



# Ohr Yerushalayim News

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

### פרשת זכור

A reminder to all that we lein **פרשת זכור** this Shabbos. At Shacharis we will reach **זכור** by approximately 10.15am.

There will be a second leining of **פרשת זכור** at 2.00pm after the first minyan for Mincha.

### Purim Times

Please see the back page for the Purim timetable.

### מגילה For Ladies

There will be a second leining of the **מגילה** on Monday night at 8.45pm in the Shul and on Tuesday morning at approximately 9.10am (following the second minyan) in Shul.

### מתנות לאביונים

Anyone wishing to give **מתנות לאביונים** through the Shul can do so by delivering donations to the Rov who will arrange for the money to be distributed on Purim, either to needy families locally, or to families in **ארץ ישראל**.

### ישיבת מרדכי הצדיק

In an ironic twist, most people do not study Torah on Purim - there's too much going on! But the truth is that in the Purim story, Mordechai gathered Jewish children to study Torah and that's what averted the evil decree.

We are delighted to announce that this year the shul is joining the world-wide **ישיבת מרדכי הצדיק** programme, an extension of **Ovos uVonim**, on Purim for one hour before Mincha from 3.00pm – 4.00pm. There will be a souvenir for all boys attending, don't miss it.

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### Hear Conditioning

Rabbi Mordechai Kamenetzky

(Torah.org)

Whoever misses the Divine hand that touched the Purim story is not looking. And if he claims that he heard the Megilah, he probably was not listening. Imagine, the Prime Minister draws lots and decides to annihilate the entire Jewish nation. Within 24 hours he has approval from the ruler of the not-so-free-world, King Achashveirosh.

Within days, the plot is foiled, the Prime Minister is hanged and his prime target is promoted to replace him! Pretty political. Pretty miraculous. And definitely divine. Yet Hashem's name is not mentioned once in the Megilah. Why? Of course, the Megilah is replete with allusions. There are acronyms that spell the name of Hashem, and our sages explain that every time the word "King" is mentioned in the Megilah, it has a divine reference. But, still, why does the last book of the Prophets, a Divinely inspired Megilah, have only veiled references to Heavenly intervention?

*It was a sweltering August day when the Greenberg brothers entered the posh Dearborn, Michigan offices of the notoriously anti-Semitic car-maker, Henry Ford. "Mr. Ford," announced Hyman Greenberg, the eldest of the three, "we have a remarkable invention that will revolutionize the automobile industry." Ford looked skeptical, but their threats to offer it to*

*the competition kept his interest piqued. "We would like to demonstrate it to you in person." After a little cajoling, they brought Mr. Ford outside and asked him to enter a black Edsel that was parked in front of the building.*

*Norman Greenberg, the middle brother, opened the door of the car. "Please step inside Mr. Ford."*

*"What!" shouted the tycoon, "are you crazy? It must be two hundred degrees in that car!"*

*"It is," smiled the youngest brother, Max, "but sit down, Mr. Ford, and push the white button."*

*Intrigued, Ford pushed the button. All of a sudden a whoosh of freezing air started blowing from vents all around the car, and within seconds the automobile was not only comfortable, it was quite cool! "This is amazing!" exclaimed Ford. "How much do you want for the patent?"*

*Norman spoke up. "The price is one million dollars." Then he paused, "And there is something else. We want the name 'Greenberg Brothers Air Conditioning' to be stamped right next to the Ford logo."*

*"Money is no problem," retorted Ford, "but no way will I have a 'Jew-name' next to my logo on my cars!"*

*They haggled back and forth for a while and finally they settled. One and one half million dollars, and the name Greenberg would be left off. However, the first names of the Greenberg brothers would be forever emblazoned upon the console of every Ford air conditioning system.*

*And that is why today, whenever you enter a Ford vehicle you will see those three names clearly defined on the air-conditioning control panel: HI – NORM – MAX.*

The writers of the Megilah left us with a message that would accompany us throughout our long exile. You will not always see G-d's signature openly emblazoned upon every circumstance. However, throughout persecution and deliverance, He is always there. And just like on Purim His

## The Week Ahead

שבת פרשת תצוה	פרשת זכור
Candle Lighting	No later than 5.41pm
Mincha	5.46pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.31am
Mincha 1 <sup>st</sup> / 2 <sup>nd</sup> Minyan	1.30pm / 5.42 pm
<b>Second Leining of פרשת זכור</b>	<b>2.00pm</b>
Rov's Mishnayos Shiur	5.12pm
Maariv & Motzei Shabbos	6.47pm
Sunday 1 <sup>st</sup> / 2 <sup>nd</sup> Minyan	7.20am / 8.20am
Sunday Mincha & Maariv	5.45pm
<b>Purim Times</b>	<b>See Back Page</b>
Wednesday / Friday	7.20am
Thursday	7.10am
Mincha & Maariv Wed/Thurs	6.00pm
Shabbos Next Week	5.54pm

obvious interference is undocumented; but we know and feel it – and we search for it, and we find it! So, too, in every instance we must seek His name, find it, and recognize it. It may not be emblazoned on the bumper; it may be hidden on the console – but it is there. For Hashem is always speaking. All we have to do is listen. Joyous Purim!

## Our Whole Selves

Rabbi Yaakov Menken (Torah.org)

*"Letters were sent by courier to all countries under the King's power, to destroy, to kill, and to annihilate all the Jews, from children to the elderly, babies and women, on one day, the thirteenth of the twelfth month, which is the month of Adar, and plunder their property." [Meg. Esther 3:13]*

We see an apparent redundancy in the use of several different words to describe the murder and plunder which Haman planned. The Vilna Gaon, however, teaches us that Haman planned to strike at every element of every Jew.

The Gaon, Rabbi Eliyahu Kramer, explains that there are four elements to a person in Jewish thought: the basic life-force (Nefesh), spirit (Ruach), soul (Neshamah), and the body. Rabbi Chanan Nobel, in his excellent commentary on the Vilna Gaon on the Megillah, directs us to the Gaon's own commentary to the Book of Proverbs. There, the Vilna Gaon says that these correspond to the four basic levels of Creation in our living world: those things which do not grow or live, such as rocks and earth; those which grow, like plants; those which move about, such as the animal kingdom; and that which speaks - humankind.

Yet the Gaon goes further and says that the Nefesh, the basic life-force, is intertwined with the body itself. One does not attack a body, but the life inside it. But there is indeed a fourth element of a person: his or her possessions. The Maharal in Nesivos Olam writes that a person's money is considered part of him, as we see from our Sages (Talmud Bavli, Tractate Bava Kama 119a): "a person who steals even a dime from his neighbor, it is as if he had taken his life."

Thus there is no redundancy - Haman planned "Iakor hakol," to uproot everything. The word "Ihashmid," to destroy, refers specifically to a spiritual destruction - taking a person away from Mitzvos, from deeds which elevate his or her soul. "To kill" corresponds to the living spirit within a person. "To annihilate" corresponds to the more basic life force and the body itself, meaning to remove all trace, to destroy even any remnant or name of Israel. And the plunder of property, of course, corresponds to the property itself. Haman wanted to destroy every last trace of the Jews.

The Vilna Gaon concludes that our celebration of Purim contrasts with Haman's goal in every aspect. We add a purely spiritual Mitzvah to the day, with the reading of the Megillah, to uplift our souls. For the spirit, the "ruach" which lives in the heart of a person, this is a day of joy. For the body, it is a day of feasting. And for the sake of our property, we are commanded to give special gifts to the poor, in order that even they should have property of their own on Purim.

And indeed, on Purim, we should invest our whole selves in the celebration!

## Brainteasers

We are delighted to announce a new feature starting this week – **Brainteasers by Rabbi Stanton**. Each week a new brainteaser will be published, typically relating to the week's sedra. In the subsequent week's issue the answer will be provided.

This week we have two brainteasers relating to Purim – get your thinking caps on!

### Brainteaser 1:

Why is this a "dud" year?

### Brainteaser 2:

What is the difference between 502 and 502?

Answers coming next week ...

By Rabbi Stanton י"ג ט"ז

## Purim Timetable

### תענית אסתר

Shacharis	7.00am
Mincha	5.45pm
Maariv	6.30pm
סוף תענית וקריאת המגילה	6.45pm
קריאת המגילה ב'	8.45pm

### Purim

Shacharis 1 <sup>st</sup> Minyan	7.00am
קריאת המגילה	7.40am approximately
Shacharis 2 <sup>nd</sup> Minyan	8.30am
קריאת המגילה ב'	9.10am approximately
שיבת מרדכאי הצדיק	3.00pm
Mincha	4.00pm
Maariv	8.30pm

## Jewish Clothing

Rabbi Berel Wein (Torah.org)

The emphasis in this week's parsha on the clothing of the kohanim – the priests of Israel of the family of Aharon – raises the issue of "Jewish clothing" as practiced throughout the ages. The vestments of the kohanim were divinely ordained and their exact description undoubtedly contains within it realms of spirituality and service to God and man. These garments were meant to reflect "honor and glory" on those who wore them- and to the entire household of Israel. In fact, in Second Temple times, when there was no longer any remaining anointment oil that could be used to inaugurate the kohanim into the service in the Temple, the Talmud teaches us that donning the vestments of the priesthood was deemed to be sufficient to officially install them into their holy positions.

Thus, to a great extent, clothing made the person. As such, I feel that it is quite understandable that Jews always placed a great stress upon what clothing they wore and how they dressed. Naturally, the type and style of "Jewish clothing" varied in different ages and locations. The Jews of Persia and Iraq did not wear Polish fur trimmed hats nor did Polish Jews wear head scarves or turbans. The Jews of Amsterdam in the seventeenth and eighteenth century wore triangular cockaded hats and the Lithuanian rabbis of the nineteenth century wore gentlemanly tall silk top hats. But the common denominator to all of this is that, from the time of Moshe onwards, Jews attempted to dress distinctively, albeit always within the confines and influences of the surrounding general population.

"Jewish clothing" was always meant to be modest, neat and clean. It was to be an "honor and glory" to the wearer and the Jewish society. The Talmud speaks very strongly against Torah scholars who are somehow slovenly in the appearance of their clothing. Poverty was never allowed to be an excuse for stains or dirt on one's garments. In the Temple, the used clothing of the kohanim was still considered to have an element of holiness to them even if they could no longer be worn. Wicks for the candelabra were fashioned from them.

Clothing was never looked at as being a purely inanimate object. After all, the first clothing for humans was fashioned for Adam and Chava by God Himself, so to speak. Ill treatment of clothing was deemed to be a punishable offense. King David, in his old age was not warmed by his clothing any longer. The Rabbis attributed this to the fact that he mistreated the clothing of King Saul earlier in his life.

I think all of the above helps explain the importance that clothing, the type of individual "uniforms" that Jews in the world and here in Israel, play in our communal and personal life. Each of us and the groups that we belong to attempt to wear clothing that will be an "honor and glory" to us individually and to the group collectively. We should therefore not only treat clothing with respect but we should respect as well the wearers of those different types of clothing that conform to our traditions of modesty and Jewish pride.