



# Ohr Yerushalayim News

פרשת שמ"י - כ אדר ב תשע"ד - 22nd March 2014 - Volume 6 - Issue 36

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

### מזל טוב

Mazel Tov to Mr and Mrs Daniel Harris on the birth of a daughter.

Mazel Tov to Mr & Mrs Michael Issler on the Bar Mitzva of their son, Shua. The Kehilla is invited to a Kiddush after Davenning in the hall. Mazel Tov to grandparents Mr & Mrs David Issler together with the rest of the family.

Mazel Tov to Mr & Mrs Gary Zolty on the Bris of their son, Danny.

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

### If You're Not in the Mood of It

Rabbi Label Lam (Torah.org)

The sons of Aaron, Nadav and Avihu, each took his fire-pan, they put fire in the them and placed them. A fire came forth from before HASHEM an alien fire that He had not commanded them. A fire came forth from before HASHEM and consumed them, and they died before HASHEM. (Vayikra 10:1-2)

Why were Nadav and Avihu worthy of dying? Did they not have noble intentions of coming close to HASHEM? What can be better than that! King David had said, "As for me, being close to HASHEM is what's good!" (Tehillim: 73:28) That's the deepest and strongest desire within a person.

What then did they do so wrong? The answer is easy. It is stated in the verse openly, "that He had not commanded them". They did what they were not commanded to do!

The Sefas Emes writes the following in the name of his grandfather the Chidushei Harim, "You can learn from this that the main part of the doing of a Mitzvah comes from power of the Commandment within it.

Nadav and Avihu were spiritual giants of the world, and their intentions were based on the deepest secrets of unification. Even still, because they were not commanded to do so they were punished.

How much more so can the positive be inferred that if one does a Mitzvah, fulfilling the Commandment of The Creator, even though he does not have such deep intentions is he worthy of life... The main thing is to do the Mitzvos of The Holy One Blessed is He and this comes to include even the simplest of people... this is what is meant by the statement we make when performing a Mitzvah, "Who has sanctified us with His Mitzvos..."

One of the things that we ask for every evening is that HASHEM should remove the opposing force from in front of us and from behind us. It is easy to understand why we want it removed from in front.

When the impediment or resistance is broken down then we can more easily do what has to be done. However, what's the meaning or value of removing it from behind us.

The answer is that there are at least two types of Yetzer Horas. One is a secular materialistic force that blocks us and stalls us and thwarts our

spiritual ambitions. That's the one in front. Then there is another type. It is a "Frum Yetzer Hora".

Once we break through the first line of resistance, it begins to push us from behind. It makes us stay up too late learning, so we don't make Davening in the morning. It seduces us with a thirst for spiritual feelings and inspirational experiences. It pushes us to run into the Holy of Holies without permission. After all, who says doing a Mitzvah has to feel spiritually uplifting?!

This point really hit home one Shabbos morning when I was yet an unmarried Yeshiva student. I was in an old Monsey Shul packed with fiery Neshamos. The walls were shaking from the thunderous clamor of voices. Everyone was rocking a swaying with sincerity.

The plain wooden floors and wobbly old benches were saturated with the echo of decades of devoted learning and prayer in this landmark building. It was a scene to behold.

At one point I just decided, maybe out of laziness or maybe curiosity, to sit back and observe like a spectator, disassociated like an anthropologist.

My posture caught the attention of a little boy from a family full of great-super children, real Tzadikim. This boy on the bench, on the other side of the table was maybe seven years old. He asked me point blank, "You don't know how to Daven?!" I told him just as bluntly, "I do but I'm just not in the mood of it right now."

Then he responded to me in an almost sagely tone, "Who says that HASHEM likes it better when you Daven when you're in the mood of it!? Maybe HASHEM likes it better if you Daven if you're not in the mood of it!"

### Where Heaven Meets Earth

Rabbi Naftali Reich (Torah.org)

Purim is an intensely spiritual twenty-four hours, occupying a higher

### The Week Ahead

פרשת שמ"י	פרשת פרה
Candle Lighting	6.08pm
Mincha & Kabbolas Shabbos	6.13pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.11am
Mincha 1st Minyan	1.30pm
Rov's Mishnayos Shiur	5.25pm
Mincha 2nd Minyan	5.55pm
Motzei Shabbos	7.15pm
Sunday	7.15am / 8.20am
Monday / Thursday	6.45am / 7.10am
Tuesday / Wednesday / Friday	6.45am / 7.20am
Mincha & Maariv all week	6.20pm
Late Maariv	8.00pm
Mincha & Maariv Next Shabbos	6.26pm (Shabbos 6.21pm)

spiritual realm than even Yom Kippur. The elevated frame of mind that is meant to accompany this holy day is unparalleled in the Jewish calendar.

The challenge of embracing the spiritual while satisfying the physical is a reflection of the delicate tightrope we are expected to walk throughout our lives—finding a harmonious balance between body and soul.

This is one of the major themes of this week's Torah portion.

The first half of the Parsha describes the inauguration of the mishkan in which Nadav and Avihu, the two sons of Aharon, meet an untimely, tragic end. In their great zeal to serve their Creator, they rushed into the Temple with an offering which they were not commanded to bring—an act that invoked immediate Divine retribution.

The second major theme of this week's portion revolves around the various foods that are prohibited. The Torah calls the ingestion of crawling, creeping insects an abomination that defiles the body and forms a barrier between the soul and its heavenly source.

The juxtaposition of these two themes tells us much about our mission in life. We are not to live an ascetic life, denying basic human needs to enable the soul to transcend the body. Nor are we to indulge the body in its every physical whim.

Instead, we are taught to achieve a singular marriage of body and soul that has the power to forge a wholesome relationship with our Divine Source.

All of this is summed up in the last verse of the Torah portion in which Hashem instructs us to create a havdala, separation, between the pure and the impure, between what we are permitted to eat and what we are not.

The great Torah sage, Rabbi Meir Shapiro, was once asked his impression of American Jewry after his visit to the United States. In his incisive style he responded, "Here, they know how to make kiddush but they do not know how to make havdala."

Yes, we are quick to embrace that which is sanctified, yet we are not as ready to abstain from that which is profane. To make the division between right and wrong, pure and impure, is indeed one of the greatest challenges of our time.

The current worship of "moral equivalence" and humanistic values that try to erase the distinctions between moral and immoral, holy and profane, clears the way for all kinds of degenerate behavior. These hollow rationalizations cannot stand the test of time.

The litmus of one's true humanity is the ability to create the wholesome

marriage of body and soul where one first makes "havdala," differentiating between that which is illusory and transitory and that which is real, solid and eternal. Only then, will we be capable of making Kiddush and becoming a truly holy people.

## Reality Of Consequence

Rabbi Yochanan Zweig (Torah.org)

"...and they died before Hashem" (10:2)

The Zohar relates that both Nadav and Avihu were under the age of twenty when they died. Since their deaths were a punishment by heavenly means, a difficulty arises; their deaths violate the accepted rule that the heavenly court does not mete out punishment to anyone under twenty years of age.

Some of the later commentaries respond to this difficulty based upon the opinion of the Tzelach that if a child exhibits superior intellect, he can be held responsible for his actions, even at a young age.

Perhaps we can offer a different answer. In the beginning of Parshas Acharei Mos, Rashi explains the juxtaposition between the deaths of Aharon's sons and the prohibition of entering the Holy of Holies.

Rashi says that just as a doctor's warning is more effective when he points out to his patient the fate of someone who failed to heed his directives, Hashem warns Aharon that if he enters the Holy of Holies indiscriminately, he will die in the same manner as his sons.

Why does Rashi use a doctor-patient scenario as a parable? Would it not have been more appropriate to compare Hashem and Aharon to a king and his subject?

If Rashi would have used a king-subject scenario, the message would be that if the subject does not follow the king's directions, he will die as a punishment. However, if a person fails to follow the instructions of a doctor and dies as a result, we consider this to be a logical consequence, not a punishment; the patient brought upon himself his own demise.

Entering the Holy of Holies without permission is the same concept; the result is the death of the individual as a logical consequence of being in a place so holy that his soul cannot tolerate it. His death is not a punishment. Therefore, Rashi compares Hashem and Aharon to a doctor and his patient, for if Aharon would die as a result of not adhering to Hashem's warning, this would be an inevitable consequence.

There is no questions as to how the heavenly court could have punished Aharon's sons; their deaths were not a punishment, rather a consequence of being in the wrong place at the wrong time, to which even minors are not impervious.

