



Ohr Yerushalayim News

ט"ז אלול תשע"ט – כי תצא – 14th September 2019 - Volume 12 - Issue 8

News This Week

מזל טוב

Mazel Tov to Sholom Wanderer and his parents Simon and Deborah on the occasion of his Bar Mitzvah this Shabbos. The Kehilla is invited to a Kiddush after Davening at their home 35 Cavendish Road.

Mazel Tov to David and Eunice Wolfson on the occasion of the birth of a granddaughter to Ben and Nechama Rapport in Israel.

Mazel Tov to David & Vera Issler and David and Chani Steinberg on the occasion of the engagement of their grandson Chaim Shaul Issler.

Yom Tov Seats

As in previous years, to ensure that everyone is allocated with a specific seat it would be appreciated if you confirm whether or not you or any of your family will be davening with us over ראש השנה and/or יום כפור or any of your family will be davening with us over ראש השנה and/or יום כפור. This should be done via the Shul website - <https://ohryerushalayim.org.uk/yomim-noraim-seat-request> (there's a link on the website homepage) - by no later than Thursday 26th September

Yomim Noroim Newsletter

We are pleased to announce that we hope to publish a bumper Yomim Noroim newsletter. If you would like to contribute a Dvar Torah for either Rosh Hashono or Yom Kippur, please speak to Avi Stern or contact Boruch Mordechai Michaels: WhatsApp 07419747766 Email: boruchmichaels@gmail.com

Pre-Yom Tov Collection

The Rov has started his bi-annual pre-Yom Tov collection for local families. All donations to the Rov will be gratefully welcomed (cash, vouchers or bank transfer).

The Rov gives a Brocho to all who have already donated and requests all others to respond to this important appeal for Yom Tov top-ups for very local families.

Ladies - Save The Date

The Rov will be giving a Pre-Rosh HaShana Shiur at 8.30pm Tuesday 24th September at his home, 48 Waterpark Road.

Decorum in Shul

A reminder to Mispallelim to keep order in Shul and not to talk during Davening. It has been brought to our attention that it disturbs ladies in the Ezras Noshim!

Keep In Touch

If you have moved house recently please let us know your new address by emailing us at office@ohryerushalayim.org.uk.

Health and Safety Gone Mad! Daniel Lustman & Levi Goldstein

These days, many people ridicule the madness of health and safety. Back in the day you could travel in the car without seat belts, fly across the world on a concord and live life to the fullest!! In fact, modern regulations claim designers must design flat roofs with due regard for health and safety including "edge protection". In layman's terms this refers to a fence surrounding a flat roof. Crazy but this sounds familiar. Rewind 3300 years, משה רבנו gave the instruction to erect a fence or barrier surrounding their flat roof to protect people from falling. I doubt people claimed that this was health and safety had gone mad!! Rambam quoting a sifrei, on פרק כב פסוק ח, states that the מעקה must not

be less than 10 טפחים. He continues to state that a barrier surrounding the roof is not the only prohibition but also suggests this פסוק prevents a person from putting themselves in other dangerous situations. This includes instructing barriers to be placed around swimming pools and staircases. Many, many years later, regulations were introduced in Britain to prevent falling from heights, how strange!!!

It's interesting to note that in modern times it is common practice to place a fence around a flat roof, which is an instruction that the Torah instituted thousands of years previously.

The order of the פסוקים in this week's sedra is seemingly a bit haphazard. The תורה jumps from שילוח הקן to the discussion surrounding a roof with a fence. What is the connection between שילוח הקן and the מעקה?

Rashi suggests an answer. Once you have fulfilled the mitzvah of שילוח הקן, one will end in building a house and thus end up performing the mitzvah of building a fence around a roof. מצוה גוררת פרקי אבות states 'מצווה. When a person performs a מצווה by sending away the mother bird, a chain reaction will lead to the building of a house, and all the מצוות related to it.

As we approach ראש השנה, may we aim at building ourselves through doing mitzvos and may these mitzvos lead on to other mitzvos, enabling a strong finish this year, and an even stronger start to next year!

Good shabbos.

War of Wars

Rabbi Pinchas Winston (Torah.org)

If you go out to war against your enemies... (Devarim 21:10)

IT'S REALLY QUITE amazing when you think about it, how the idea of war is such an ACCEPTED part of mankind's history. Not always a WANTED part of history, but accepted, yes.

What can we do? It has just happened so many times in so many ways and in so many places. And the energy that fuels them doesn't seem to be dying down either at this late stage of history. If anything, many are "suing up" for the greatest and latest of all time, the War of Gog and Magog.

War started early with man, right after expulsion from the Garden of

The Week Ahead

שבת פרשת כי תצא

Mincha	6.30pm
Candle Lighting	6.41pm - 6.55pm
Shacharis	9.15am
סוף זמן ק"ש	9.51am
Children's Group	10.45am
1st Mincha	2.00pm
2nd Mincha	6.00pm
3rd Mincha	7.13pm
Rov's Shiur	Following
Motzei Shabbos	8.18pm
Sun	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.10pm
Late Maariv	10.00pm

Eden. It was a small war, but a deadly one. There was only one casualty, Hevel, but as Rashi points out, generations of descendants also died that day, when Hevel left this world childless. When a man is killed, all his potential progeny dies with him, and G-d takes note of that.

Think of all the blood that had been needlessly shed over thousands of years, all the times families have had to deal with the loss of loved ones who only died because of war. It would be one thing if people died immediately. The pain would only be momentary. But so often people don't, and they have had to suffer terribly for extended periods of time.

The suffering is not only on one side of the gun either. Killing people, as quickly and easily as it happens on movie screens, is rarely as easy in real life. Even taking the life of an enemy is still taking a life. It is a very HEAVY thing to take life away from a creation of G-d. A lot of first-time killers in the army end up needing some kind of therapy.

But even that is not as bad as when a person gets used to killing another living being. I was recently told a story of the Alter of Slobodka, who witnessed a beating up of Jews through the window of his office. He could hear the anti-Semitic slurs being hurled, as the perpetrators beat their victims close-to-death.

"Where do you see G-dliness in these bullies?" the Alter asked his student, who saw nothing of the sort.

"By the way they have to first dehumanize a Jew to inflict the damage. Otherwise, they would have a difficult time hurting another human being."

But humans have the capacity to go beyond this point and become so callous that some can even kill for hire. Even animals don't do that, meaning that, if they're not hungry, then prey can walk right in front of them and they won't attack.

And then there is genocide, when some try to obliterate the reality of masses of people. It's one thing if it is commanded DIRECTLY by G-d, but something else altogether when it is a decision men have made. If G-d didn't call Amalek the sum total of all evil, and commanded their annihilation, we wouldn't have been able to do it on our own, no matter how much we hate them.

Ironically, the one kind of war that we fight every day and which has the greatest potential to destroy a person, we don't pay attention to, or notice at all. It's actually alluded to in the very word for "war," which is "milchamah." Looking closely at the word, it becomes clear that the root of it is another word, "lechem," which means nothing more than "bread."

What does bread have to do with war? That's an easy one. It has to do with survival, which all of us are obsessed with, because we're programmed to survive. Food is a central part of our survival program, and when that is perceived to be at risk, we fight to protect it.

But there is another level to this discussion as well. It has to do with what we call "survival," that technically can go WELL beyond what it really is. Though our yetzer haras may convince us, with the help of Marketing and Advertising, that we can't survive without all that extra materialism, the truth may be, and usually is, VERY different.

As the Talmud warns, it is very hard to eat at two "tables" at the same time. Simply put, spirituality comes at the cost of materialism, and vice-versa. You can have BOTH, but whenever you increase one you simultaneously, and not necessarily proportionally, reduce the other. As much as it seems to the contrary, Jews do not get to have their "cake" and eat it too.

Well, not in THIS world at least. This is the world in which we BAKE our cake, and the next one is when we EAT it. And it's a much better cake than any we could ever find in this world. This makes it tragic that people are so willing to "eat" in this world and sacrifice part of their "cake" in the next one.

It's a battle to be sure, now more than ever before. It's like being famished, and then forced to sit in a restaurant of fine food and not being able to eat anything. How hard is that? EXCRUCIATINGLY. This used to be a form of torture in the old days (and kind of is today

every time a poor person walks by the window of a restaurant with an empty stomach he has never filled).

It all comes down to how much a person is willing to compromise, how much cake they want to eat in this world versus how much they want to eat in the next one. But that depends upon how much one really believes that the one in the world to come is so much greater than the one they can find in this world. Most people don't even think about it from day to day, let alone feel as if they are at war with their yetzer hara.

This week's parsha, and Elul for that matter, says, "Think about it." Especially in today's world that is so materialistic and immersed in physical pleasures. As if to make matters a lot more complicated, even religious Jews today enjoy financial equality, and can afford many luxuries that once were only available to wealthy gentiles.

It's not about sinning, per se. It's not about eating treif meat to have a better steak, or going places Jews should not because of modesty issues. Countless material pleasures can easily be enjoyed within a halachic framework. It's not even about being a "menuvel b'reshus haTorah," as the Ramban speaks about at the beginning of Parashas Kedoshim.

Rather, it is about doing with less in this world to have a LOT more in the next one, where G-d REALLY wants us to enjoy ourselves. If it was about sinning, it would be less of a battle even for the average religious Jew. It's about having less of what is permissible, just to avoid using up merit meant for the World-to-Come. And THAT is the biggest battle we have to fight.

Q&A

Kids

- 1) which wars are the begining of the פרשה referring to?
- 2) if someone sees someone else's object on the street can they ignore it?
- 3) can one wear ציצית made from שטנו?
- 4) how many generations are needed for an Edomite person to convert?
- 5) how many lashes does the Torah instruct one to receive as a punishment?

Adults

- 1) why is the פרשה of אשתִיפתטוער placed next to the section of בוסוררומור?
- 2) if someone saw that ones donkey fell and the person sat down next to it does the person need to help reload it?
- 3) what are the conditions to kill a kidnapper?
- 4) is one required to muzzle an animal other than an ox?
- 5) what does the תורה mean when one cannot have a large weight or a small weight?

equal in everything they do (ירל)
 his money, and a small one so when he sells he sells less, one must be (5) a large weight means that he uses it to buy with so he gets more for (4) yes as long as they are involved with work, (ירל)
 (ירל)
 3) witnesses, a warning and the kidnapper needs to enslave them, help.
 should lift it" but he doesn't do anything you aren't commanded to (2) no as if the owner said "seeing as you are commanded to lift it you the hated wife. (ירל)
 beloved and one hated wife, one will then have a רורר מורר ב from (1) as if he marries the woman he will end to hate her, he will have one

Adults

- 5) 40 however this number is really 39
- 4) 3
- 3) yes
- 2) no
- 1) optional wars

Kids