



# Ohr Yerushalayim News

אחרי - כ"ו ניסן תשפ"ד - 4th May 2024 - Volume 16 - Issue 43

## News This Week

### מזל טוב

Mazel Tov to Dov and Debbie Black on the birth of a granddaughter to Rafi and Elki Black in London. Mazel Tov also to great grandparents Dovzi and Anne Lopian.

Mazel Tov to the Rov and Rebetzen on the Bar Mitzvah this Shabbos of their great grandson, Ari Borenstein, son of Tzvi and Chumi Borenstein, in Boro Park.

Mazel Tov to Ari and Noemi Craimer on the occasion of Miri's wedding to Shloma Landes this Tuesday. The Chupa takes place 5PM at The Last Drop Village, BL7 9PZ followed by reception, dancing from 10.30pm.

### Chaim Aruchim

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

- Shabbos, 26th Nissan - Dina Freedman for her father
- Sun, 27th Nissan - Rabbi Braunold for his mother

### Lost Property

A reminder that personal property left on the Shul premises will be disposed of every Rosh Chodesh

## The Consultation That Never Took Place Could Have Made the Difference

Rabbi Yissocher Frand (Torah.org)

There are many different opinions as to why the two elder sons of Aharon died during the ceremony dedicating the Mishkan. An interesting Medrash Tanchuma here in Parshas Achrei Mos enumerates four things they did wrong: The "kreivah" (coming close); the "hakravah" (bringing an unsolicited offering); the "esh zarah" (foreign fire); and "lo natlu eizta zeh m'zeh" (not consulting with one another as to whether or not they should be doing what they did).

In elaborating upon this fourth point, the Medrash quotes the pasuk in Parshas Shemini that "each man took his own firepan" (Vayikra 10:1). This implies that unbeknownst to each other and independently, they decided on their own to bring this unsolicited Korban. While each came up with this idea individually, neither thought it wise to consult with his brother regarding the wisdom of bringing such an incense offering at this time.

Rav Dovid Soloveitchik asks on this Medrash: And if they would have consulted with each other, would it have made any difference? Apparently, they would have each corroborated their brother's plan, saying, "That's a great idea. I had the same idea!" In other words, it would not have made the slightest difference whether they consulted with one another or not before going ahead and offering this unsolicited incense offering.

However, the Medrash implies that if they would have consulted with one another first, they would not have made such a mistake. Rav Dovid Soloveitchik says that this teaches us a fact about human frailty: I could be doing something wrong, and I may even know that I am doing something wrong, but I don't see it in myself. But when YOU do something wrong and I see YOU doing that something wrong, I will recognize the error. Therefore, if you ask me whether you should do it or not, I will tell you in no uncertain terms, "Of course, you should NOT do it. It is an aveira!"

This is actually a play on words of a Mishna in Maseches Negaim

(2:5) "A person is allowed to view (for determining tzaraas status) any and all blemishes, except his own..." A person can rule halachically on the status of anyone else's negah, but not on the person's own negah. Aside from the legal halachic interpretation of this statement (regarding the laws of tzaraas), the Mishna has a homiletic connotation as well: People see the faults of everyone else, but not their own faults.

Had Nadav asked Avihu, "Hey, brother, I am thinking about bringing this ketores zarah before Hashem. What do you think about that idea?" Avihu would have responded on the spot "What are you - crazy???" The fact that Avihu was standing there with his own fire pan ready to do the same thing would not matter. He was not able to see the fallacy of his own actions, but he could readily detect that same fallacy in others.

That is what the Medrash means: Had they consulted with each other, it could very well have been that their ill-fated action would have been derailed. I can see your faults. I cannot see my own faults.

### The Yetzer HaRah Strives to Derail Aspirations for Purity

Parshas Achrei Mos contains the the Avodas Yom HaKippurim that details exactly what the Kohen Gadol does on Yom Kippur. That is the parsha that we read on Yom Kippur following Shachris.

By Mincha on Yom Kippur, we also learn from Parshas Achrei Mos, but the topic is completely different: "Hashem spoke to Moshe saying: Speak to Bnei Yisrael and say to them: I am Hashem, your G-d. Like the practice of the land of Egypt in which you dwelled, do not perform; and like the practice of the land of Canaan, to which I bring you, do not perform, and do not follow their traditions." (Vayikra 18:1-3) Then we continue reading with the section of arayos, enumerating various forms of sexual immorality.

Why, on the same day, do we read about the Kohen Gadol's once-a-year angel-like admission to the Kodosh HaKodoshim (Holy of Holies), and then, after spending six or seven hours in fasting and prayer, we need to be warned against the lowest form of moral depravity? Who are we? Are we malachim (angels) or are we mushchasim (depraved individuals)?

The answer is that human beings are capable of being both. They are capable of angel-like entrance into the Ohel Moed (Tent of Meeting) and the Kodosh HaKodoshim, and they are also capable of incest, homosexuality, and bestiality. A person can, in fact, go from the highest spiritual heights to the lowest depths of immorality. Not only that, but it is precisely when a person is on the highest spiritual level

## Davening Times

Mincha & Kabbolas Shabbos	7.30pm
זמן שבת & Candle Lighting	7.44pm - 7.55pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.16am
Mincha	2.00pm / 6.00pm / 8.40pm
Rov's Shiur	Following Mincha
Motzei Shabbos	9.45pm
Sun	7.15am / 8.20am / 9.30am
Mon Bank Holiday	7.10am / 8.10am / 9.30am
Tues / Fri	6.45am / 7.20am / 8.00am
Wed / Thurs ראש חודש	6.30am / 7.00am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.00pm

that the Yetzer HaRah gives a tremendous push to make that person lose this level of spirituality.

Specifically, when a person is on the highest level the Satan says, "I need to pull out all stops and make the person fall flat on his face." The Maharal writes (Tiferes Yisrael Chapter 48) that it is not a coincidence that the aveira of the Eigel Hazahav followed immediately after Kabbalas Hatorah. Moshe Rabbeinu was still on Har Sinai. The Jews were still just post-Matan Torah. Suddenly, they make a molten image and proclaim, "This is your god, Israel, that took you out from the land of Egypt." (Shemos 32:4) The Maharal says that they went straight from Matan Torah to Ma'aseh haEgel because there was a tremendous Yetzer HaRah at that moment. Specifically when we reach that high madregah, there is a push of an equal and opposite force.

There is a very amazing Gemara in Maseches Yoma (19b):

The Mishna describes the attempts to keep the Kohen Gadol from falling asleep on the night of Yom Kippur: The young Kohanim would snap their fingers before him and say 'My master, Kohen Gadol, stand up and dispel your drowsiness (by walking barefoot on the cold floor)! And they would keep him occupied until the time for the slaughtering (of the morning's Korban Tamid).

The Gemara cites a Braisa which states: Abba Shaul says that even in the provinces (outside of the Bais Hamikdash without a Kohen Gadol and without an Avodas Yom HaKippurim) they used to do this (remain awake all night on Yom Kippur) as a zecher l'Mikdash (commemorative reenactment of the practice followed in the Bais Hamikdash). This was a beautiful thought on their part – they wanted to hold on to those magical moments of holiness that took place in the Beis Hamikdash on the holiest night of the year. However, the Braisa continues, this led to aveiros. People were staying up the whole night and (Rashi explains) men and women would mingle and have a good time together. Eventually this led to aveiros.

The Gemara then clarifies where this occurred: Elyahu said to Rav Yehudah the brother of Rav Salla the Pious One: You always say, 'Why has the Moshiach not yet come? The answer is in fact because of that aveira on Yom Kippur in Nehardea!

How could this happen? Can you imagine in your shul – on Kol Nidre night – when every Tom, Dick and Harry comes to shul and they are in deep meditation? They even want to reenact the actions of the Kohen Gadol on Yom HaKippurim and suddenly, the men and women start schmoozing, they start fooling around. The next thing you know they are committing serious aveiros. How does that happen?

It happens because just the opposite of what we may expect occurs: Precisely where there is Kedusha and where there is striving to reenact and hold on to the great spiritual moments of the past, that is when the Yetzer HaRah finds the opportunity ripe to derail such aspirations of spiritual greatness.

That is why on Yom Kippur morning, we read "No man shall at that moment be in the Ohel Moed" and then on Yom Kippur afternoon by Mincha, we read "Like the abominations of Egypt where you were dwelling, you shall not do." Especially on Yom Kippur, we need to warn the people – Do not be a low-life. Do not be a shegetz.

## Falling From Power

Rabbi Yochanan Zweig (Torah.org)

"Aharon shall place lots upon the two he-goats: one lot 'for Hashem' and one lot 'for Azazel'" (16:8)

After having performed the primary Yom Kippur service in the Sanctuary, the Kohein Gadol would place his hands upon the head of a he-goat, confessing the sins of Bnei Yisroel. He would then send it with a designated person into the desert, where it was cast off of a rugged mountain. This goat is known as the "se'ir" – he-goat "la'azazel"; the Talmud translates "azazel" as a contraction of the words "az" – "harsh" and "eil" – "strong", indicating that the goat should be taken to the most rugged of mountains.

A second interpretation which is offered explains that "azazel" is a contraction of "Uza" and "Aza'el", the names of two angels of destruction who fell to earth and proceeded to engage in various forms of licentious behavior, including adultery, as is related at the end of Parshas Bereishis. The he-goat "la'azazel" atones for these sins of licentiousness. The above passage appears to conflict with

another section in the Talmud. The Talmud derives from the verse which states that Aharon confessed "lechol chatosam" – "for all their sins" that there are no limitations as to the sort of sins for which the he-goat atones. Why, then, is licentiousness singled out as the sin for which the he-goat atones?

The Rabbeinu Bechaya comments that "lo sachmod" – "do not covet" is the last of the ten commandments, for it includes all of the other prohibitions. The explanation for this comment is as follows: Coveting referred to in the Decalogue is not a function of desire or lust, for although this would explain a man coveting another man's wife, lust cannot be the basis for his coveting another man's possessions. Rather than lust, the Torah is addressing a person's desire for power and control. Adultery and indulgence in prohibited relationships do not always stem from a lack of self-control or overpowering lust. Rather, these indiscretions often stem from a person's need to impose his will and assert control over others. It is common to see people in leadership positions fall prey to licentious indiscretions as a result of their need to assert themselves within their positions of power. Coveting a neighbor's wife or possessions is a manner by which a person can impose his will and assert control over his neighbor.

This deep-seeded need for control over others is not only a societal malignancy, but an affront to our relationship with our Creator as well. The Ibn Ezra expresses this notion succinctly by stating that a person who covets is also violating the first commandment of "Anochi" – "I am Hashem", for the very act of asserting control over others is a rebellion against Hashem. If we are cognizant of the fact that our right to exist is granted by Hashem, we must also realize that we have no right to impose our will upon others.

The fallen angels are referred to in Parshas Bereishis as "Bnei Elohim". Rashi explains that whenever the term "Elohim" is used it denotes power and authority. The Torah describes these angels in such a manner to reveal that the basis for their adulterous and licentious behavior is their need to dominate mankind. To some degree, every sin we commit is tainted by our need to assert control. Therefore, the se'ir la'azazel, which atones for the sins of Uza and Aza'el, atones for every transgression committed by Bnei Yisroel.

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Topic of this Zman:  
Halachos of Mayim Acharonim  
Bentching and Zimun

Where? Ohr Yerushalayim  
When? Thursday 8.15 PM Starting May 9<sup>th</sup>  
Given by: **Rabbi Shaya Klyne**  
Contact info: 07879737330

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