



# Ohr Yerushalayim News

11th May 2019 - Volume 11 - Issue 43 - קדושים - איר תשע"ט

## News This Week

### מזל טוב

Mazel Tov to Shimon and Lauri Black on the birth of a baby girl.

### Kiddush This Shabbos

There is a Kiddush this week sponsored by Steve and Simone Mills on the occasion of their respective birthdays.

### AGM

All members are reminded that the biennial general meeting takes place this Tuesday evening at 8.15 in the back Beis Hamedrash.

### Siyum Mishnayos

Once again we will have a Siyum Mishnayos the Shabbos after Shavuos. This year we will be learning Sedorim Mo'ed and Noshim. Members and their sons are encouraged to learn Mishnayos individually or B'Chavrusa, please put your name on the list on the notice wall in the foyer

### Parking

Members and Ahul users are reminded not to park in the area in front of the steps outside the main entrances.

## A Lesson On One Foot

Gaby Schwalbe

Despite Parshas Kedoshim consisting of only 64 pesukim, it contains an incredible 51 mitzvos. To put this in context, lehavdil, if the number of pesukim were like games played and mitzvos were goals scored, Kedoshim would be a contender for the Ballon d'Or. One of the mitzvos mentioned, Ve'ohavta Le'reiacha Komocha (19:18), stands out as particularly notable, with R' Akiva famously stating "Ze klal gadol baTorah". Continuing our moshul, it's not "You'll never walk alone" but rather "Don't walk in front of me", the 1980's hit by Uncle Moishy ensuring every child knows this concept. Hillel also regarded this mitzvah of paramount importance, in the well-known story in Shabbos 31a with the gentile who was prepared for a Guinness World Record title balancing effort whilst learning the entire Torah. Hillel's response was brief; "What is hateful to you, do not do to your fellow. That is the whole Torah, while the rest is commentary. Go and learn it", which is the same message as our possuk inverted. While Hillel's very concise summary certainly saved the gentleman a lot of hopping, how are we to understand his words? Does this principle really include all the mitzvos? How do we see the likes of Shabbos, Kashrus, Shofar, Succah, Matza and all the other Mitzvos Bein Adam LaMakom? Rashi, offers an answer to this question in Likutei Kerem Shlomo. We find in Mishlei "Reiacha vereiach avicha al taazov" – Do not forsake your friend and the friend of your father – with "friend" referring to Hashem (27:10, Rashi ibid). Thus, Hillel understands from our possuk "Veohavta Le'reiacha Kamocha" not to treat Hashem in a way that you would not like to be treated yourself. Just as a person would not want their friend to be disloyal to them and disobey their wishes, so too must we uphold the word and the ratzon of Hashem, which includes all the mitzvos.

The Yam HaTalmud, R' Moshe Yehoshua Heshel Orenstein, quotes his father as providing an alternative interpretation. He bases his answer



### Confirming Suspicions

The Torah does not accept circumstantial evidence as proof of a person's guilt. Thus, when one suspects an individual of improper behavior, he may not decide that his suspicions are correct based on the person's reactions to accusations or other strange behavior that strongly points to his guilt.

Nevertheless if, in addition to the circumstantial evidence, such suspicions are subsequently supported by someone else's claim to have actually witnessed the person engaging in such behavior, one does have the right to believe that his suspicions are correct.

However, to whatever degree possible, the listener is still obliged to judge the perpetrator favorably; he must seek to understand his motives and should not be swift to condemn him.

Moreover, one may not pass on the information without fulfilling the preconditions for relating negative information for a constructive purpose.

We thank the Chofetz Chaim Heritage Foundation [powerofspeech.org](http://powerofspeech.org) for the use of this material

on the gemora in Shvu'os 39a that says "Kol Yisrael Areivim Ze BaZe" – all Jews are guarantors for each other. Therefore, if one person commits an aveira others will suffer consequentially. However, if as Hillel said one is careful not to do to others as one would not do to themselves, they would be careful to avoid sin so as not to affect others negatively, and by implication must strive to keep the whole Torah. Indeed, R' Yisrael Salanter is quoted as saying a person's actions in his hometown Kovno could have an effect on another Jew in Paris, as a result of this same principle.

A similar explanation is offered by R' Elchonon Wasserman, who quotes the gemora in Kiddushin 40b that a person must view himself and the whole world as half innocent and half guilty so that if he performs one mitzva he tilts the balance of himself and the entire world to the side of merit. Conversely, if he transgresses one

## The Week Ahead

### שבת פרשת קדושים

Mincha	7.30pm
Candle Lighting	7.54 - 8.00pm
Shacharis	9.15am
סוף זמן ק"ש	9.10am
Children's Group	10.45am
1st Mincha	2.00pm
2nd Mincha	6.00pm
3rd Mincha	8.54pm
Rov's Shiur	Following
Motzei Shabbos	9.59pm
Sun	7.00am / 8.00am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.00pm

prohibition, he tilts the balance for himself and the entire world to the side of liability. In effect, says R' Elchonon, the world maintains an equilibrium of kedusha and tumah. When a person sins, they are creating an imbalance in the order of the world by increasing the level of tumah within, in turn generating a destructive force in the world. Hillel was alluding to this notion by stating that a person should not do to others as they would not do to themselves. Accordingly, one should aim to keep the whole Torah and avoid sinning so as not to release these injurious forces in the world which are harmful to others.

Rav Hirsch also addresses this subject. He says that Hillel's proclamation entails that we do not do anything hateful to the welfare of all those around us, i.e. to the rest of the world in which we live. Rather than rely on our own vague and subjective judgement of what is good for the world and what is damaging, we must look to the Torah to provide the ultimate insight. This is the "commentary" that Hillel mentioned, i.e. the Torah teaches us the best way to live and promote goodness in the world. This incorporates all mitzvos, rather than just bein odom lechavero.

To conclude, we can appreciate the magnitude of the mitzvah of Ve'ohavta le'reiacha kamocho based on these commentaries, and how it is fundamental to the very essence of the Torah. It is particularly pertinent in these weeks of the sefira, where we mourn the loss of R' Akiva's 24,000 students who tragically died during this period because they did not treat each other with sufficient respect. Let us take this opportunity to re-embrace this important mitzvah, and truly treat those around us as we would ourselves. We must make our interactions more meaningful, seek another's welfare, share their feelings, and reignite a kindred spirit in klal yisrael.

**Honorable Mentshen Rabbi Mordechai Kamenetzky (Torah.org)**

This week the Torah tells us about loving every Jew. It adds a special verse exhorting us to be especially sensitive to a special type of Jew the convert. "When a proselyte dwells among you in your land, do not taunt him. The proselyte who dwells with you shall be like a native among you, and you shall love him like yourself, for you were aliens in the land of Egypt — I am Hashem, your G-d" (Leviticus 19:33-34)

A person who converts has the status of a Jew. He is a full-fledged member of the community and every social, moral and ethical tenet applies to him. Though he may be exempt from particular laws concerning "kahal" (which would have implications in marital law), he is otherwise as equal as any Jew. And that's why this verse troubles me. After all, if the convert is a Jew, why do we need a special command telling us not to inflict any discomfort upon him? Hadn't the Torah told us in verse 18, "Love your neighbor as yourself?" Why implore born-Jews to be nice to the newcomers through a series of commands that seem to use a moral approach: "You were once a stranger, so you know how it feels?" A convert is a Jew. And a Jew is a Jew is a Jew! All rules apply!

When my grandfather Rabbi Yaakov Kamenetzky, of blessed memory, was dean of Mesivta Torah Voda'ath back in the 1950s, he developed a professional relationship with a psychotherapist who worked with some of the students. The doctor would often call Rabbi Kamenetzky to discuss his treatment of some of the students under his care. They also would have discussions on psychology and education. The doctor was a student of the famed psychotherapist, Dr. Sigmund Freud, and despite Freud's attitude toward religion, this particular doctor was always respectful and never attributed any of the students' problems to observance or religious commitment.

Years later, when Rav Yaakov was informed that the doctor had passed away, he felt it incumbent to attend his funeral. He assumed it would not be the type of service he was used to, and even understood that he, a frocked and bearded sage, would appear out of place among a medical community of his distinguished colleagues, assimilated German and Austrian psychotherapists and mental health professionals. However, Rav Yaakov's gratitude overruled his hesitation.

When entering the Riverside Chapel, Rav Yaakov was shocked to see that a distinguished Rav, a friend of his, was performing the funeral and that scores of Torah observant Jews were participating. After the service which was done in total compliance with halacha, Rav Yaakov approached his friend who had officiated.

How do you know the doctor? What connection do you have with him? "What do you mean," answered the Rav. "Of course I knew him. The doctor davened in my shul three times a day!"

My grandfather had never discussed religion with the man, he just respected him for his professionalism and abilities.

The Torah tells us that even though there is a universal command to love every Jew as yourself, an additional concept applies specifically to a convert. We must be kind to him as part of the overall moral obligation of a nation that also endured the trauma of being strangers. In addition to loving Jews as their inherent birthright, it is also imperative to display love to them when our moral obligation demands it. The Torah is teaching us not only to act with affection as born Jews but as honorable mentshen.

**Q&A**

**Kids**

1. What is the difference between honouring and fearing one's parents?
2. After how many days should a korban be burned?
3. If someone witnessed someone else stealing but did not say or do anything to stop them are they punished?
4. Which materials when mixed together cannot be worn?
5. Is one allowed to take revenge?

**Adults**

1. When discussing weights and measures the torah discusses yetzias mitzrayim why?
2. Why is the entirety of bnei Yisroel called before moshe, for him to teach these laws, usually it is just moshe teaching it to ahron, his sons and the elders (Rambam Hakdama lepyrush hamishnayis)?
3. What is the point of the possuk beginning אל תפנו אל- do not turn to foreign g-ds פרק י"ד; ט"ד, surely we have learnt the same thing in שמות כ"ה?
4. how many ears of grain does leket not apply if they are dropped at once?
5. According to the Ramban, who holds that it is impossible for us to love others like we love ourselves what does the possuk Vehovta Loreyacho Komocho mean?

1. The torah talks about someone in a shop falsifying weights is as if he denies the existence of hashem as he doesn't understand that Hashem watches over everyone and sees all their actions, therefore the person could also deny the fact that hashem took us out of Egypt. 2. This is because the majority of the Torahs most important laws are explained here. 3. The possuk in Shemos, forbids the thought of serving idols however here according to Rambam it is forbidden those even to discover the philosophy of idolatry. Additionally the Panim Yafos adds, that it is forbidden for someone to even learn about them in order to disgrace them. 4. 3 or more ears of grain. 5. It means that we want the other person to have the same degree of prosperity that we want for ourselves and that we treat others respectfully. It is human nature for us to say we want others to do well, however when we say that we want less for them then our selves. The torah therefore says the opposite.

**Adults**

1. Fearing is acting in the way that you would in front of a king, honouring is helping them in any way possible. 2. 3. According to the ibn ezra they are punished. 4. Wool and linen 5. No

**Kids**

Answers