



# Ohr Yerushalayim News

אחר קדושים - ח אייר תשפ"ג - 29th April 2023 - Volume 15 - Issue 38

## News This Week

### מזל טוב

Mazeltov to Moshe Dov and Gila Wittler on the birth of a baby girl Mazel tov to Shimon Davis and his parents, Spencer and Lindsey, on the occasion of his Bar Mitzvah this Shabbos. The Kehillah is invited to a Kiddush after Davening in the Shul hall.

Mazel Tov to Malcolm and Vivienne Fagleman on the Bar Mitzvah of their grandson, Boruch Fagleman, this Shabbos

### Chaim Aruchim

We regret to inform of the Petira of Mr Leon Arenson, father of Jenny Lewin, in South Africa. She is sitting Shiva in South Africa till Monday morning

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

Mon, 10th Iyyar - Jonny Berkovitz for his father

Thurs, 13th Iyyar - Rebbetzen Cohen for her mother

### Bribing the Soton

Richard Danziger

"And he shall place lots upon the two goats, one marked for Hashem and the other marked for Azazel." (16:8).

This week's parshah contains one of the most perplexing mitzvos of the entire Torah. At the height of the intense kedusha of Yom Kippur, the Kohen Gadol comes to two identical goats who stand waiting in the azarah. He chooses lots to decide their fates. One goat is destined to be offered l'Hashem, as a korban chatas. The other will be taken outside the city by a designated person, who leads it out to the desolate wilderness where it will be cast off a cliffside in the desert, l'Azazel.

It seems an exceptionally odd mitzvah. Amongst the kedusha of the day, when the Kohen Gadol goes into the Kodesh Kedoshim, when he is m'chaper for the avoinos of all of klal Yisroel – to send a single goat tumbling off a desert cliff. What is the significance of the seir l'Azazel? Why does the Torah command us to perform this amongst all the korbonos of Yom Kippur? If anything the seir l'Azazel has an odd sniff of avodah zarah to it. Are we commanded to offer a goat to a power other than Hashem, on Yom Kippur of all days?

I'd like to give a possible pshat offered by Rabbi Daniel Glatstein. Hashem made in His briyah certain negative powers, the preeminent being the Soton. The Soton himself was given a certain level of power and dominion in order to carry out his mission from Hashem. This includes power to overcome anything that "endangers" him, as the Gemara relates that when Moshiach arrives Hashem would "shecht" him, whatever that may mean. Not only that but the mission of the Soton is to entice us away from mitzvos and seduce us towards aveiros. The intense power given to the Soton means that we really cannot achieve much without siyata Dishmaya, without help from Hashem himself. But Hashem gave us a little backdoor, a way to placate or bribe the Soton. The seir l'Azazel is one example of such a shochad, a bribe to the Soton. On the holiest day of the year we have to throw a bone to the Soton as it were, and if we didn't he would bend all his strength towards preventing us from being able to carry out the mitzvos of the day.

Another example of such a shochad in our mitzvos can be found in our tefillin. The Soton would really never allow us to wear tefillin, considering again the kedushah and zechus for wearing them. But in

the front of the shel rosh are a few small threads, sinews of a calf. A calf being a geshmaka remez to a fairly big aveira – the chet ha'egel, the golden calf itself.

Perhaps the most clear area we see such an inyan is in the yichus of Dovid Hamelech. We have many relationships leading to the birth of Dovid that are so strange in that we would never imagine them being the wellspring from which will emerge Moshiach. We start with Lot and his daughters after the destruction of Sodom and Gemora, and from their union comes the nation of Moav. Although their relationship was completely assur I saw an explanation that they believed Hashem had again destroyed the world like in the mabul and they were all that was left to restart humanity. Next is Yehudah and Tamar. Again there was an element of kashrus to them as Tamar was like a yavamah to him following the deaths of Er and Onan, but it had to be orchestrated in such a bizarre way of her posing as a kedaisha in order to "bribe" the Soton. Our next step is Boaz and Rus. Not only was Rus's status as a Moabite convert uncertain, but she had to overcome her natural tznius in the way she behaved towards him and act completely contrary to her humble character. For Dovid himself there was a long question of his status. Not only were he and Yishai descended from Rus and therefore Moav, but the midrash brings down that Yishai swapped his wife with a Caananite maidservant due to his sofek about his yichus. However his wife and the maidservant swapped places without telling him and when she was found pregnant she was judged to be immoral and Dovid himself was ostracised by the family for many years. From all these bizarre relationships came Dovid Hamelech, and may he arrive speedily, the Moshiach.

Sometimes bribing the right person can work wonders!

### Sweet Revenge

Rabbi Mordechai Kamenetzky (Torah.org)

A verse in his week's portion reminds me of a terse retort that American politician, Senator Henry Clay, made to his antagonist, Virginia's John Randolph, right before their infamous duel in April of 1826.

The two were walking toward each other on a narrow footpath, with little room to pass. One would have to give way. "I never make room for scoundrels," sneered Randolph.

"I always do," Clay smiled as he stepped off the paved path to let Randolph pass.

In commanding us not to revenge nor bear grudges, the Torah alludes to two distinct character flaws.

"You shall not take revenge and you shall not bear a grudge against the members of your people; you shall love your fellow as yourself – I am Hashem" (Leviticus 19:18).

## Davening Times

Mincha & Kabbolas Shabbos	7.25pm
Candle Lighting	7.35pm - 7.50pm
Shacharis	9.15am
סוף זמן ק"ש	9.23am
Ovos uBonim	5.00-6.00pm
Mincha	6.00pm / 8.27pm
Motzei Shabbos	9.32pm
Sun	7.15am / 8.20am / 9.30am
Mon Bank Holiday	7.10am / 8.10am / 9.30am
Tues / Wed / Fri	6.45am / 7.10am / 8.00am
Thurs	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.00pm

What does the Torah mean, "You shall not take revenge and you shall not bear a grudge," what is the difference? Rashi explains: If Joe says to David "Lend me your sickle", and David replies, "No!", and the next day David says to Joe, "Lend me your hatchet", and Joe retorts, "I am not going to lend it to you, just as you refused to lend me your sickle" – this is avenging; and what is "bearing a grudge"? Rashi continues. "If Joe says to David, "Lend me your hatchet", and David replies "No!" and on the next day David says to Joe "Lend me your sickle", and Joe replies "Here it is; I am not like you, because you would not lend me" – this is called "bearing a grudge" because he retains enmity in his heart although he does not actually avenge himself."

In both cases, the avenger and the grudge bearer have committed a sin. They have transgressed a negative commandment of the Torah.

But what about the initial denial of the loan? What is the punishment for the men who initially refused to lend their sickles or hatchets? Neither punishment, nor even a warning is issued to them. Why is the grudgingly generous man treated worse than the outright denier of kindness and sharing? A famous tale that circulates among disparate fund-raisers, goes as follows: The Rabbi came to the millionaire in search of a contribution for his Yeshiva. The man took him in warmly, but after the rabbi made his pitch, the man began a semi-tirade.

"Do you know that I have a brother that is in a wheelchair? His five children have no means of support!" The rabbi shook his head, apologetically. "And," continued the magnate, "Did you know that I have a nephew with 12 children in Israel?"

The rabbi began to stammer; he was unaware of all these obligations. The rich man cut him short. My mother is still alive in a nursing home that charges 1200 dollars a week! And my sister's home just burnt down and they have no place to live!

The rabbi began backing away sure that there was surely no funds left for his's Yeshiva, but the broad grin on the man's face stopped him. "And, Rabbi," continued the mogul, "I don't give a penny for any one of them, so why in the world should I give something to you?"

The Chofetz Chaim explains:=-A0 The Torah's objective in this mitzvah is to train us not to be hateful or spiteful. Cheap is cheap. And it's tough to do something about that. It is a character flaw, but it is not hatred. Some of the nicest most warm, friendly even loving people do not like to give or lend. They will offer you their ear, their home and their time. They just will not give something that they physically possess. The Torah, does not deal with them the same way as the person who would be generous, but for the animus in his heart, or the one who does give, but his openhandedness is shrouded snide remarks, and a harbor of hate. That overbearing enmity, despite his tainted giving is worthy of a Torah transgression.

Though the Torah tries to get us to control our emotional responses, it is more important for us to be kind, loving, and compassionate than generous with a hateful heart.

### Be a Holy Nation!

Rabbi Yisroel Ciner (Torah.org)

This weeks parsha, Kedoshim, begins with the commandment "Kedoshim tihyu" (19:2). We, Bnei Yisroel, are commanded to be holy. Rashi writes that this means abstention from forbidden relationships.

The Ramban has a different understanding. The Torah warns us not to eat certain foods and allows the consumption of others. Incestuous and adulterous relationships are forbidden while normal marital relationships are the fulfillment of a commandment. This opens the opportunity for a person to be what the Ramban terms a "novol b'rshus haTorah" – a lowlife who manages to stay just within the parameters of the Torah.

This, he explains, is the opening warning of our Parsha. "Kedoshim tihyu"! Be a holy nation! Use my commandments to learn to limit yourselves, to elevate yourselves, to be a nation that serves as an example- kedoshim tihyu!

Amongst the commandments that follow is one of the most well known mitzvos- "V'ahavta l'rayacha kamocho" (19:18). The simple meaning is to love your friend as yourself. Targum Yonasan explains these words to mean, 'that which you wouldn't want done to you, don't do to your friend'.

The gemara Shabbos (31a) tells a story of a convert who approached the sage Hillel. "Teach me the Torah while I stand on one foot!", he demanded from Hillel. Hillel's concise answer, as this person tried to maintain his balance, was: that which you wouldn't want done to you,

don't do to your friend.

The request of this convert is usually viewed as insincere. Hillel's answer reveals to us his humility, patience and willingness to go that extra distance to help any person.

The Kli Yakar, however, writes that this was a righteous and sincere convert who was searching for the very foundation of the mitzvos. Hillel told him "v'ahavta l'rayacha kamocho", and also the last two words of the pasuk, "ani Hashem"- I am Hashem.

Our mitzvos are divided into two main categories: 1) those between man and man, and 2) those between man and Hashem. The foundation of proper behavior amongst other people is simply that if you wouldn't want it done to you, don't do it to them. The foundation of our relating to Hashem is having belief in Him- believing in Ani Hashem. Hillel's answer to the sincere convert.

It's been said that the most important lessons of life are learned in kindergarten. If you wouldn't want it done to you then don't do it to them. So obvious, yet so elusive!

How does one fulfill this? Can we really love others as ourselves? When looking at a group picture, is there anyone out there whose searching glance isn't trying to find him/herself!?

Rav Dessler writes that the way to develop a love for another person is, not by receiving from him but, rather, by giving to him. In a parent/child relationship, the parent clearly gives more than the child. What follows is that the greater love flows in the direction of the parent to the child. When you give to another, a part of you becomes incorporated in that other person. He becomes an extension of you. When you look at him, you see yourself. The parent, after having given so much, sees the child as an extension of himself. "That's my boy!" "Chip off the old block!" The more you give, the more you identify with him.

Love your friend as yourself. Give to him and those distinctions of self and other become blurred! He becomes 'yourself!' 'Love your friend as yourself' becomes an obtainable goal if we are willing to give!

I've often thought how Hashem has arranged the natural cycle of our lives to have us emulate Him and to transform us into 'givers'. An infant only receives. As he grows older he learns to give to others but still leads an egocentric existence. At the stage of marriage, one learns to give and receive on an equal basis. He then becomes a parent and is transformed into a total giver.