a tragedy we cannot attempt to explain - we must remember there are other facets and ripples that we not only do not see, but cannot even begin to comprehend.