



Ohr Yerushalayim News

T NEWS ... LATEST NEWS ... LATEST

מזל טוב

Mazel Tov to Mr & Mrs Peter Nissen on the occasion of the birth of a granddaughter.

שבת הגדול דרשה

The Rov's Shabbos HaGodol Droscha will follow Shacharis on Shabbos.

Pesach Shiur

Instead of the regular Mishnayos shiur, the Rov will be giving a special shiur on עניני פסח to men this Shabbos at 8.11pm in the shul.

ברכת החמה

Together with hundreds of thousands of people worldwide, the shul will be saying ברכת החמה on Wednesday morning - Erev Pesach - between Shacharis and the siyum for Taanis Bechorim. A special souvenir pamphlet has been produced for the occasion which contains explanatory notes, halachos and the seder of ברכת החמה.

מכירת חמץ

The Rov will be available for מכירת חמץ by prior arrangement or in Shul after davenning.

מעות חיטין

The Rov will be collecting for local families to cover the expenses associated with Pesach. Please contact the Rov for further details

עירוב תבשילין

We remind all members to make an עירוב תבשילין before Yom Tov.

T NEWS ... LATEST NEWS ... LATEST

Room For A Broom

Rabbi Mordechai Kamenetzky (Torah.org)

This week's sedra begins with Hashem telling Moshe to teach Ahron and his children a few laws. Hashem does not tell Moshe to speak to Ahron, He does not even tell Moshe to teach Ahron. He tells Moshe "Tzav es Ahron." Command Ahron.

"Tzav," Rashi explains, "is a very powerful word. It means command with a charge that is to be executed with speed and diligence. The word tzav," Rashi continues, "is also used only for situations that have eternal ramifications." If we analyze the next few commands, we may be left wondering: why do those charges need the powerful preface Tzav?

The next verse is about the Korban Olah. A Korban Olah is a sacrifice that is committed entirely to Hashem, no part of the animal, save the skin, is left for human benefit or consumption. The person who brings it wants to make sure that it is offered within the highest standards of Halacha. The admonition, tzav surely is appropriate. However, the Torah only spends one verse on the Olah. It proceeds to tell us about the daily cleaning of the ashes of the altar. A Kohen must wear linen vestments, remove the ashes, and place them near the altar.

Why is this menial job mentioned together with the holy Olah? To what end does it merit the powerful command, tzav?

The Steipler Gaon, Rabbi Yisrael Yaakov Kanievski, was a paradigm of holiness. The stories about his sanctity were well known throughout the Torah community. At seventeen, he had already survived the Russian army without compromising Shabbos or Kashrut.

The Steipler was not known for lengthy conversation. He had lost his hearing standing as a sentry on freezing Siberian nights during his tenure in the Czar's army. People would write questions to him or beseech him to pray on behalf of the sick or unfortunate. The Steipler would read the note, hardly lift his eyes from the large volume on his old table, and would start to pray. He would often condense his advice into one or two sentences, but it would be potent. People asked, and he gave answers. Within days miraculous salvation came. And so did the people. They stood in lines outside his modest home, and the very old man would find the time to see anyone who walked in with the problems of the world bearing down on his or her shoulder.

An aspiring young man, whose quest was to be as great a scholar as the Steipler himself, came with a problem. The young man felt that this particular predicament was impeding his spiritual growth and surely a man like Rabbi Kanievski, who persevered in the face of life-threatening problems, could relate to his!

The young man had written the situation in detail for the Steipler to grasp its severity. "Every Friday," wrote the young man, "I come home from Yeshiva, and the scene in the house leads me to despair. The table is not set, the kitchen is hardly clean, and the children are not bathed! What should I do? How can I concentrate on my studies when I have such problems?" The aspiring scholar expected the Steipler to advise

The Week Ahead

שבת פרשת צו	שבת הגדול
Candle Lighting	No later than 7.33pm
Mincha	7.30pm
Seder Halimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.53am
Mincha	6.00pm
Shiur on עניני פסח	8.11pm
Maariv & Motzei Shabbos	8.41pm
Sunday 1 st / 2 nd Minyan	7.20am / 8.20am
Monday	7.10am
Tuesday	7.20am
Wednesday - תענית בכורים	7.00am
Mincha & Maariv Sun-Tues	7.45pm

See inside for Pesach Times

him how to deal with a wife that was not keeping to his standard.

The Steipler looked up from the paper and made a grave face. The young man smiled. The Steipler must have realized the severity of the situation. Then he spoke in his heavy Russian-accented Yiddish. "You really want to know what to do?" The young man nodded eagerly. The Steipler looked austere. "TAKE A BROOM!"

Rabbeinu Yonah of Girondi (1180-1263) explains the juxtaposition of the command to sweep ashes with that of the Korban Olah. A person must realize that sometimes what is considered menial work in human eyes merits the highest accord in Hashem's eyes. The mitzvah of sweeping the Altar is prefaced with the word tzav and placed next to the Korban Olah. One must realize that the little, unglorified acts also yield great sanctity. In the quest for spirituality, one must never demean the simple chores. For no matter how holy one is, there is always room for a broom.

Forget Your Belt ... It's Time to Go

Rabbi Moshe Peretz Gilden (Torah.org)

Every year around early July, Eitan Aronovitch and his family in the Har Nof neighborhood of Jerusalem prepare for a large feast. The kitchen bustles with activity as the finishing touches are added to the succulent spread. All are dressed impeccably; a holiday spirit is in the air. By all appearances this is a normal pre-holiday scene. But something is strangely missing: belts. No one is wearing belts! There is not a belt to found anywhere in the home. They are preparing to celebrate "The Holiday of the Belt".

Eitan Aronovitch was one of the hostages from the Air France flight hijacked in the summer of 1976 and brought to Entebbe. The Jewish passengers were immediately separated and shepherded into a different room in the airport. They spent their nights on the cold, hard floor. Eitan removed his glasses and his belt to afford himself minimal comfort while he slept.

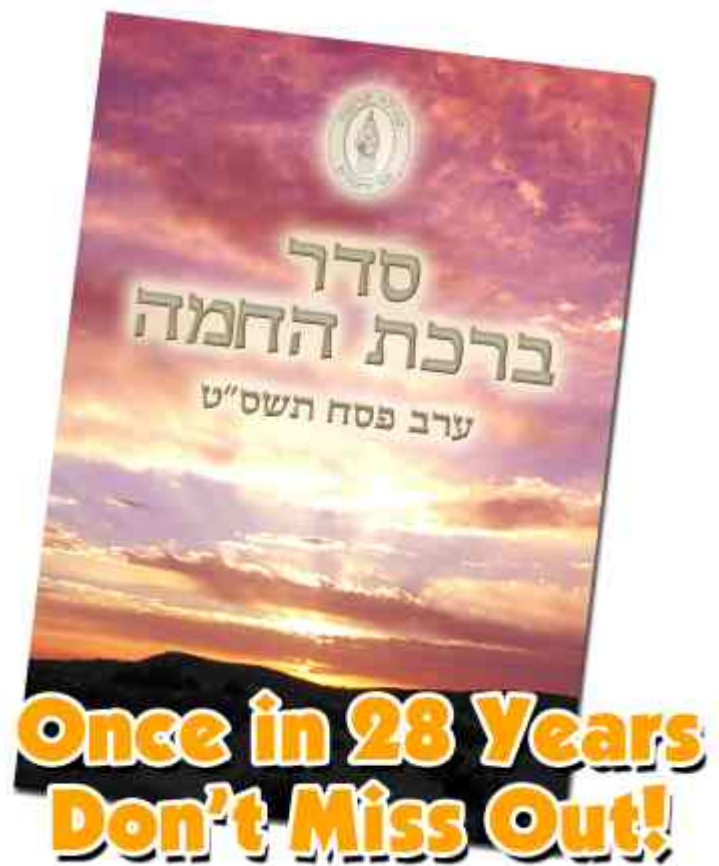
Suddenly, the door crashed open! Everyone woke up with a frightful jolt. "Israel Defense Forces! Everyone out! GO! GO! GO!" Eitan, in a panic, groped through the dark and found his glasses. "Where's my belt?" "Forget the belt!" shouted a soldier. "The plane is leaving." Eitan raced out and joined the flight to freedom.

When Eitan returned home, he asked his Rabbi how to appropriately celebrate his appreciation of G-d's Divine Providence and obvious miracle. The Rabbi explained the parallel to our celebration on Pesach (Passover) of the Exodus from Egypt. Pesach is known as the "Holiday of the Matzos" because, as the Torah describes, the Jews were in such a hurry to leave they did not have sufficient time for the dough to rise. Thus, we eat matza, unleavened bread. In the same way we use matzos to celebrate our swift salvation, so, too, Eitan was instructed to celebrate the swiftness of his rescue with an absence of belts.

The month of Nissan is intrinsically a time of redemption, and the Messiah's arrival, which is due to occur in Nissan, will mirror the exodus from Egypt in its suddenness. We will be called upon to drop our possessions and greet him wherever he may be.

The illustrious Chassidic legend, Rabbi Nochum of Chernobyl, was spending the evening at an inn and awoke at midnight to recite the Midnight Prayer. The innkeeper, frightened by the impassioned crying, ran in asking for an explanation. "I am mourning the destruction of the Holy Temple and am praying for the Messiah to come." The innkeeper's wife wanted the rabbi to stop; they had just finished paying for their farm and livestock and had no desire to leave it all behind to go to Jerusalem. Rabbi Nochum reminded her that the Cossacks could come at any time and confiscate all of their possessions, so she might as well look forward to redemption. "Rabbi," she responded, "you may continue to pray for the Messiah. Just tell him to come and bring the Cossacks to Jerusalem!"

We recite at the beginning and end of our Seder, "Next year in Jerusalem!" but are we REALLY waiting for the Messiah to come? Are



we ready to leave everything behind? When the door bursts open and it's time to go, let us be sure not to miss the plane while we grope for our belts.

Gratitude Unlimited

Rabbi Naftali Reich (Torah.org)

What do released prisoners, recovering patients, seafarers and caravan travelers all have in common? These people have all been in perilous situations, their very lives endangered, and having come through safely, they are required to express their gratitude to Hashem by bringing a thanksgiving sacrifice to the Temple in Jerusalem. The procedure for the thanksgiving offering, the korban todah, is described in this week's portion.

The Midrash provides us with a rather surprising bit of information about the thanksgiving offering. In the End of Days, when the Presence of the Creator will fill the world with holiness and people will live in eternal bliss and serenity, all sacrifices will be discontinued - except for the thanksgiving sacrifice. This immediately leads us to ask: How can this be? If, as the prophets repeatedly assure us, people will be safe and secure, protected from all physical harm and danger, from sickness and imprisonment, how will it be possible for a thanksgiving sacrifice to be brought? The conditions that necessitate such an offering will simply not exist!

Let us think for a moment about a phrase most polite people use very often and very casually. What exactly do we mean when we say "thank you" to someone who has done us a good turn? What have we actually given him by thanking him? And why is he gratified? The answers lie in a deeper understanding of gratitude and thanksgiving. In essence, an expression of gratitude is an acknowledgment. By saying "thank you," we declare that we recognize what the other person has done for us, that we value it and that we do not take him for granted. This is all he needs in return for what he has done - recognition, no more, no less. But a sincere expression of gratitude can only result from a genuine appreciation of the value of what we have received. Without this appreciation, the words "thank you" are but an empty, meaningless formality.

If this holds true in our relationships with other human beings, how much more so in our relationship with our Creator. We are endlessly

beholden to Him for all the good He does for us, and as a result, we should be endlessly grateful. Unfortunately, however, we live in a benighted world of illusions and delusions, and we often fail to recognize the innumerable gifts and bounty that flow to us from Hashem's generous hand. And even when we pay lip service to it, how deeply do we actually feel it? How real is it to us? The only things we face with stark reality are life-threatening situations. In the face of danger, our affectations and pretensions quickly dissipate, and we realize how dependent we are on our Creator for our safety. As the old adage goes, "There are no atheists in a foxhole." It is only when we are ultimately delivered from danger that we are capable of expressing genuine gratitude.

In the End of Days, however, the Presence of the Creator will illuminate the entire world and dispel all the foolish delusions which so becloud our vision and befuddle our minds. Then we will see Hashem's hand with perfect clarity, and our acknowledgments of His guidance and benevolence will carry the ring of true conviction. At that point, we will no longer have to face life-threatening situation to inspire genuine gratitude in our hearts. We will thank Him endlessly for every minute detail of our lives and bring thanksgiving sacrifices to give expression to the transcendent feelings of gratitude that will permeate our souls.

A great sage once ordered a cup of coffee in an elegant restaurant. When the bill came, he saw he had been charged an exorbitant sum. "So much for a cup of coffee?" he asked the waiter.

"Oh no, sir," the waiter replied. "The coffee cost only a few cents.

But the paintings and tapestries on the walls, the crystal chandeliers, the Persian carpets, the luxurious gardens, the marble fountain, these cost a lot of money, and every patron must pay his share."

"Aha!" said the sage. "You have taught me an important lesson. When I recite a blessing over a glass of water, I must thank the Creator for the ground on which I stand, the air I breathe, the blue sky over my head, the beauty and scent of the flowers, the twittering of birds, the company of other people. Thank you."

In our own lives, we all too often take for granted all the blessings we enjoy, and we forget to express our gratitude to our Creator, the Source of all this bounty. Indeed, when we experience hardship, we are inclined to confront Hashem, saying, Oh, why do we deserve this? But when we experience good fortune, are we as inclined to thank Him? Common courtesy, of course, requires that we acknowledge Hashem's bounty, but if we offer words of gratitude to Hashem in all situations, we will also discover a deeper dimension to our appreciation and enjoyment of the blessings of life.

Brain teasers

Here is this week's brainteaser based on the sedra:

What is unique about פרק ז' פסוק כ"ב?

Answer Next Week ...

Last Week's Answer:

What is the connection between the number of pesukim in the sedra and the first word of it?

A significant feature of the first word of the sedra is the small aleph. When aleph is written out as sss, the gematria of is the same as the number of pesukim in the sedra.

זמני תפילה לפסח

תענית בכורים

Shacharis followed by ברכת החמה and Siyum	7.00am
Mincha & קבלת יום טוב	7.42pm

יום א פסח

Shacharis	9.15am
Mincha followed by Shiur from Rabbi D Eisenberg	7.45pm

ליל ב פסח

Maariv	8.35pm
הדלקת הנרות	No earlier than 8.51pm

יום ב פסח

Shacharis	9.15am
Mincha & קבלת שבת	7.46pm

שבת חול המועד

סדר הלימוד	8.45am
Shacharis	9.15am
Mincha followed by Shiur from HaBochur Naftoli Cohen	7.45pm
Maariv & Motzei Shabbos	8.55pm

חול המועד

Shacharis 1st Minyan	7.15am
Shacharis 2nd Minyan	8.30am
Mincha & Maariv	7.45pm

ליל ז פסח

Mincha & קבלת יום טוב	7.45pm
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יום ז פסח

סדר הלימוד	8.40am
Shacharis	9.00am
Mincha followed by Shiur from Mr Josh Shields	7.45pm

ליל ח פסח

Maariv	8.45pm
הדלקת הנרות	No earlier than 9.03pm

יום ח פסח

סדר הלימוד	8.40am
Shacharis	9.00am
Mincha	6.00pm
Maariv & קבלת יום טוב	9.05pm

אסרו חג

Shacharis	7.15am
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פרשת שמיני

Mincha & קבלת שבת	7.10pm
הדלקת הנרות	No later than 7.35pm

