



Ohr Yerushalayim News

אחר קדושים - י"ב אייר תשפ"א - 24th April 2021 - Volume 13 - Issue 40

News This Week

מזל טוב

Mazel Tov to David and Eunice Wolfson on the birth of twin great granddaughters to Boruch and Esti Grant (nee Wacks)

Mazel Tov to Eli and Suri Treuhaft on the birth of a granddaughter to Chaim Yehuda and Orli Treuhaft

Mazel Tov to Michael and Bayla Brandeis on the engagement of their grandson, Zvi Sonenberg to Rifky Weinstein

Chaim Aruchim

We wish Chaim Aruchim to the following who have Yahrzeit this week:

Sun, 13th Iyyar - Rebbetzen Cohen for her mother

Tues, 15th Iyyar - Bobbie Graham for his mother

Weds, 16th Iyyar - Tony Levinson for his father

Weds, 16th Iyyar - Anne Wilks for her mother

What Is In A Word

Jonathan Grosskopf

Gemora Yoma 4A, says that this extra word teaches us two things. Firstly, that like Aaron, all future High Priests have to secrete themselves from family and home for 7 days before Yom Kippur; Moshe performed the service for 7 days before Aaron permanently took over as the High Priest on the 8th day. Secondly, the wise men (Chachomim) who were not Sadducees or other non-believers, were required to teach the High Priest all the technicalities and commandments associated with Yom Kippur service.

Ramban understands that the word "Bezot" refers to the merits of keeping the Torah; Bris Milah; Shabbos and in the merit of Yerushakayim; the 12 tribes; Yehudah; Bnei Yisroel; Terumah; Ma'aser and of the Yom Kippur sacrifices of that day, shall Aaron enter the Holy of Holies on the Day of Atonement.

Art Scroll opines that only when Aaron wishes to perform the entire sacrificial service as indicated in the Torah may he enter the Holy of Holies. However, he may only do so on Yom Kippur.

Rashi cites Midrash Vayikra Rabbah 21:9 that notes that the numerical value (gematria) of "Bezot" is 410, the number of years which the First Temple stood. The Midrash further states that Aaron would serve as High Priest for 410 years. The commentators question this statement as Aaron died in the wilderness long before the First Temple was built? In answer, they state that as all eighteen High Priests who served in the First Temple served faithfully, they were worthy descendants of Aaron; and it was as though he (Aaron) was serving in the temple. However, during the 420 years of the Second Temple, there were over 80 High Priests and most of them were totally unworthy of their office, thus Aaron is not associated with the spiritual quality of those successors to his position during the time of the Second Temple.

Sha'arei Aaron notes that this extraneous word refers to Teshuvah, Tefillah & Tzedokoh (Kol, Tzom & Mammon) whose Gematria equals 408 - the value of "Zos." So with - Be... Zos: these 3 ways of achieving closeness to Hashem, shall Aaron (or his successors) enter the holy of holies to atone for the sins of Bnei Yisroel on Yom Kippur.

Sifra posits that "Bezot" teaches us that a Temple even without a Holy Ark and internal covering will still be considered holy for the Yom Kippur services.

Mekach Tov explains that the death of Aaron's sons (Nadav & Avihu) was intended to be a lesson to all High Priests who wished to enter the Holy of Holies that they must do so with the personality attributes of modesty and awe. Finally, in Psalm 27, (King) David uses the term "Bezot" in this I shall trust; to mean that Hashem is my light and salvation, whom should I fear? (Rashi & Redak).

Empty Nest

Rabbi Mordechai Kamenetzky (Torah.org)

Respect of parents is a universal concept. It is as universal as the concept of a day of rest. And this week in the portion of Kedoshim, both concepts are taught to us in one single verse. "Every man: You shall revere your mother and father and with reverence my Shabbos you shall observe, I am Hashem,

your G-d" (Leviticus 19:3). Two commandments, the Sabbath and parental honor are placed together. They are not only juxtaposed for their universality or importance; the Talmud derives an important halachic ruling from the positioning. The Talmud explains that the honor of parents goes up to a point. It may not override Torah observance. Thus, if a parent commands a child to desecrate a Torah law, such as the observance of Shabbos, in that instance the child is no longer commanded to heed them. So the caveat of Shabbos is clearly understood in relationship to parental obedience.

The words that follow, however, seem superfluous. "I am Hashem." Why did the Torah add that? Those words, "I am Hashem", are usually placed in conjunction with commandments that deal with secret intentions. Cheating, lying, and falsifying weights and measures are prime examples. Those are instances where the victim is fooled yet only Hashem knows the truth. It is in Deuteronomy where the Torah admonishes us to keep proper weights and measures and then adds, "I am Hashem." Dishonoring parents seems different. The victims are well aware of the sin of dishonor. After all, they are the clear recipients of the disrespect. Why then, must the Torah add "I am Hashem" in relationship to parental honor? Perhaps the Torah is giving us a new perspective in parental honor?

Recently, at a family simcha, Rabbi Moshe Chopp (not to be confused with Rabbi Czopnik) told the following story (in the name of Rabbi Avi Fishoff).

An old Jew was sitting on a bench on a sweltering July day in Central Park. When he noticed two workers getting off a truck parked on the great lawn. Each had a shovel in hand, and a variety of gardening tools were strapped to heavy leather belts that held up their thick, grass-stained, dungarees. The workers surveyed the area. Then, as if on cue, one of them began to dig furiously. He dug and dug while the other worker looked on, almost indifferent. Finally, the digger lifted his sweaty head from the ground and smiled. By his feet, a large hole was formed. Then the two workers looked at each other, stood back, and waited. Nothing, however, was happening. After about ten minutes the first fellow looked at his watch, shrugged his shoulders, and nodded to the second man.

As if on cue, the second fellow began filling the hole with the earth that was just removed. He patted the now-filled hole firmly and nodded to the first fellow who nodded his approval. With smug smiles of great accomplishment, they walked about 12 feet from their first location and began the procedure again. While the filler-man watched, the first worker dug a hole. Upon its completion, he stopped. Then both workers waited exactly ten minutes. The nod came, and while the first fellow watched, the second fellows repacked the hole until it was firm and neat.

After six repeats of the bizarre episode, the elderly man on the bench could no longer contain himself. "What in the world are you guys doing?" he exclaimed.

Davening Times

פרשת אחרי קדושים

1st Mincha & Kabbolas Shabbos	6.35pm
- Candle Lighting	Not before 6.54pm
2nd Mincha & Kabbolas Shabbos	7.20pm
- Candle Lighting	7.28pm - 7.45pm
Shacharis - Hashkomo	7.30am
2nd Shacharis	9.30am
סוף זמן ק"ש	9.27am
Mincha	2.00pm / 6.00pm / 8.18pm
Motzei Shabbos	9.23pm
Sun	7.15am / 8.20am / 9.30am
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

“What have you accomplished? Are you digging or filling? What’s going on here?”. “Take it easy!” boomed the first worker. “We’re planting trees here! I dig the hole then the next guy puts the tree in and finally, him, over here,” he said pointing to the second worker, “fills the hole and packs it real neat. This way the tree has strong support.” Before the gentleman could open his mouth the second fellow chimed in. “We’re union workers and the guy who plants the trees didn’t show up today! But we are here doin’ our jobs. ‘Cause, Oh No! We ain’t missin’ a day’s pay ‘cause he didn’t show!”

The Torah tells us that there is more to honoring parents than a commitment to only them. There is one partner who must always be taken into account. “I am Hashem.” Fear and respect of parents are an integral part of the puzzle, but without affording the proper recognition to the Creator, it’s as if you are digging and filling without planting. The fact that mitzvos supercede the laws of respect has an underlying meaning. It means that the third partner holds the key to the first two. And without Hashem we can dig and fill but, at the end of the day we will have nothing to show for all our efforts.

An Idolatrous Gimmick: Burn One; Get Five Trouble Free

Rabbi Yissocher Frand (Torah.org)

The laws of Molech are found in Parshas Achrei Mos [Vayikra 18:21]. The Sefer HaChinuch (Mitzvah #208) records this Biblical prohibition that had been prevalent in Biblical times—the sacrificing of a person’s offspring to an idolatrous deity known as Molech. This has to be one of the most difficult of all idolatrous rites to understand. The ritual consisted of parents handing over their child to the priests of Molech. The priest, the Chinuch suggests, would somehow wave or present the child before the idol and then light a big fire in front of the idol. The priests would return the child to the father and the father would pass the child through the fire which was in front of Molech.

The Chinuch cites a dispute between the early commentators about the fate of the child offered to Molech. Rashi and the Rambam understand that the child would merely be quickly passed through the fire, but would not be killed. The Ramban understands that the child is actually burned to death by the fire. This is a mind-boggling thought. How could a father take his own son and kill him in the service of Avodah Zarah?

The Chinuch points out that technically the prohibition applies to one who gives some of his sons to Molech (mi’zar-oh l’Molech). But theoretically if a person would offer all of his sons to Molech, he would not be deserving of the death penalty.

This is counter-intuitive. How could it be that someone becomes deserving of the death penalty by putting one (of many) sons through the ritual; but escapes the death penalty for putting all of his (other) sons through this ritual? What is the interpretation of this?

No less a personage than the Teshuvos haRashba deals with this question (Chelek 4 Siman 18). The Teshuvos haRashba explains that it is perhaps possible to excuse a person who offers one of his sons to Molech. He is not totally wicked and for him the Torah recommends the death penalty so that it should serve as his kapparah (atonement). But a person who sacrifices all his sons to Avodah Zarah is so bad that the Torah does not allow him to have kapparah. A court executed punishment which provides atonement is too good for him. The Torah wants him to die at the Hand of Heaven and to suffer for all time.

The Chinuch offers his own explanation for this paradox, which simultaneously explains the irrationality of Molech worship in general.

He explains that the priests of Molech used to tell the parents: If you sacrifice one of your children to the Avodah Zarah, the other children will turn out good. It was all a ploy. Everybody wants to have good children. This was a great gimmick: Give us one son; put him through the fire (according to the Ramban – let him die); but the rest of your children will be great kids! This was the come-on, and it explains how people were led to involve themselves in this patently inhumane form of idolatrous worship: It is worth it to sacrifice one child for the sake and betterment of the other children. This is the Chinuch’s very novel and unique rationale for this practice.

What does this have to do with us? Today we do not have Molech; we have never witnessed such a crazy idolatrous rite. More to the point, nowadays the Biblically present Yetzer HaRah for Avodah Zarah has been removed. The Talmud says that the Men of the Great Assembly nullified the Yetzer HaRah for Avodah Zarah [Yoma 69b].

Some time back I read a very interesting article by a Rabbi Henschel Plotnik. He points out that Molech may be gone, and nobody puts his child through fire anymore, but unfortunately, we still sometimes practice Molech. How is that? Sometimes parents are willing to sacrifice one child for the sake of the other siblings.

There are no guarantees in life and we cannot pick our children. We all want each of our children to be a great Torah scholar and the next Godol HaDor. But not all children are cut out for that. Sometimes a child belongs in a school that is not a “Class A” yeshiva, not an “Ivy League Yeshiva,” and not even a “University of Maryland State Yeshiva.” He needs to go to a third or fourth rate yeshiva, because he is not cut out for heavy duty Talmudic study. Sometimes parents need to come to the realization that not every boy is cut out for intense Yeshiva

study.

However, sometimes parents conclude, “No. Our son must get into THAT yeshiva.” Because if I put him into that OTHER TYPE of Yeshiva, it will make it hard for his siblings to find desirable marriage partners (“it will shter their shidduchim). Even though this yeshiva is not for him, and this kid is going to fall on his face and be miserable in this yeshiva, the parents feel it is worth it to sacrifice this child for the sake of the other children. “I need to make shiduchim. I have five daughters!”

His point was—is this not the modern version of Molech? Is this not the same crime of sacrificing one child because it is going to be good for the other children? Modern man looks at Molech and says “How can people be so crazy? “How could they fall for this? How could they sacrifice one child for the sake of the other children?” The more things change, the more they stay the same. Of course, we are not so primitive as to burn them, but we still sometimes sacrifice them nevertheless.

The illustration above is not the only example. There are many things that we will not do because of “What will they say?” and “How will this affect the rest of the family?” On the altar of “How will people look at us?” we sacrifice one or more children—for the good of the other children.

This is a difficult challenge and a difficult situation to be in, but Solomon’s wise advice was “Educate a child according to his nature” [Mishlei 22:6]. Everybody quotes this rule of thumb, but we do not always practice what we preach. It is a nice saying, but sometimes it comes at a price. Sometimes applying this principle means giving the child not what you had imagined for him or her, but giving what that particular child actually needs.

Had Darwin Seen the Chofetz Chaim, He Would Have Never Made Such a Claim The pasuk states in the beginning of Parshas Kedoshim: “A man, his mother and his father he shall fear, and my Sabbaths you shall keep, I am Hashem your G-d.” [Vayikra 19:3]. This is the positive Biblical command of treating one’s parents with awe and respect. The Torah here links this mitzvah with the mitzvah to observe the Sabbath.

We are all familiar with the exposition the Talmud makes on this pasuk: If a father tells his son to desecrate the Sabbath or to violate any other prohibition, the mitzvah of honoring and revering his parents is suspended. In other words, the responsibility of honoring and respecting the wishes of the Almighty trumps the responsibility to honor and respect his parents.

Rav Yaakov Kamenetsky in his Emes L’Yaakov offers a novel homiletic interpretation to this pasuk, providing a different insight as to why these two mitzvos are linked. Rav Yaakov says that there is a fundamental difference as to how we view parents (and elders in general for that matter) depending on a very fundamental philosophical question. People who believe that the world was created on its own (e.g., the “Big Bang Theory”) and that there was always some kind of matter which developed into the world in which we live, are individuals who feel that this is a godless world. Coinciding with this non-Torah theory is the Theory of Evolution which claims that slowly but surely, over billions of years the world developed. First there was simple life until there developed various forms of animal life, and so forth. We are all familiar with the basics of this theory that man evolved from a primate—an ape or a monkey or whatever it may be. The theory is that slowly but surely these primitive creatures developed until the human beings that we have today came into existence.

According to the theory, modern man is much further along in development than primitive man. Consequently, the further someone moves away from the original “cave man,” the more respect the specie deserves. Therefore, the young do not need to honor their elders, but rather vice versa: The elders—who are closer to primitive man—need to honor the young, who are more developed than the older generation.

However, if someone believes in Creation—that G-d created Heaven and Earth in six days and then rested on the seventh—then the most perfect of human beings was the first one—Adam—who was created directly by the Almighty, the handiwork of the Ribono shel Olam. With this approach, the further we get away from that first man, and certainly the further we get away from Sinai, we witness a gradual descent of generations. Therefore, in Judaism, it is the young who need to honor the older generation, who are one generation closer to the perfect creation—Adam haRishon.

Therefore, the pasuk states: “Man, his mother and his father shall he fear, and My Sabbaths he shall observe...” Because what does Shabbos testify? We say it every Friday night: “For in six days Hashem made the Heavens and Earth and on the seventh day He rested and was refreshed.” [Shemos 31:17] Shabbos testifies that the Almighty created man (and created everything else in the world as well). Therefore, because of that, people must honor their elders. The elders are closer to perfection than the youth. That, says Rav Yaakov, explains the juxtaposition of the directives to fear parents and to observe the Shabbos. Then Rav Yaakov adds what he once heard from Rav Elchonon Wasserman: Had Darwin seen the Chofetz Chaim, he would never have said that man evolved from apes and monkeys. Darwin only saw his own kind of people, which led him to erroneously speculate that man descended from apes. Anyone who had ever seen the likes of the great sages of Israel would never have made such a mistake.