



# Ohr Yerushalayim News

י"ד אלול תשע"ח – כי תצא – 25th August 2018 - Volume 11 - Issue 8

## News This Week

### מזל טוב

Mazel Tov to the Rov & Rebbetzen on the birth of a granddaughter to Mr & Mrs Yakov Royde.

Mazel Tov to Mr & Mrs Noach Fletcher on the occasion of Shammal's Bar Mitzvah this week. The Kehilla is invited to a Kiddush after Davening in Stenecourt Hall.

### ברוכים הבאים

It is with great pleasure and excitement we welcome Reb Shaya Klyne and The Beis who are joining together with Ohr Yerushalayim from this weekend. The Rov, Trustees and Committee wish all our members, both new and old, Hatzlocho in our future growth in Torah, Tefilla and Avoda.

### Rov's Yom Tov Collection

The Rov is currently collecting for the annual distribution of top-up funds to local families for Yom Tov.

Generous donations can be given to the Rov at any time

### Keep in Touch

Have you moved house in the last six months? Please email your new address to [office@ohryerushalayim.org.uk](mailto:office@ohryerushalayim.org.uk) so we can keep in touch.

## Not Just By Chance

Rabbi Shaya Klyne

When a man has a ben sorer umoreh

The Gemara in Sanhedrin 71a quotes the various conditions that must be met before we confirm a child as being a ben sorer umoreh, a severely rebellious child. These conditions include that the parents must be of the same height, sound the same and look the same. The Gemara concludes that because of the conditions that exist, a ben sorer umoreh will never be found and the parsha was only written in order for one to learn it and receive schar from doing so. The Gemara then brings that R' Yochanan said "I did see such a child and I sat on his grave".

The Gemara continues with a similar Braisa regarding an ir hanidachas-a city of idol worshippers that must be burnt down. The Braisa lists the conditions that must be met in order to issue this psak and again the Gemara says such an eventuality is impossible and the parsha was taught for the sake of its limud haTorah. Again the Gemara then brings that R' Yochanan said "I saw such a city and sat on its ruins"

Rav Shimon Schwab asks that it seems a bit too much of a coincidence that regarding the two things that Chazal said cannot exist R' Yochanan witnessed both of them. Secondly, why does R' Yochanan feel the need to speak out that he sat on the grave of the child and the ruins of the city, and why indeed did he sit on them?

Rav Schwab explains this based on another Gemara in Sanhedrin. In 37b, the Gemara says that from the day the Beis Hamikdash was destroyed, even though the Sanhedrin was destroyed and therefore capital punishments could not be issued, the halachos of the 4 punishments of death still exist. If one were to do an aveira punishable of being stoned, the Gemara says it would be divinely orchestrated that he would fall from a roof and other such examples.

Rav Schwab said R' Yochanan was saying the same thing. Although,

## לעלוי נשמת דוב יצחק ב"ר אפרים אלחנן ז"ל

### The Missing Haftarah

The seven weeks between Tish B'Av and Rosh Hashonoh are called the 'Shiva d'nechemta', Seven Weeks of Comforting'. Seven haftoros are read which contain words of comfort for the Jewish nation in exile.

This year parshas Re'eh was Rosh Chodesh, and the haftorah of Rosh Chodesh was read then instead of the weekly one, as it too contains words of comfort. The omitted haftorah, Aniyoh So'aroh, is added on this week, as it follows Roni Akoroh in Sefer Yeshayah. (Hint - to avoid having to turn pages in the middle, see parshas Noach, where both haftoros are read together)

It would be impossible for a Beis Din to find a Ben Sorer umoreh or an ir hanidachas, but their din still exists. It may be impossible for a Beis Din to be able to meet all the conditions to issue the psak, but there still does exist that din and Hashem will still orchestrate the punishments that are deserved. He was not contradicting the Gemara that was saying that it is impossible; he was saying that although it is impossible for US to rule so, the punishment will still come for those deserving. His expression of having sat on the grave and on the ruins was him expressing how he had analysed the cases and come to the conclusion that this was the reason for the punishment.

This time two years ago during Elul, in the Beis, I had the zchus to sit for an hour and a half and hear the story of Yair Maron. Yair (formerly Ian) was originally an atheist, then a Christian Priest and is now a Ger Tzedek living in our community in Prestwich. He looks back at every stage of his life and describes how Hashem was intimately involved. He describes his relationship with Hashem as being a passionate relationship, deeply in love, and how that is really what we need to strive for. This description of a passionate relationship really struck me. Such a relationship can only exist when one has the constant realisation and feeling that Hashem is with him. This is when he has the feeling that everything around him is constantly being guided by

## The Week Ahead

### שבת פרשת כי תצא

|                              |                            |
|------------------------------|----------------------------|
| 1st Mincha / Candle Lighting | 6.30pm / Not before 6.49pm |
| 2nd Mincha / Candle Lighting | 7.15pm / 7.22pm - 7.40pm   |
| Seder HaLimud                | 8.40am                     |
| Shacharis                    | 9.00am                     |
| סוף זמן ק"ש                  | 9.38am                     |
| 1st Mincha                   | 2.00pm                     |
| 2nd Mincha                   | 6.00pm                     |
| 3rd Mincha                   | 8.04pm                     |
| Rov's Shiur                  | Following                  |
| Motzei Shabbos               | 9.09pm                     |
| Sun                          | 7.15am / 8.20am            |
| Mon Bank Holiday             | 7.10am / 8.10am            |
| Tues / Wed / Fri             | 6.45am / 7.20am / 8.00am   |
| Thurs                        | 6.45am / 7.10am / 8.00am   |
| Mincha & Maariv              | 7.45pm                     |
| Late Maariv                  | 10.00pm                    |

Hashem.

R' Yochanan is conveying this message. Things do not happen by chance. We, in this generation, do not have R' Yochanan's ability to be able to say for sure why certain things happen. But we must realise that Hashem is running everything constantly and every experience we go through is Hashem guiding us. Sometimes it is a reward, sometimes punishment, and most times we simply just can't see the full picture. But when we realise it is all Hashem we bring Hashem closer to our consciousness. Through this state of mind we fulfil the famous roshe teivos of Elul- ani l'dodi vdodi li. Ani l'dodi-I am to my beloved, by making the effort of bringing Hashem close through seeing Hashem's Hand in our everyday lives, Hashem will fulfil vdodi li – my beloved is to Me, and He will bring us closer to Him.

## And In This Corner

Rabbi Pinchas Winston (Torah.org)

You shall remember what Amalek did to you on the way, when you went out of Egypt, how he happened upon you on the way and cut off all the stragglers at your rear, when you were faint and weary, and he did not fear God. (Devarim 25:17-18)

I MENTIONED YEARS ago that I was traveling when the movie about the Titanic came out. At one airport, in the Duty Free section, they had books piled high on a table that was obviously part of the movie promotion. Fascinated, I picked one up and went to the pictures at the middle of the book.

The sinking of the Titanic was something almost everyone knew about, even 85 years later. They even had a camp song that recalled the tragedy, and how "they thought it was a ship that water would never go through." They found out differently after hitting an iceberg. What a "coincidence." I don't know how many ships have been sunk by icebergs, but none of them ever boasted that they couldn't be. The Talmud has an expression that says, "Do not open your mouth to the Satan" (Kesuvas 8b), because doing so can get his interest and inspire him to cause mischief, real SERIOUS mischief. That's what must have happened to the Titanic.

At least that is what I had assumed, more-or-less, until I saw a picture in the book, I think the first one. I had never seen the photo before or even heard about it. Seeing it though really took me aback, and I always wonder why people have to go so far and risk so much just to be cocky.

What was the picture? It was a bunch of passengers holding a long banner on the deck of the Titanic before sailing that read: A SHIP THAT EVEN GOD CAN'T SINK.

Really? You had to be SO proud? You had to take it SO far? Remember Titus who took on God, and who was taken down after only two years in power . . . by a gnat (Gittin 56b)? Remember Apollo 13, that not only did not make it to the moon as planned, but almost did not make it back home either:

Apollo 13 was the seventh manned mission in the Apollo space program and the third intended to land on the Moon. The craft was launched on April 11, 1970, at 14:13 EST (19:13 UTC) from the Kennedy Space Center, Florida, but the lunar landing was aborted after an oxygen tank exploded two days later, crippling the Service Module (SM) upon which the Command Module (CM) had depended. Despite great hardship caused by limited power, loss of cabin heat, shortage of potable water, and the critical need to make makeshift repairs to the carbon dioxide removal system, the crew returned safely to Earth on April 17, 1970, six days after launch. (Wikipedia, Apollo 13)

It wasn't the first disaster to happen in the space program. Apollo 1 didn't even leave the earth and all three astronauts died in a terrible fire. But there were some unusual occurrences that added EXTRA drama to this story. The principle of, "This is from God, that which is wondrous in our eyes" (Tehillim 118:23), makes one wonder about these unusual circumstances, and the Divine Providence behind the incident.

This is the background to that dramatic story:

According to the standard crew rotation in place during the Apollo program, the prime crew for Apollo 13 would have been the backup crew for Apollo 10 with Mercury and Gemini veteran L. Gordon Cooper in command. That crew was composed of L. Gordon Cooper, Jr (Commander), Donn F. Eisele (Command Module Pilot), and Edgar D. Mitchell (Lunar Module Pilot). Deke Slayton, NASA's Director of Flight Crew Operations, never intended to rotate Cooper and Eisele to another mission, as both were out of favor with NASA management for various reasons . . . For the first time ever, Slayton's recommendation was rejected by management, who felt that Shepard needed more time to train properly for a lunar flight, as he had only recently benefited from experimental surgery to correct an inner ear disorder which had kept him grounded since his first Mercury flight in 1961. Thus, Lovell's crew, backup for the historic Apollo 11 mission and therefore slated for Apollo 14, was swapped with Shepard's crew and the original crew selection for the mission became: James A. Lovell, Jr., T. Kenneth Mattingly II, and Fred W. Haise, Jr. . . . Three days before launch, at the insistence of the Flight Surgeon, Swigert was moved to the prime crew [to replace Mattingly]. (Wikipedia, Apollo 13)

Though 13 is considered a bad luck number in the secular world, it is the opposite from a Torah perspective. So, we won't attribute the Apollo mission's failure to its number. Is there anything that MIGHT have had something to do with all the extraordinary circumstances involved in making the Apollo 13 mission so spectacular?

Honestly, who even knows, besides God Himself? But, it is interesting to point out, given the other stories above, that Lovell is quoted as saying, regarding Neil Armstrong's dramatic first walk on the moon, "From now on we'll live in a world where man has walked on the Moon. It's not a miracle, we just decided to go."

Hmm. Miracle implies God, and taking God out of something as MIRACULOUS as space travel, given all the THOUSANDS of things that had to be built, and go right, as the Apollo 13 crew were reminded, to make a mission succeed. Perhaps had Commander Lovell kept that in mind and spoken differently about the moon walk, he might have walked on the moon himself as he had so wanted.

It never pays to challenge God. It's one thing to not follow His will, but it is a whole different level of "bad" to actually CONFRONT Him. It's not that He gets offended and has to respond in kind. It's more that the Chillul Hashem created by the brazenness then needs fixing up.

The sinking of the Titanic humbled the world. Titus' death showed God's ability to get at any person He wants, any way He wants, whenever He wants. The Apollo 13 mission caused hundreds of thousands of people around the world to pray for their safe return, to ask God to MIRACULOUSLY spare the astronauts from sure death.

Challenging God, on any level, even inadvertently, is suicidal, at least to some degree. It unnecessarily adds additional risk to life. And, though it may not make a person an Amaleki, it is still a very Amaleki thing to do. Even a disbeliever would be wise to exercise a little fear of God in life. He may not be able to praise God, but he certainly shouldn't disparage Him either.

The rule is, if you're not going to sanctify God through what you do, then you will sanctify God by what happens THROUGH you. It wasn't enough for one scientist to show how Creation began with a big bang. He insisted that it also proved that God didn't have to be involved in Creation. I'm not saying he suffered terribly for it. I'm just saying that I for one was super-impressed by what he was MIRACULOUSLY able to accomplish in spite of his extreme handicap.

My closing statement is the one from the Talmud, at the end of Maseches Krisos. Someone who "challenged" God received their due in kind, to which one rabbi commented: Blessed be God who paid Yissachar of Kefar Barkai his due [in this world] (Krisos 28b)! Apparently God does, so why provoke Him?