



# Ohr Yerushalayim News

פרשת ואתחנן – י"ג מנחם אב תשע"ג – 20th July 2013 - Volume 6 - Issue 4

## THE NEWS ... LATEST NEWS ... LATEST

### מזל טוב

Mazel Tov to Dr & Mrs Leon Bernstein on the engagement of their son Aaron.

Mazel Tov to Mr & Mrs Bernard Levey on the occasion of Josh's Aufruf this Shabbos and the wedding next week. The Kehilla is invited to a Kiddush after Davening in the hall.

Mazel Tov to Mr & Mrs Bernard Markovic on the birth of a grandson, born to Mr & Mrs Daniel Markovic in London.

### Tefilla Yarchei Kallah

We are delighted to be holding a mini Yarchei Kallah on Sunday with Rabbi Danan. Further details are on the back page.

### Guest Shabbos Shiur

The Rov's Shabbos afternoon Shiur will be replaced this week by a Shiur from Rabbi Danan.

### Holiday Reminder

We're nearly at the August exodus and therefore ask all members in town over the holiday period to support the Minyanim.

## THE NEWS ... LATEST NEWS ... LATEST

### Harpstrings of the Heart

Rabbi Naftali Reich (Torah.org)

Entering Jerusalem one never fails to be impressed by the graceful features of the geshet hamitarim, the soaring harp string bridge that spans the city's entrance. The subject of whether to construct this extraordinary bridge was hotly debated by municipal authorities and Yerushalayim residents, on many of whom the bridge's aesthetical appeal was lost. Nevertheless, now that it is complete, it exudes a majestic aura and seems to have been embraced as an appropriate symbol for our nation's capital.

Its soaring architectural features present a magnificent landmark for the City of Gold, all the more so since the impression of a harp hovering in the air recalls the Biblical imagery of King David's kinor. For many, that instrument is an appropriate symbol to encapsulate the essence of Jerusalem's sublime and eternal importance. A deeper reflection on the message of Tisha Bav and Shabbas Nachmu will yield insight into why this is so.

One of the most poignant pieces of our Tisha B'av kinnos liturgy is undoubtedly the stirring kinah penned by the great R' Yehuda Halevi, "Tzion haloh tishali". In this kinah, Rabbi Yehuda articulates the powerful yearning of the Jewish heart to experience the return to Zion. Many of the lines in this magnificent poem are immortalized in our liturgy and culture.

The poet begins by declaring that the vision of the Jewish people returning to their homeland transforms him into a harp that extols in music this cherished, long-dreamed of moment.

Was the saintly R' Yehuda Halevi merely employing poetic imagery? Or is

there a more literal dimension to his language?

The Talmud in Brochos tells us that King David's harp played an important role in his daily service of Hashem; at midnight, a 'ruach tzifonis,' a northerly wind, would blow across the harps strings, producing a melody that roused King David. Upon awakening, he would devote the rest of the night in the joyful study of Torah.

The question is why Dovid Hamelech chose to arise in such an odd fashion. And how could the wind blow with such accuracy at exactly the middle of the night? Furthermore, who has ever heard of a harp that produces a melody simply from the wind flowing through its chords?

This past Shabbos I heard a beautiful interpretation of this enigmatic Talmudic piece from my Rebbe, the Slonimer Rebbe of Yerushalayim, shlita. He explained that the word used to describe this powerful wind 'tzifonis' is grounded in the word tzofun, meaning veiled and hidden. This wind, he explains, was not necessarily a physical wind current but rather reflected the concealed spirit and ruach that lies embedded in the deepest recesses of every Jewish soul. It springs from deep within us, arousing our spiritual yearnings and awakening us to return to our heavenly Source.

This wind that embodies the Jewish people's yearning to return to Jerusalem has the capacity to transform the darkest of moments of life with faith and song.

No one gave greater expression to those powerful stirrings of the soul than King David whose life was a sequence of painful ordeals, upheavals and endless torment. Yet every challenge gave rise to praise of the Creator and was immortalized as such in the book of Tehillim.

What inspired King David and imbued him with such profound faith in the face of constant adversity? It was his extraordinary ability to view all of life's circumstances as an opportunity for song. Instead of reacting to misfortune by feeling rejected by G-d, and withdrawing from faith, King

## The Week Ahead

פרשת ואתחנן	שבת נחמו
Mincha & Kabbolas Shabbos	7.30pm
Candle Lighting	7.43pm - 7.55pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.09am
Mincha 1st Minyan	6.00pm
Mincha 2nd Minyan	9.27pm
<b>Followed by a Shiur by Rabbi Danan</b>	
Motzei Shabbos	10.32pm
Sunday	7.15am / 8.20am
Monday / Thursday	6.45am / 7.10am
Tuesday / Wednesday / Friday	6.45am / 7.20am
Mincha & Maariv	7.45pm
Late Maariv	10.20pm
Mincha & Maariv Next Shabbos	7.30pm

David viewed life's afflictions through the lens of faith and gratitude.

It was precisely at the darkest moment of the night that his internal harp brought forth its beautiful music, testifying to G-d's nearness to a person even in the darkest hours, and His control of all of life's events. This ability to utilize misfortune to uncover the wellsprings of faith is what transformed King David into a virtual harp.

This then is what the great liturgist, R' Yehuda Halevi, alluded to when he pined for the return of Hashem's presence to Zion and envisioned our nation's homecoming. "When I envision the return of your captives, I am but a harp for your song!"

Our nation's source of inspiration has always been the Akeida, Avraham's tenth test, where he stood ready to sacrifice Isaac on Mt. Moriah, the site of the future Beis HaMikdash. Avraham was tested to the apex of human endurance and he demonstrated the ultimate devotion to fulfill Hashem's bidding. The Torah tells us that even after hearing the angels' assurances that he was merely being tested, Avraham's spirit remained unsettled. He had an overwhelming desire to give expression to the surge of love that overflowed within him. When he saw a ram caught in the thicket by his horns, he offered the ram as a sacrifice instead of his son. This took place at the hallowed spot of Har Hamoriah, where our bais hamikdash would ultimately be erected.

At that point the angel reappeared promising him an eternal and unbreakable bond between his progeny and Hashem. It was at that moment that our role as the chosen people was secured for eternity.

The midrash tells us that every part of the ram was used. Nothing was discarded. The skin became the 'ezer ar bemasnav', the leather belt that the Scriptures tell us girded the prophet Elijah's loins. The sinews became the material out of which King David's harp was constructed, and the horn is the one the Messiah will trumpet to herald his arrival to usher in the final redemption.

This fascinating Midrash invites a number of questions. Could the skin of this sacrificed ram have held up over so many generations to the point where it served Elijah the prophet? Did the ram's sinews actually weather the centuries and survive intact to become incorporated into King David's harp?

Perhaps the Midrash is to be understood on a symbolic level.

Hashem declared to Abraham at the time of the Akeida, that henceforth his seed would become the chosen people. What particular characteristic distinguishes us as the only nation that deserves the appellation of Hashem's "chosen people?"

It is none other than the spirit of self-sacrifice and the willingness to give up all for His bidding that endows us with meritorious status. That devotion to our special relationship with Him has enabled us to be identifying Jews today. Our history is bathed in rivers of blood. Our ancestors, throughout history's millennia, were subjected to the most difficult challenges, yet they maintained their faith and devotion to Hashem.

While many surrendered to the blandishments of an easier and more comfortable life in the bosom of other faiths, our forbearers were willing to sacrifice. It is due to their sacrifice that we remain Hashem's chosen children today. The undying spiritual energy generated by Avraham's sacrifice fueled Elijah's zealotness to fulfill the will of Hashem. It was Abraham's sacrifice that forged the strings of King David's harp, enabling him to sing and exalt his creator even in the valley of death.

It is this forceful spirit connecting heaven and earth that wells within the collective soul of the Jewish people that will generate the ultimate redemption in the messianic era.

In our own lives we too are pulled down by the nagging needs and emotional shortcomings of our life conditions. We, too, like Abraham's ram, are caught in the thicket of life's problems and roadblocks. How can we break free of the limitations that thwart us from fulfilling our

The advertisement is for a Yarchei Kallah event. It features a background image of a building with Hebrew text 'אור ירושלים' and 'קנין קדושה'. On the left, there is a circular logo with a menorah and the text 'קנין קדושה' and 'אור ירושלים'. The main text is in blue and white, announcing the event on Sunday 21st July with Rabbi Emmanuel Danan, Rosh Kollel of Shaarei Halacha. A schedule of events is provided, including breakfast, introduction, learning, refreshments, and a wrap-up shiur and Q&A. A note mentions that relevant sections of Gemara Brachos, Mishna Brura Chelek Aleph, and source material will be provided, or participants can bring their own.

**Yarchei Kallah**

**Improve your learning skills - a deeper look at Tefillas HaShachar, Brochos Daf כ"ב on Sunday 21st July with**

**Rabbi Emmanuel Danan**  
Rosh Kollel of Shaarei Halacha

**9.00 Breakfast**  
Courtesy of Brackman's

**9.30 Introduction**

**9.40 Learning b'Chavrusa**

**10.30 Refreshments**

**10.40 Wrap up Shiur and Q&A**

Relevant sections of Gemara Brachos, Mishna Brura Chelek Aleph and source material will be provided, as will be Chavrusos (or bring your own!)

potential?

We can only hope to succeed by following Abraham's example, imbuing ourselves with a spirit of self-sacrifice and affirming our allegiance to the Torah. We must demonstrate a willingness to transcend pettiness and superficiality, and to dedicate our energies, instead, to our beloved Creator. Only then can we hope to transform ourselves, as did King David, into "musical instruments" that will carry us through all the vicissitudes of life with a soaring, unflinching faith.

### **Moshe Rabeinu Saw What Was Coming!**

**Benjamin A Rose (Shortvort.com)**

The Medrash (Eicha Rabba 1:1) tells us that three people used the word Eicha. Moshe Rabbeinu, Yeshaya, and Yirmiya. Moshe Rabbeinu asked in Devarim (1:12), "Eicha Esa Livadi", how can I alone, carry the nation? The Medrash contrasts these three quotes, in that Moshe used it in the time of Am Yisroel's glory, Yeshaya in the time of their distress, and Yirmiya during our low point and our utter disgrace.

Rav Moshe Feinstein in Darash Moshe says that although they all used the word at different levels of Am Yisroel's status in the world, all three meant the same thing. They all pointed out Am Yisroel's weak point and the reason for our downfall. Yes, Moshe Rabbeinu said it during our glory days, but he was referring to the invisible flaws that he saw, which were capable of opening into large craters as they did in the time of Yeshaya and later proved to become unbridgeable gaps that led us into the abyss in the times of Yirmiya.

Chazal say that each generation that the Beis HaMikdash is not rebuilt, it is as if it has been destroyed in that generation. We should try to iron out these flaws that Moshe saw in us all those years ago and that Yeshaya and Yirmiyah prophesied about that we must correct! If we don't want to be like those generations before us then we must do something about it!

Y"H we will all iron out our flaws and see the geula bimhero v'yomeinu!!