



Ohr Yerushalayim News

30th August 2020 - Volume 13 - Issue 8 - ט אלול תש"פ - כי תצא

News This Week

מזל טוב

Mazel Tov to Rabbi and Mrs YY Katz on the recent birth of a great granddaughter to Mr and Mrs Yitzchok Katz son of Mr and Mrs Yehuda Katz.

Farewell

We wish Moshe and Dassa Weiss much Hatzlocho on their aliya this week.

Chaim Aruchim

We wish David Jacobs Chaim Aruchim on the recent petira of his mother. He is sitting Shiva in Leicester till Sunday and then from Sunday Evening in his garden, 1 Mildred Avenue, Mincha/Maariv Sun & Mon 7.45, Shacharis Mon & Tues 8am, no visitors between 1-3, 7.30-7.45 and after 10pm. Shiva ends Tuesday morning. He can be contacted on 07779132157 or david1jacobs1@hotmail.com

We wish Chaim Aruchim to the following on the occasion of Yahrtzeit this week:

Mrs Helen Braunold for her Father on Shabbos 9th Elul and her mother on Sunday 10th Elul
Bernard Levey for his mother on Sunday 10th Elul
Mrs Debbie Davis for her Father on Tuesday 12th Elul
Mrs Shelley Levey for her Father on Friday 15th Elul

Shul Car Park

From Wednesday there will be a marquee in the car park so there will be no parking on the premises. For blue badge holders ONLY there will be parking available along the side of the building.

Minyanim

There will be a parallel Minyan this Shabbos morning at 9.30 in the hall and from next week in the marquee.
As of this Wednesday, 2nd September, Shacharis Minyanim during the week will revert to the regular times: Sunday 7.15 and 8.20, Mon/Thurs 6.45/7.10/8.00, Tues/Weds/Fri 6.45/7.20/8.00. The 3rd Shacharis Minyan on Sunday will continue at the slightly later time of 9.30.
First Minyan will be in the hall on Wednesday and from Thursday onwards 1st and 3rd Minyan will take place in the main Shul and 2nd Minyan in the Marquee.

Yomim Noroim

The trustees and committee are in the process of finalising arrangements for Tefillos over Yomim Noroim. Due to space constraints seats will be prioritised to men who are full members and their sons of high school age and above, we cannot guarantee seats to anyone else.

Pre-Yom Tov Collection

This fund is for top-ups to help members of our Kehilla with extra Yom Tov expenses. This year especially, with financial difficulties being experienced by many. Every donation is important, however small or large and will be gratefully accepted.

Bank transfers can be made to ZY Gemach, sort code 77-19-09, A/c 29350768 reference R.H.C.

Vouchers and cheques made payable to "ZY Gemach" and cash can be left in the office or give to the Rov in Shul or home.

Many thanks in advance, תזכו למצוות ולמעשים טובים.

Don't Sweat The Small Stuff?

Joseph Rosenhead

Beijing, 16th August 2008. After having already won six Olympic gold medals, Michael Phelps' pursuit of equalling the record of winning seven gold medals at one Olympic Games was in serious jeopardy. In the 100 metres butterfly final, the American swimmer produced an uncharacteristically faltering performance and with the finishing line fast approaching, he was still trailing in second place. Within inches of the pool wall – in a desperate, last-ditch effort to propel himself to victory – Phelps mustered one more "stroke". He kicked and flailed the water in an ungainly manner, before practically colliding with the pool wall. His rival, on the other hand – in line with common practice – opted to cruise the last few inches of the race. Once the swimmers touched the wall, they instantly turned to face the scoreboard in anticipation of the results. The tension inside the arena was palpable. Had Phelps done it? He finished in 50.58 seconds. His rival...? He was just one-hundredth of a second behind in 50.59 seconds. Phelps had equalled the Olympic record by the narrowest of margins.

There is an obvious lesson to take from this story. Nothing is insignificant. Even just one-hundredth of a second can be the difference between achieving an Olympic record... and not. This is also one of the key messages to take from this week's sedra. Rashi (21:11) says, that one who marries a 'Yefas To'ar' is destined to have a rebellious son. It is clear that this is not simply a punishment for one's suspect behaviour, but rather a natural consequence. The question is, why? In answering this question, R' Chaim Shmuelevitz (Sichos Mussar) quotes the Ramban in Parshas Nitzovim on the phrase, "Perhaps there is a root among you growing gall and bitter" (29:17). The Ramban interprets the term "root" as referring to a father who displays questionable character traits; these traits will ultimately grow in size and severity with the flowering of future generations. Hence, if a man succumbs to his desires and marries a 'Yefas To'ar', then this trait of requiring instant gratification will naturally be inherited by his son. However, it will develop with even greater intensity, with the predisposition towards instant gratification

Davening Times

פרשת כי תצא

Mincha & Kabbolas Shabbos	7.00pm
Candle Lighting	7.12pm-7.25pm
Shacharis - Hashkomo	7.30am
סוף זמן ק"ש	9.41am
2nd Shacharis	9.30am
1st Mincha	2.00pm
2nd Mincha	6.00pm
3rd Mincha	7.52pm
Rov's Shiur	Following
Motzei Shabbos	8.57pm
Sun	7.30am / 8.30am / 9.30am
Mon Bank Holiday	7.30am / 8.30am / 9.30am
Tues	7.00am / 8.10am / 9.15am
Wed / Fri	6.50am / 7.20am / 8.00am
Thurs	6.50am / 7.10am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.00pm

resulting in him becoming a 'Ben Sorer U'morer'. Nothing is insignificant. Even if a person considers his actions to be comparatively minor and irrelevant, they could yet be the catalyst for something more substantial to materialise in the future. Therefore, a person must appreciate the potentially significant impact of one's actions – both positive and negative – and the tremendous responsibility one has to others as a result of this.

In light of this message of "nothing is insignificant", I feel it is apt that within the narrative of the 'Yefas To'ar', the Torah uses an almost unique expression. The possuk says, "U'vochso es oviho v'es imoh yerach yomim" – "and she shall cry for her father and mother for a full month" (21:13). Here we find one of the only occasions in the Torah where the term "yerach" is used for 'month', as opposed to "chodesh". Why is this?

There is a notable difference in the terminology used for recording the month on a kesubah compared to a get. In a kesubah, the term "chodesh" is used; whereas in a get the word "yerach" is used. The Levush (Even Ha'ezer 126:3) explains that this is because when speaking of marriage, the Torah says, "ki yikach ish ishoh chadoshoh" (Devarim 24:5). Hence, due to the similarity between the words "chodosh" and "chodesh", when writing a marriage document, the month is called "chodesh." Whereas the divorce process is known as 'geirushin' and in the Torah, we find the phrase, "geresh yerochim" (Devarim 33:14). Hence, due to the juxtaposition of these words, when writing the month in a document of 'geirushin', the term "yerach" is used. Based on this distinction, R' Chanoch Henich Erzohn (Gan Roveh Al Hatorah) suggests that this is why the atypical term "yerach", is specifically found within the context of a 'Yefas To'ar'. The use of this word, with its connection to divorce, acts as an indication – as Rashi (21:14) indeed says – that ultimately he will come to hate her and send her away. Nothing is insignificant. Not even one word.

In fact, I would suggest this message of "nothing is insignificant" is not only the first message to take from this week's sedra, but also the final one. The sedra concludes with the obligation to remember what Amolek did to Bnei Yisroel on their journey from Mitzrayim to Eretz Yisroel. Rashi (25:17) says, the juxtaposition of the commandment to remember Amolek's attack with the preceding commandment – forbidding one to cheat in weights and measures (25:13) – indicates that dishonesty in business causes Bnei Yisroel's enemies to attack them. On face value, this Rashi seems difficult to understand. Why did the Bnei Yisroel's unscrupulous business behaviour provide the Amolekim with the impetus to attack – how are they connected to each other? Furthermore, this explanation for Amolek's attack on Bnei Yisroel seems to contradict Rashi's explanation in Parshas Beshalach (17:8). There, Rashi says the attack by Amolek – the archetypal nation of "lo yorei Elokim" (Devarim 25:18) – was direct retribution for Bnei Yisroel's own blasphemous accusation: "Is Hashem amongst us or not?" (17:7), when they complained about lacking water. R' Shimon Schwab (Maayan Beis Hashoeva) explains that these two explanations are really one and the same. The common denominator between using false weights / measures and accusing Hashem of being absent from worldly events, is a lack of belief in Hashem. Now of course, it is understandable how openly questioning Hashem's omnipresence demonstrates a lack of emunah – hence its connection to Amolek. Yet, how exactly does the use of false weights and measures also demonstrate a similar lack of emunah?

I would like to offer a possible answer to this question, which corresponds with the message of "nothing is insignificant" [see Maayan Beis Hashoeva and Kli Yakar (25:13) for alternative explanations]. The Torah says, "You shall not have in your pocket two stones, one large and one small" (25:13). Rashi interprets this to mean, "A larger one that contradicts the smaller one" i.e. two weights that appear to be identical, but are in fact different. The Chinuch (Mitzvah 258) writes that there is a unique stringency attached to the aveirah of using contradictory weights and measures, compared to the related aveirah of stealing. In order to commit the aveirah of stealing, the item must be worth at least a 'peruta'. Yet, the aveirah of using contradictory weights is transgressed by even the narrowest of margins – a 'kol shehu'. Hence,

I would suggest, it is this particular point that provides the connection between this aveirah and Amolek.

Those who understand that Hashem directs the world also understand that although the smallest falsehood – a 'kol shehu' – may well evade human scrutiny, it is nevertheless always detectable by, and reprehensible in, the Eyes of Hashem. Nothing is insignificant. Hence, in maintaining the ploy of 'merely' using the most minimal of false weights and measures, this is indeed equivalent to defiantly proclaiming: "Is Hashem amongst us or not?" This demonstrates an exclusive concern for avoiding detection by a customer; without consideration for Hashem's unparalleled capacity to observe and inspect worldly events. Therefore, perhaps it was in response to this specific scenario, that Hashem accordingly exposed Bnei Yisroel to Amolek, the nation of "lo yorei Elokim".

In fact, I would venture to say this lack of appreciation for refraining from the slightest of business misdemeanors, explains why the Amolekim were at least successful in cooling down the threat of Bnei Yisroel to allow other nations to confidently launch their own future assaults (Rashi 25:18). In making the slightest inroad into Bnei Yisroel's image of invincibility, Amolek's attack ultimately proved that indeed, just like when one uses marginally false weights and measures, doing something that appears inconsequential does have significant ramifications.

[Oh, just before you stop reading, I thought you might like to know, it was later discovered that Michael Phelps actually touched the wall second. He was the first though, to touch it with enough force to activate the touchpad system wired into the wall, which then stopped the clock. So, perhaps the real lesson to take from that story is that we need to recognise the potential dangers with using modern technology... but that's another dvar Torah entirely.]

The False Measures Within Us

Shlomo Katz (Torah.org)

Near the beginning of our Parashah, we read of the Ben Sorer U'moreh / the rebellious son who steals from his parents and is put to death because the Torah foresees that his future is to become a highwayman. Near the end of our Parashah, we are commanded regarding honest weights and measures. R' Yaakov Yosef z"l (1840-1902; Rosh Yeshiva, rabbi, and Maggid / preacher in Lithuania; first and only Chief Rabbi of New York City) notes that King Shlomo relates these two Mitzvot to each other; specifically, he writes (Mishlei 20:10-11): "False weights and false measures, both are an abomination to Hashem. A child may be dissembling in his behavior, even though his actions are blameless and proper." [At present, his actions are relatively blameless.] R' Yosef explains:

The Gemara (Bava Batra 89a) teaches that, not only is it forbidden for a merchant to use false weights and measures, it even is forbidden to possess such items. From this, R' Yosef writes, we can learn that, not only should one not practice bad character traits, one should not even possess such traits, even if he never displays them to others. Rather, one should work to uproot bad character traits entirely.

A Ben Sorer U'moreh, R' Yosef continues, is an example of someone who has bad character traits deep within himself. He has not killed anyone yet, but the Torah foresees that inevitably he will. Similarly, anyone who possesses bad character traits is liable to use them at some point. Therefore, it is not sufficient to suppress them; rather, one must work to uproot them.

Logic would dictate that man should be judged based on his character traits—for example, that a rich man who steals due to greed should be punished more harshly than a poor man who steals due to hunger. However, that is not the Halachah. In the eyes of a human court, all theft is equal, and likewise other wrongful deeds, no matter who commits them.

In contrast, in the Rosh Hashanah prayers, we refer to Hashem as "the One Who understands all of man's deeds." We do not say, "Who sees," but rather, "Who understands all of man's deeds." Hashem alone can judge the thoughts that lead to wrongful deeds, though they cannot be seen. He, alone, can "understand" man's deeds and judge them fully. Likewise, only Hashem can, and does, judge man's character. Of Hashem we say (Tehilim 36:7), "Your judgment is like the depths." (L'vet Yaakov: Drush 15)