



# Ohr Yerushalayim News

י"ג אייר תשע"ט – אמור – 18th May 2019 - Volume 11 - Issue 44

## News This Week

### מזל טוב

Mazel Tov to Rafi and Chaya Eljarrat on the occasion of Yoni's Bar Mitzvah this Shabbos. The Kehilla is invited to a Kiddush after davening in Moor Lane Shul Hall.

Mazel Tov to Eli and Suri Treuhaft on the occasion of Yerachmiel's Bar Mitzvah which takes place in Ohel Torah this Shabbos. The Kehilla is invited to a Kiddush after davening in the Ateres Rochel Hall.

### Kiddush This Shabbos

There is a Kiddush after Davening this week sponsored by Eli and Chana Haffner on the recent birth of their daughter, Leah.

### Annual Lag B'Omer BBQ

We look forward to welcoming members, old and new, to the annual Lag B'Omer BBQ which will take place Thursday evening and is an event not to be missed!! With soup, salads, sandwiches, burgers, hot dogs etc there is something for everyone! Further Details on the back page. If you are able to help the night before or on the day please make yourself known to Avi Stern!

### 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.

## Family Matters

Dov Brysh

Back in the 1950s, when psychology mostly comprised of men with small round glasses, Germanic names and dodgy beards chatting about ids and egos and superegos and other Latin stuff, it was generally agreed that everything that everyone did or thought was completely controlled by unconscious drives. Then an American dude with slicked-back hair came along. His name was B. F. Skinner and he claimed the exact opposite. He claimed that all people are born as "blank slates" - give him any child as soon as they were born and he could turn them into whatever he wanted. Funnily enough, it took longer than you'd think for people to realise that this was a load of utter twaddle. Take, for example, Sir Andrew Murray who is precisely one week younger than myself. At 32 years old he has been world number 1, won many, many titles (including 3 grand slams and 2 Olympic golds) and earned a shed-load of money and a knighthood whereas I have conspicuously failed to do any of the above. This has very little to do with white rats and little boys called Albert and a lot to do with the fact that he had the good fortune to be born with an athletic body, a good sense of balance, keen eyesight and the ability to hit a small green ball over a net faster, harder and more accurately than pretty much everyone else on the planet. I, on the other hand, was born with dyspraxia and sometimes (quite literally) my right hand knoweth not what my left hand doeth. No amount of training, positive reinforcement or willpower would have resulted in me being as good at tennis as him.

And so, the tabula rasa theory should have gone the way of all flesh. But it didn't. It mutated and instead started claiming that all people



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SECONDS TO PROPER SPEECH

### The Habitual Sinner

The prohibition of accepting loshon hora does not apply when the subject is known to regularly engage in the negative behavior under discussion. Thus, if on a number of occasions one has personally witnessed an individual commit a particular sin, he would be permitted to believe that the person committed that sin again. The Chofetz Chaim seems to suggest that one would even be permitted to believe the person has committed a different sin. When a person is known to totally disregard the Torah and its mitzvos one may certainly accept a report that he committed any sin.

If one is known to regularly transgress a particular sin out of temptation, one would be allowed to believe that he transgressed it again, but would be required to reject a claim that this time it was done maliciously.

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

kinda basically like could be whatever they wanted if they, y'know, just tried hard enough or wanted it badly enough. Physiology and basic intelligence permitting, of course. And so now people just accept that, all things being equal, most people can do whatever they want and that if they don't then society is to blame. This, much like its precursor, is hogwash. Physiology and intelligence are not the only internal constraints on what a person can achieve. Character, personality and emotional awareness (all the things that we like to refer to as "middos") are the obvious ones that spring to mind. As anyone who's picked up an Orchos Tzadikkim knows, these barriers are not insurmountable but they are there - indeed the whole point of being is to overcome them.

But now it's time for me to request that everyone remain seated and strap in for the politically incorrect bit: there are limits, hard limits, on what any one individual can achieve spiritually speaking. Not everybody is born with the same spiritual potential and, as unfair as

## The Week Ahead

### שבת פרשת אמור

Mincha	7.15pm
Candle Lighting	7.26 - 7.40pm
Shacharis	9.15am
סוף זמן ק"ש	9.05am
Children's Group	10.45am
1st Mincha	2.00pm
2nd Mincha	6.00pm
3rd Mincha	9.09pm
Rov's Shiur	Following
Motzei Shabbos	10.14pm
Sun	7.15am / 8.20am
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

this sounds, a lot of it is determined by which family you were born into. Please note that this does not imply (or necessitate) that certain people are automatically “more kadosh” than others, but rather that their “spiritual DNA” has a greater kedusha potential.

To explore this, let’s take a look at an idea that R’ Moshe Feinstein brings out of this week’s parsha, specifically on the subject of the bas kohen. As the pesukim make quite clear, once a bas kohen marries a non-kohen she loses her status. She cannot eat teruma or kodshim anymore. And yet the pasuk is simultaneously as clear in telling us that were this bas kohen who is married to a non-kohen be unfaithful to her husband then she does not get the standard death-sentence but rather sereifa on the basis that “es aviha he mechalleles”. On the plus side, the bechor of a bas kohen does not need a pidyon. So which is it – is she or isn’t she part of the kohen crew?

Here’s where it gets yeshivish. She is and she isn’t. When she “marries out”, the bas kohen loses her technical status (thumb swing left) of kehuna, hence the inability to eat kodshim etc. However (thumb swing right) there is a part of “kohen-ness” that she can never lose because it is quite literally built into her DNA. Anyone “lucky” enough to be born into the kehuna is also born with extra kedusha-potential and so the bechor of a bas-kohen doesn’t need pidyon – I mean, why would they? Pidyon compensates for the general wasted potential of the bechora but this bechor has that potential from his bas-kohen mother. However, to quote Uncle Ben (the spider one not the rice one), with great power comes great responsibility. If you are born with such potential and you not only squander it but you positively defile it by doing something so heinous as being unfaithful to your husband then you have not only desecrated yourself but you’ve also messed with the source of that kedusha-potential – your family. As Rashi points out, our parsha starts off with a doubled up “emor... v’amarta” to emphasise that this is an “amira l’doros” to be passed down through the generations of kohanim so that each new one is instilled with the recognition of who they are and where they come from. To appreciate that their heritage makes demands of them and to bear that responsibility with pride and distinction. And it’s not just kohanim: all of us carry our history with us and it our duty and pleasure to live up to it.

**Q&A**

**Kids**

1. Who is a cohen allowed to become tomei for?
2. Who eats trumah?
3. What is the date of pesach?
4. When is the Korban omer brought to the beis hamikdash?
5. How many weeks is the omer?

**Adults**

1. Is one allowed to shave with a sharp blade, where do we know this from?
2. How many ways and what are they, for a cohen to be made into a cohen godol?
3. If a cohens daughter that married a non cohen becomes single, (through her husbands death or divorce) can she eat her fathers terumah?
4. Why are yomim tovim referred to as מועדים?
5. Why are the months of the year counted from Nissan not ellul?

1. No we know this from both ה'אכא + ה'אכא. 2. he needs to be anointed from oil prepared by moshe or by putting on the clothes of the cohen godol. 3. Normally she can eat trumah, however if she had children from the non cohen, then she cannot eat trumah. 4. מועדים means appointed times, yomim tovim and Shabbos are days when Jews and Hashem meet. These days make us stop from our everyday life and dedicate the days to spirituality. 5. To constantly remind us of yetziyas mitzrayim.

**Adults**

1. Close relatives: Mother, father, son, daughter, brother and unmarried sister.
2. Cohanim 3. 14th Nissan 4. On the second day of pesach 5. 7

**Beyond All Realms Of Possibility! Rafi Jager (ShortVort.com)**

Towards the end of this week’s Parsha, we read about the heinous cursing of Hashem perpetrated by a Jew in the Israelite camp. What follows is a series of laws – blasphemy is punishable by death through stoning, a murderer shall be put to death, and damage of property must be repaid through monetary compensation. Finally, in the last pasuk we are told, the blasphemer is taken outside the camp and stoned to death, as Hashem had commanded in the aforementioned series of punishments. Analyzing this passage, it seems strange that the punishments for murder and property damage were included at this point in the Torah. If the subject of this section is the felony of blasphemy, why were the seemingly irrelevant punishments for these other crimes thrown in?

Rabbi Moshe Feinstein, answers that the Torah is highlighting for us the dangerous depths to which a person devoid of fear of Hashem can fall. When a person has slipped to the level that he can physically bring himself to utter a curse of Hashem, the ultimate sign of disrespect for divine rule, murder is no longer beyond his realm of possibilities. And if, for whatever reason, the circumstances are that he cannot commit murder (because of public opinion or fear of punishment from the government), he is prone to cause damage in any way that he can. To whom will such a person be held responsible? Who will keep him in check? Without fear and belief in a living G-d who will hold us accountable for everything that we do, there is nothing that a person cannot and will not rationalize. Unfortunately, we don’t have to search back too far in history to find the ultimate catastrophic results of this mindset.

The Torah, therefore, places the punishments for murder and property damage immediately after the punishment for blasphemy, to convey to us that without maintaining a strong belief in Hashem, anything is possible. The welfare of society is dependent upon it.



**If you have the desire to spread Divrei Torah on the Parsha or on any other interesting topics, please contact Boruch Michaels via the following details: Mobile (Call, Text, WhatsApp) : 07419747766, Email: boruchmichaels@gmail.com**