



Ohr Yerushalayim News

26th April 2014 - Volume 6 - Issue 41 - פרשת קדושים - כ"ז ניסן תשע"ד

T NEWS ... LATEST NEWS ... LATEST

מזל טוב

Mazel Tov to Mr & Mrs Lance Bookatz on the Bar Mitzva of Avrohom Nachshon.

Mazel Tov to Mr & Mrs YM Cope on the birth of a son.

A belated Mazel Tov to Mr & Mrs Johnny Berkovitz on the engagement of Leora to Ahron Kahn.

Earlier Mincha & Kabbolas Shabbos

For the next four Shabbosos and again later during the Summer, there will be two Minyanim for Mincha & Kabbolas Shabbos. For those Davenning in the earlier Minyan, please note the earlier time for candle lighting.

Pesach Newsletter

Many thanks to all those who submitted Divrei Torah for the Pesach newsletter which was very well received by members and visitors to the Shul alike.

Annual Siyum Mishnayos

The annual Siyum Mishnayos will take place Parshas Behaloscha and their are still opportunities available. Masechtos Bava Metzia and Ovos have been reserved for boys of yr 4+.

See the notice wall for more details.

T NEWS ... LATEST NEWS ... LATEST

Holy Nation

Rabbi Label Lam (Torah.org)

You shall not revenge nor bear a grudge against the children of your people and love your neighbor as your-self, I am HASHEM! (Vayikra 19:18)

Rabbi Akiva says, "Love your neighbor as your-self": This is the great-general principle of the Torah! (Talmud)

How is "loving your neighbor" the big idea in the Torah? That may well be so for Mitzvos between man and man but what of the many Mitzvos between man and G-d? How is being a loving neighbor a holy matter? Why is it included in the litany of Mitzvos following the mandate to "be holy"? It seems like a very pragmatic and common sense idea that anyone can easily figure out. Why is the Possuk (verse) punctuated with the statement "I am HASHEM"? What does that add to the mandate to love your neighbor?

A senior colleague in Israel told us that that when he was yet a young man and pursuing his doctorate in philosophy his professor made the following bold declaration; "The Jewish Bible is the source of human rights in the world!" All of the students diligently wrote it down in their notebooks but this curious fellow who was the only Jew in the class, promptly approached the teacher and challenged him, "Where is it written so in the Jewish Bible? Where is that verse that promises human rights?" The professor was a little startled and he asked his student if he in fact agreed with his claim that the Jewish Bible is the source of human rights in the world. The student agreed wholeheartedly with the statement but he was merely curious as to what the source might be. This was a case of the student giving the teacher a homework assignment. And so it was the professor went to work scanning the

Bible and looking for that verse that grants human rights, but his search proved fruitless. A week later he came back to class and admitted that he could not find a single verse that supported his statement.

He also confessed how mystified he was because everybody in the history department, and the literature department, and the sociology department agreed with him. How could this be so? So he fed the question back to his student, "Maybe you have the answer!"

This budding young Talmud scholar answered as follows: "Let's take for example one verse that Rabbi Akiva refers to as the "great-general principle in the Torah" and that is "And you should love your neighbor as your-self!" The implication of that statement is that everyone has a right to be loved. When I walk into a room where you are obligated to love your neighbor, I have a right to be loved! The only difference is that the Torah never came as a "bill of rights" but rather as a "bill of responsibilities". Now imagine how much more love exists in a relationship when both parties know what they owe in love as opposed when each demands that their rights be met. How much more love is in the room when every member of a family knows that they are duty bound to love and happily contribute. How much greater an entire community or a nation can be when it is composed of individuals who live up to this universal notion and categorical imperative to "love your neighbor as your-self"! Compare that to a world of persons seeking only their rights.

Rabbi S. R. Hirsch ztl writes, "...when one directs his love to the well-being of his neighbor, loves him as a being equally a creation of G-d...He proclaims his love of G-d, by his love to His creatures!"

Where people seek their "human rights" while blind to their obligation of love we can only hope for a barely civil society. However, looking to establish a new world order, HASHEM offered the Torah to the Jewish People on the condition that we would become an example of "a kingdom of priests and a holy nation".

Stamped a Sinner

Rabbi Yaakov Menken (Torah.org)

"You shall not hate your brother in your heart; you shall surely rebuke your fellow, and not bear sin because of him." [19:17]

We learn several concepts from this verse. We learn a sense of

The Week Ahead

פרשת קדושים

Early Mincha / Candle Lighting

2nd Mincha / Candle Lighting

Seder HaLimud

Shacharis

סוף זמן ק"ש

Mincha

Rov's Mishnayos Shiur

Motzei Shabbos

Sunday

Monday / Thursday

Tuesday / Friday

Wednesday ראש חודש

Mincha & Maariv all week

Late Maariv

Mincha & Maariv Next Shabbos

שבת מברכין אייר

6.30pm / not before 6.57pm

7.20pm / 7.31 - 7.45pm

8.40am

9.00am

9.25am

2.00pm / 6.00pm / 8.21pm

following

9.26pm

7.15am / 8.20am

6.45am / 7.10am

6.45am / 7.20am

6.30am / 7.00am

7.45pm

10.00pm

6.45pm / 7.30pm

communal responsibility, built upon love and brotherhood. We learn that if your neighbor is doing something wrong, you should not dislike him because of it, but should discuss the issue with him. We have a responsibility to rebuke... but why?

The Iglei Tal explains: "it is the nature of a person, that when he sees his neighbor doing something wrong, he decides that this person is evil. Even if he sees the neighbor later, doing something which could be seen in a positive light, nonetheless he will attribute sinister motives to the neighbor, for he has already stamped him with the seal, 'wicked.'

"However, if he would rebuke him after the first time, he might learn that the neighbor had full justification for his actions, or the neighbor might admit his guilt and promise not to do this again. As a result, when the neighbor did the second action, the first party would judge him favorably.

"For this reason the Torah says, 'you shall surely rebuke your neighbor' when you see him doing something wrong, and [the phrase 'do not not bear sin because of him' can also be read:] 'do not place sin upon him' - do not consider everything he does afterwards as sinful, for now you can [fulfill the commandment to] judge him favorably."

We have a commandment to rebuke, yes, but in order to increase love and brotherhood, in order to ensure that each party understand his or her neighbor's actions and motivations in the most positive possible light. The commandment to rebuke is not, Heaven forbid, a commandment to increase discord and needless hatred.

All too often, it seems that we remember the "surely rebuke" part, and forget the phrases which precede and follow it. We are very quick to say, "You are doing something wrong." If we know that this is a Mitzvah, we defend ourselves by pointing this out - "I'm supposed to tell him; he's doing something wrong!" But if we "hate our brother in our heart," how can we go on? The Talmud says, "correct yourself; then correct others." The word used in the verse for "fellow" comes from the word "nation" - this is a member of your nation, your relative, your brother. Is it not obvious that unless you love this person as a brother, it is impossible to fulfill the Mitzvah?

The person discussed in this commandment is one who is making an error. Those who act out of hatred and malice are not included here - for they are no longer "your brother." If someone is making an innocent mistake, not realizing the severity of his or her actions, you can only correct this person with love. Anything else will cause him or her to hate, or act with malice.

The Chovas Yair writes: "when we give rebuke to someone, it is inappropriate to label him wicked; just the opposite - one must turn to him with words which uplift him and draw him close, such as 'it is beneath your dignity to do something like that.' Then, it is possible for the rebuke to have a positive effect.

"You shall surely rebuke" - if you say rebuke to someone, you must consider him 'your fellow,' meaning your friend, a person as valuable and worthwhile as you; 'and do not place sin upon him' - do not label him a sinner, for then he will turn away from you entirely, and nothing positive will emerge."

This is as simple as a short comment from Rashi, Rabbi Shlomo Yitzchaki: "Do not bear sin because of him - do not embarrass him in public." The Mitzvah of rebuke is the opposite of public embarrassment - it is an investment in the other party, a belief in his or her ability to explain, or change if necessary.

I have heard several wonderful, warm people mention that when they were young, their parents would stop them from doing something by saying in Yiddish, 'Es pas nisht far dir' - it is not fitting for you, it is beneath your dignity. Perhaps it is the children of those parents who grow up to be warm and wonderful! If we are to grow as a community, it must be with love and cooperation, not loud, public anger and discord. If we love each other, then we can work together to change, improve and grow.

Don't Take it to Heart

Rabbi Eliyahu Hoffmann (Torah.org)

The generosity of Rabbi Chaim of Sanz zt"l, the Sanzer Rav, author of Divrei Chaim, is legendary. R' Chaim, it is said, would never retire at night until he had completely emptied his pockets; every last penny was distributed to the poor and destitute.

Once, in the early morning hours, R' Chaim lay awake in his bed, unable

to fall asleep. (R' Chaim, as a rule, slept a mere two hours a night!) This was highly unusual. "Surely," he thought, "I must have some money somewhere which I inadvertently failed to dispense to the poor!" Yet, try as he might, he could not figure out where he had any money.

R' Chaim had one of his gabbaim summoned. "Go check," he said, "if any wayfarers have recently arrived at the local inn. If so, bring them here - and tell them that if they have anything for me, they should bring it along!"

"But it's the middle of the night!" the gabbai objected.

"If I am to get any sleep tonight," said the Divrei Chaim, "you must do as I have said."

The gabbai went to the local inn, and, sure enough, a weary traveller had just recently settled in. He knocked lightly on his door, and was asked in. "Do you perhaps," the gabbai asked, "have anything for my master, Rabbi Chaim of Sanz?"

The traveller was taken aback. "Why yes, I do. An acquaintance of mine is a disciple of your Rebbe. As I was passing through Sanz, he asked if I could deliver a sum of money from him to the Rebbe. I told him I would consider it a privilege."

"You must come right away," said the gabbai, "the Rebbe is waiting for you. And bring the money."

The two tired men set out for the house of R' Chaim. They found him standing at the door, waiting. "Shalom Aleichem!" he said, "May peace be upon you. Now please, give me what you have brought." R' Chaim immediately opened the package, removed the money, and gave it to the beadle, with instructions of how it should be dispensed to the poor. Having done that, R' Chaim promptly returned to his bedroom, and retired for what was left of the night.

Once, it is told, a poor beggar approached R' Chaim. He had, with G-d's help, succeeded in procuring a suitable match for his fine daughter. Now he was in desperate need of funds for the wedding, dowry, and other expenses. R' Chaim gave him generously, but the man was still in need of a substantial sum. "I'll tell you what," R' Chaim said, "in the city of Dinov lives a tzaddik - R' David. I will write you a letter; take it to him, and I hope he will give you a worthy sum."

The man took the letter, and set off to Dinov. There, he met R' David, a son of the renowned tzaddik R' Hirsch Meilech of Dinov zt"l, author of B'nei Yisasschar. After the customary greetings, he gave him the letter. R' David, who deeply respected the Divrei Chaim, gave the man generously. Along the way, he succeeded in collecting additional funds, and by the time he returned to Sanz, he was satisfied that he would be able to wed his daughter with honor and respect.

He returned to the Rav to thank him for his help. "Tell me," said R' Chaim, "How did you do in Dinov? How much did R' David give you?" The man told him. "Really - " exclaimed R' Chaim, "I would have thought he might have given more generously!"

Somehow, the Sanzer Rav's words were eventually repeated to R' David. Needless to say, he was hurt by his sharp criticism. "The Torah says (Parshas Kedoshim, 19:17):

'Do not hate your brother with your heart,"

R' David said. "This means that one should not criticize and be judgmental of others on the basis of one's own good heart! Everyone has areas in which they excel. Is it my fault that I was not blessed with the generous heart of the Divrei Chaim?!"

R' David's criticism made its way back to the Divrei Chaim. "It's truly a wondrous explanation of the pasuk," R' Chaim remarked, " - but in this case it's not true. I am not naturally generous. To the contrary, I am, by nature, stingy. I grappled with this for many years, until I completely overcame my lack of generosity. All the same, R' David's point is well taken."

Every Jew has areas in which he excels, and others in which he is weaker. Some excel in their Torah studies, others in prayer, while yet others exert tremendous efforts in their performance of chessed (kindness). We must, however, be careful not to use our own strengths as a basis upon which to judge and criticize others. One can not judge his fellow, Chazal say, until he has stood in his place. What may come easy and naturally to you, may be extremely difficult to others. Remind yourself of areas in which you struggle. After all, the last thing we want to do is to turn a good heart - into a weapon!