



# Ohr Yerushalayim News

## T NEWS ... LATEST NEWS ... LATEST

### Mazel Tov!

Mazel Tov to Shmuel Boruch & Chani Salomon on the bris of their son Ben.

Belated Mazel Tov to Family Wilks on the recent Bar Mitzva of their grandson.

Belated Mazel Tov to Family Sayagh on the birth of twin grandchildren.

### Rabbi Lewis Shiur Continues This Week

The third in a series of four shiurim by Rabbi Lewis continues this Thursday at 8.00pm in the Shul, on the dinim of **טורת המשפחה** and **יחוד**. This shiur is for men only.

## T NEWS ... LATEST NEWS ... LATEST

### Break No Bones About It

Rabbi Mordechai Kamenetzky (Torah.org)

One of the initial mitzvos of the Torah, the Korban Pesach, was given to the Jewish nation as a preface to redemption. It is filled with myriad details, surely a distinct departure from other introductory exercises that leave the participants with simple initiatory protocol.

What is truly amazing is the place where the Torah put the specific mitzvah that prohibits the breaking of the meat bones of the sacrifice, to get to the food.

At first, in the early part of the parsha, the Torah details the way the lamb is roasted and how it is eaten. "But if the household is too small for a lamb or kid, then he and his neighbor who is near his house shall take according to the number of people; everyone according to what he eats shall be counted for the lamb or kid.: They shall eat the flesh on that night -- roasted over the fire -- and matzos; with bitter herbs shall they eat it.: "You shall not eat it partially roasted or cooked in water; only roasted over fire -- its head, its legs, with its innards: You shall not leave any of it until morning; any of it that is left until morning you shall burn in the fire: "So shall you eat it - your loins girded, your shoes on your feet, and your staff in your hand; you shall eat it in haste -- it is a Pesach-offering to Hashem" (Exodus 12:4-7).

It makes no mention of the command to eat it without breaking a bone. Only, some thirty verses later, later when the Torah discusses the fundamentals of the offering, does it add that law, as a seemingly misplaced detail among serious edicts: such as who is permitted to eat it; and that the korban is a mitzvah which is incumbent on every Jew.

"Hashem said to Moses and Aaron, "This is the chok of the Pesach-offering - no alienated person may eat from it. Every slave of a man, who was bought for money, you shall circumcise him; then he may eat of it. A sojourner and a hired laborer may not eat it.

Then it adds, "In one house shall it be eaten; you shall not remove any of the meat from the house to the outside, and you shall not break a bone in it. The entire assembly of Israel shall perform it: "When a proselyte sojourns among you he shall make the Pesach-offering for Hashem; each of his males shall be circumcised, and then he may draw near to perform it and he shall be like the native of the land; no

uncircumcised male may eat of it. One law shall there be for the native and the proselyte who lives among you." (ibid 43-49).

The question is: why insert the issue of broken bones, a seemingly minor detail, together with the fundamentals of this most important ritual?

*When the Satmar Rav came to this country after World War II he had a handful of Hungarian immigrants, most of them Holocaust survivors, as his Chasidim. As the custom is with Chasidic rebbes, they would come for a blessing and leave a few dollars for the rebbe to give to charity on their behalf. The poor immigrants, would come in for blessings, some leaving a dollar, others some coins and on occasion a wealthier chasid would leave a five, a ten, or even a twenty-dollar bill. The rebbe would not look at the offerings; rather he would open the old drawers of his desk and stuff them in, ready, and available for them to be put to charitable use.*

*Of course, givers were not the only one who visited the rebbe. Those who were in need came as well. Each of them bearing their tale of sorrow, asking for a donation.*

*Once a man came desperately in need of a few hundred dollars, which the rebbe gladly agreed to give.*

*The rebbe opened his drawer, and began pulling out bills. Out came singles and fives, a few tens and even a twenty. Then the rebbe called in his Gabbai, "Here," he said, please help me with this."*

*The Rebbe began straightening out the bills one by one. Together, they took each bill, flattened it and pressed it until it looked as good as new. The rebbe took 100 one dollar bills and piled it into a neat stack. Then he took out a handful of five-dollar bills and put them into another pile. Then he took about five wrinkled ten dollar bills, pressed them flat, and piled them as well. Finally, he slowly*

## The Week Ahead

### שבת פרשת בא

Candle Lighting	No later than 4.33pm
Mincha	4.38pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	10.08am
Mincha 1 <sup>st</sup> / 2 <sup>nd</sup> Minyan	1.30pm / 4.38pm
Rov's Mishnayos Shiur	4.08pm
Maariv & Motzei Shabbos	5.43pm
Ovos Uvonim	6.43pm
Sunday 1 <sup>st</sup> / 2 <sup>nd</sup> Minyan	7.20am / 8.20am
Sunday Mincha & Maariv	4.40pm
Monday / Thursday	7.10am
Tuesday/Wednesday/Friday	7.20am
Maariv Monday - Thursday	7.45pm
Shabbos Next Week	4.47pm

**banded each pile with a rubber band, and then bound them all together. He handed it to the gabbai and asked him to present it to the supplicant. "Rebbe," asked the sexton, "why all the fuss? A wrinkled dollar works just as well as a crisp one!"**

The Rebbe explained. "One thing you must understand. When you do a mitzvah. It must be done with grace, and class. The way you give tzedoka, is almost as important as the tzedoka itself. Mitzvos must be done regally. We will not hand out rumbled bills to those who are in need."

The prohibition against breaking bones is not just a culinary exercise. The Sefer HaChinuch explains it is a fundamental ordinance that defines the very attitude toward that Jews should have toward mitzvos. Though we eat in haste, we must eat with class. We don't break bones, and we don't chomp at the meat; especially mitzvah meat. That fact is as fundamental as the others it is placed with. A person's actions while performing a Mitzvah is inherently reflective of his attitude toward the Mitzvah itself. The Torah, in placing this seemingly insignificant, command about the way things are eaten together with the laws of who is to eat it tells us that both the mitzvah and the attitude are equally important with no bones about it.

### **Guaranteed-Overnight-Delivery** Rabbi Label Lam (Torah.org)

*And they went and they did, the Children of Israel, just as HASHEM commanded Moshe and Aaron, so they did. (Shemos 12:28)*

And they went: Did they already do it? Were they not just now commanded on Rosh Chodesh? Rather since they accepted upon themselves it is considered as if they did it already. (Rashi- Mechilta)

How potent are those seemingly extra words, "And they went"? What's the big deal about choosing or accepting? What can be greater than doing? "All is (measured) according to a majority of deeds" the Mishne in Avos tells us. How is committing to action on par at all with performing?

Within the categories of thought, speech, and action are sub-categories. There is the thought of thought, the speech of thought, and the action of thought. A person enters a department store. It is filled with millions of items. Only a dozen are picked up, examined, and entertained for purchase. Only a few will actually be selected and paid for. So it is with pictures and ideas. Some flash past our radar-unheeded. Others are toyed with and observed casually. A chosen few shots are fully developed, blown up larger than life, and hung as posters on the walls of our minds. The action of thought is in a sense like an action.

"When a person commits to an action or accepts words of reproof", writes Rabbenu Yona, "that person in one instant goes out from darkness to a great light. Because at that moment that he tends his ear and makes attentive his heart, he understands and accepts the words of the speaker to fulfill them and to live up to them from today and further, and to be cautiously adherent to the words of those who know Torah wisdom and understand the times, at that very moment, with his Teshuvah he is transformed into a different person. From the time that he accepts all this in his thoughts and he his is committed so in his heart he acquires for himself the merit and reward of all future Mitzvos and lessons, and he is greatly enriched because he has corrected his soul in one moment." And so our sages of blessed memory said, "They went and they did, the Children of Israel". Immediately...since they accepted upon themselves to do, it is considered as if they did it already in the present."

Let's marvel for one moment at the power of one moment. Like a seed, that developed thought contains in the present all the future accomplishments coded within. One is credited as having studied the entire Talmud in the moment one commits seriously to do so. All of the grandeur of Shabbos is contained in that second one chooses again to "keep the Shabbos holy". So too an abundance of purity is there in the DNA of that initial decision to guard one's speech.

A Shabbos guest told us how and why he came to Yeshiva. He had been dabbling in learning and considering taking time out to learn. He was not entirely convinced it was the right thing to do. He was dogged by doubting thoughts he couldn't shake. He was driving Up-State New

York on the Thruway along a stretch of "no exit"- highway. His mind was turning this way and that. "Should I or shouldn't I?"

Then he couldn't hold back anymore and he blurted out, "If it's the right thing G-d then show me!" Just at that instant, believe it or not, he found himself boxed in for the next twelve miles by two huge trucks that seemed to have appeared from nowhere. One was now in front and the other hemmed him in on left with bold writing -the acronym for, "Guaranteed Overnight Delivery"- "G"- "O"- "D". His decision was sealed. It was then as if he had already accomplished all. And so the Children of Israel in a moment otherwise lost were able to find for all time **Guaranteed--Overnight--Delivery.**

### **Just Do It!**

Rabbi Pinchas Avruch (Torah.org)

With all of the dazzling events in this week's parsha - the plagues of locusts, darkness and the killing of the firstborn, leading to the release of the Jewish nation from Egyptian servitude - one of the most significant transformations almost gets lost in the fray. In a prelude to the forthcoming revelation at Sinai, the Jewish people start to receive the Divine commands that are the framework of our life long pursuit of G-d consciousness, the mitzvos.

One of the first mitzvos they receive is that of the Korban Pesach. "On the tenth of the month you shall take, each man a lamb for the father's house, a lamb for the household...And it shall a safekeeping for you until the fourteenth day..." (Shemos 12:3,6) But the mitzvah to set aside the lamb four days early was unique to that first year. Why were the Jews in Egypt given this special condition? Rashi explains that when they did take the sheep, Moshe said "Draw and take for yourselves a sheep" (12:21); two verbs were needed because the Jewish people in Egypt were steeped in idolatry and the lamb was one of the deities, thus the action of setting aside the sacrifice involved withdrawing from heathen worship and taking a lamb for the service of G-d, for the performance of a mitzvah.

But how has this answered the question? How does their idolatrous state explain the four day delay? First, they, like the entirety of the Egyptian populace, had just witnessed nine stunning miracles, nine awesome displays of G-d's absolute majesty over nature purely for the benefit of the Children of Israel. How at this point could they entertain the possibility that there is any power in the universe other than G-d? And if, somehow, they would maintain a faith in idols, then they would not perform the service of slaughtering the lamb. Surely they could not commit such an act against their god. So what did that generation gain in the four days that served to draw them away from idolatry?

Rabbi Alter Henach Leibowitz expounds that in the deepest reaches of their hearts there was a penetration of the heathenous philosophies that even the nine plagues could not uproot. Yes, there was now an intellectual appreciation that G-d is the only force in the universe, but that would not budge the inculcated belief that came from decades of practice. This non-emotional acknowledgement would EVEN allow them to complete the rites of the Korban Pesach, but deep down in the core of their being, the idolatrous beliefs would still be intact. True and complete cleansing was possible only through contemplative action. The physical exercise of premeditatedly setting aside a lamb and appreciating the significance this lamb played in his service of G-d had the impact to truly bleach the heart of decades of idol worship, more than did the witnessing of the first nine plagues.

We often talk of the Torah we would like to study, the acts of chesed in which we would like to participate, the lashon hara we wish we did not speak. The common response is "Actions speak louder than words," but it is much more than that. Action is not the way we express our sincerity. Action is the way we CREATE our sincerity. The only way we can truly uproot the old and supplant it with the new and improved is to force ourselves to go through the motions and generate the new habits.