



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to Yishai and Chaya Lister on the birth of their son. The Sholom Zochor takes place at 37 Park Lane Court. Mazel Tov also to grandparents Nati & Sharon Sebbag. The bris of baby Begal, son of Avrom Moische and Debbie, will take place in Shul on Sunday morning 9am following the second Minyan for Shacharis (8.20). Mazel Tov to Eric and Sue Sievers on the Bar Mitzvah this Shabbos of their grandson, Zevi Shenker, in Ramat Bet Shemesh. Mazel Tov to Nati & Sharon Sebbag and Yosef Yitzchok & Nomi Chalomish on the engagement of their children Rachel to Refoel Dovid. Mazel Tov to Jonathan and Abi Simons on the engagement of their daughter Aliza to Hillel Harris (Har Nof).

Kiddush

There will be a Kiddush following davening jointly sponsored by The Rov in honour of recent family Simchas, and Daniel Harris in honour of the Yahrtzeit of his father this Shabbos.

Chaim Aruchim

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

- Shabbos, 3rd Iyyar - Daniel Harris for his father
- Shabbos, 3rd Iyyar - Jenny Lewin for her father
- Sun, 4th Iyyar - Mark Shapiro for his father

Motherhood & Shabbos Pie

Rabbi Mordechai Kamenetzky (Torah.org)

"One must revere his mother and father and observe my Shabbos, I am Hashem your L-rd" (Leviticus 19:3)

By combining the mitzvos of respecting parents, the Torah begins the first of the myriad commands between both man and his fellow man, and man and his Creator, that fill Parshas Kedoshim.

Rashi notes this curious combination of Shabbos observance and parental respect. It interprets the juxtaposition to mean that Shabbos observance is so important that it overrides parental request for its desecration.

But in addition to the halachic directive inferred by the proximity of the two laws, perhaps there is a moral lesson, too.

Dr. James David Weiss had been attending Rabbi Berel Wein's classes for a while, and though he was not committed to Yiddishkeit in all its aspects, he was truly fascinated by the amazing insights and the spiritual impact that Torah study had made on his life. In fact although he was a shiur regular, and his wife was committed to Torah observance as prescribed by the Shulchan Oruch, the doctor had not yet made the commitment to observe Shabbos.

Towards the summer, Dr. Weiss mentioned to Rabbi Wein that shortly he would be visiting Israel. The doctor had heard Rabbi Wein's stories of his experiences, as the Rabbi of Miami Beach, having chauffeured Rabbi Yosef Kahanamen, the Ponovezer Rav on his fund-raising missions in the United States. In many of his lectures, Rabbi Wein had related his close relationship with Rav

Kahanamen, and Dr. Weiss excitedly told Rabbi Wein that he would soon visit the Ponovez Yeshiva. Dr. Weiss did not know that the Rav had passed away a decade earlier, so he enthusiastically offered to send Rabbi Wein's regards to the Ponovezer Rav. Not trying to discourage the visit, Rabbi Wein smiled and said, "you could try."

Dr. Weiss arrived at the Ponovez Yeshiva and after marveling at the beauty of its gilded Aron Kodesh and nearly 1000 swaying Talmudists, he asked a boy to direct him to the Ponovezer Rav. Since the Rav had passed away a decade earlier, they directed him to the Rosh Yeshiva, Rabbi Eliezer Menachem Shach. Dr. Weiss waited for the sage to lift his head from the large tome. The old sage looked up and greeted the doctor. Dr. Weiss stuck out his hand, and with the remnants of the Yiddish he had salvaged from his youth, he addressed Rav Shach.

"Sholom Aleichem! My name is Dr. Weiss I study with Rabbi Wein and I come from America with warmest regards from him."

Rav Shach looked at him quizzically. "I don't know a Rabbi Wein." "Don't you remember?" asked Dr. Weiss in shock. "Rabbi Berel Wein," he repeated. "He would often drive you when you visited Miami on behalf of the Yeshiva."

Rav Shach smiled.

"I don't know Rabbi Wein, and I have never been to Miami. My name is Shach. I think you meant to see Rav Kahanamen, but unfortunately he has passed away."

Dr. Weiss looked embarrassed.

But Rav Shach quickly dissolved the discomfort by holding the doctor's hand and blessing him warmly.

"Dr. Weiss, you are a good Jew and you should be a geberchta (a blessed) Jew. But remember, Shabbos observance is an integral part of Yiddishkeit. Do not forsake the Shabbos!"

Dr. Weiss was astonished. How did Rav Shach know about his wavering about commitment to Torah-observance?

It did not make much of a difference, because from that day on Dr. Weiss affirmed his committed to Shabbos with the same intensity that he had always committed to his fellow man.

Perhaps the Torah juxtaposed the most basic tenet of any society with the highest form of our spiritual expression to teach us that the two are inseparable.

Many people feel that Judaism entails all that is mom and apple pie. But there is more to Yiddishkeit than what we, as Americans, Europeans, Asians, Africans, and even Israelis feel good about or think is morally correct. Judaism entails the essence of our spirituality

Davening Times

Mincha & Kabbolas Shabbos	7.40pm
זמן שבת & Candle Lighting	7.55pm - 8.05pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.10am
Mincha	2.00pm / 6.00pm / 8.56pm
Rov's Shiur	Following Mincha
Motzei Shabbos	10.01pm
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	10.05pm

that is encompassed and represented by Shabbos observance. Judaism is more than Mom and Apple Pie; it entails Motherhood and Shabbos rest.

In the "Judging Business"

Rabbi Yisroel Ciner (Torah.org)

This week we read the parsha of Kedoshim. "And Hashem spoke to Moshe saying: Speak to the entire congregation of Bnei Yisroel and say to them: Kedoshim tih'yu {You shall be holy} because I, Hashem your G-d, am holy. [19:1]" Our parsha then enumerates thirteen positive and thirty-eight negative commandments through which one obtains this kedusha {holiness}.

"Do not pervert justice, do not favor the poor nor shall you honor the mighty; judge your neighbor righteously. [9:15]"

Rashi explains that the passuk is addressing two very real obstacles to a rigorously honest judicial system. A judge, understanding that the rich have an obligation to support those less fortunate than themselves, might decide to judge in the poor man's favor. This would allow the poor man to be supported in an honorable fashion. Similarly, a judge might be cowed by the rich and powerful and feel unable to humiliate such a person by judging against him.

The last command of the pasuk-judge your neighbor righteously-is explained by the Sages as going far beyond the established judicial system. Throughout our days and our lives we are constantly 'judging' all that goes on around us. We judge other's actions, words and even what we're sure they are thinking. As such, we are in the 'judging business' far more extensively than any professional judge. The Torah thus commands us to judge others favorably.

We very often find this to be a most difficult task. Many times we are presented with situations which appear to be very clear. It seems almost impossible to view it in any other way. This person was obviously wrong, malicious, dishonest, insensitive or any of the many other terms we use to describe someone who we feel acted inappropriately. How can we be expected to search and research for an explanation which might seem farfetched?

I heard an interesting thought on this. Let's examine ourselves and our actions and see if we don't do just that when something important to us is at stake. Imagine that as you're getting ready to leave to the airport you realize that you have misplaced your passport. When you realize that it's not in the envelope where you usually keep it you check the entire drawer. If it's not in that drawer, you check all of the drawers in that entire cabinet-even though you know that you only keep it in that one drawer. When that search still leaves you without your passport, you begin to search the entire house. Gradually moving from places which might reasonably contain your passport to those places which make no sense whatsoever that your passport would be there. Interspersed between every new area searched are return trips and searches in the places where it really should be. You checked there already but you check again and again. Although the chances of it having somehow returned there while you were searching elsewhere are next to nil, you nevertheless check and recheck that drawer where you usually keep it.

What becomes apparent is that when something important to us is at stake, we are willing to pursue farfetched avenues which don't seem to make the most sense. We're willing to act on very small possibilities. The honor of another person must be as important to us as that missing passport. In order to preserve another person's honor we must be willing to pursue small, farfetched possibilities which might not seem to make the most sense. We must be willing to judge favorably.

The Talmud [Shabbos 127B] relates the story of a man from the Upper Galilee who worked for a man in the south for three years. On the eve of Yom Kippur the worker approached his employer in order to receive his wages but was told that he had no money with which to pay him. "Then pay me with fruits," he requested, but he was again refused. His pleas for payment in the forms of land, animals and finally bedding were all turned down. Empty-handed, he slung his belongings over his back and began the long trek home. After the holidays, the employer made the trip up north bringing the wages along with three donkeys laden with food, drinks and delicacies. He paid the worker and they then sat down to eat a

festive meal together. Afterwards, the employer curiously asked his worker "When you asked for your hard-earned wages and I told you that I had no money, what were your thoughts?"

"I assumed that an opportunity had arisen to buy wares at a very cheap price and you were left without any available cash," the worker responded.

"And when I refused your request for animals, what were you thinking?"

"Perhaps all of your animals had been rented out," he replied.

"And land?"

"Perhaps it all had been given over to sharecroppers."

"And fruits?"

"Perhaps you hadn't yet had the opportunity to properly tithe them."

"And when I refused to pay you in bedding?"

"I assumed that you had pledged all of your property to be given for holy purposes."

The employer turned incredulously to the worker and swore that was exactly what had happened...

Commentators write that the worker was none other than Akiva before he began studying Torah at the age of forty. Only much later did he become the renowned sage, Rabbi Akiva.

We are now in the midst of S'firas Ha'Omer, counting the days from Exodus to Sinai. A certain degree of mourning is observed because during these days the students of Rabbi Akiva had died for not according one another proper honor and respect. Though we would never have noticed any disrespect whatsoever in their interpersonal dealings, on the exalted level demanded from them they fell short.

Having gotten a glimpse of Rabbi Akiva's respect for the honor of others before he began learning Torah, we can only imagine the dizzying height it must have reached once he became one of the greatest sages of all time. Once again, we can only imagine the level demanded from those students who had merited to witness that respect first-hand.

May we learn to search out ways to accord others honor.

Ohr Yerushalayim invites all boys and their fathers/grandfathers to join us for the Summer season of אבות ובנים starting this Shabbos קדושים פרשת

Treats

5-6pm followed by Mincha

End of season trip to KICK air MANCHESTER

אבות ובנים