



# Ohr Yerushalayim News

ד' טבת תשפ"ד - 16th December 2023 - Volume 16 - Issue 23

## News This Week

### מזל טוב

Mazel Tov to Asher Smus and his parents, Yoel and Tamar, on the occasion of his Bar Mitzvah this Shabbos. The Kehillah is invited to a Kiddush after davening in the Shul hall.

### Kiddush

Shmuel and Nechama Kaye invite the Kehillah to a Kiddush in their home, 26 Norwood Avenue, in honour of the recent birth of the daughter Tehilla and their upcoming Aliyah - double Mazel Tov!!

### Chaim Aruchim

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

- Shabbos, 4th Teves - Yisroel Meir Cope for his mother
- Tues, 7th Teves - Elana Shapiro for her mother

### The Ripple Effect

Rabbi J Rubinstein

In secular writings, one often reads the story of the man who had a row in the office. As a result of this he came home and shouted at his wife, his wife then went in to the kitchen and kicked the dog. So in reality, the dog suffered because of the row in the office. One could call this, "The ripple effect".

In this week's Parshah, ראובן rebuked his brothers recalling he had told them not to sin against יוסף. He concluded with the words וְגַם וְגַם "And also his blood, behold it is being sought (Chap. 42. Verse 22). Rashi comments, וְגַם-"Also", always means something else is included. Here it means the Elder (their father יעקב), not only should they think about the pain caused to יוסף by their treatment of him, but also the suffering of their father who, as a consequence of their actions, thought his son had been killed.

The Sefer Chassidim (659) learns from here, if an individual causes harm to another person, he will be punished not only for the harm which he did to that person, but for all the pain caused to other people who are upset by what happened. Rav Pam applied this teaching particularly to married couples who fall out with one another. If they thought about the pain they are causing, not only to themselves, but also to their children, and their respective parents, as well as their friends, perhaps they would make greater efforts to put things right.

It also applies in a wider context. Rav Aaron Kotler used to say, sometimes a student can be sitting in a Yeshivah and upsets another student in one way or another. This causes the other student to lose his enjoyment of learning. One thing leads to another, and he leaves the Yeshivah altogether, and leads a life quite different to the one he would have led, if he had stayed longer in the Yeshivah. It could even happen, that this causes his son to stop being religious altogether. The student who caused the original upset, will be held on high, as responsible for all of this. The reverse can also happen. A word of friendship or encouragement at the right moment, can cause a student to progress on a far higher level. than he would otherwise have done. This will have a crucial effect on the kind of family he brings up. The credit for all this will accrue to the one who gave the original words of encouragement. (Reported in the Hebrew biography of Rabbi Kotler by Rav Surasky page 154)

In summary, before saying a hurtful word, or doing something hurtful,

## עשרה בטבת

Ta'anis Starts	6.25am
Misheyakir	7.03am
Shacharis	6.30am / 7.00am / 8.00am
Ta'anis Ends	4.44pm

to another person, one should remember the, וְגַם-"And also"; the other people who might also be hurt by it. Furthermore, when one has the opportunity to give a word of encouragement, one should make the most of it, bearing in mind the "ripple effect" i.e. that person will probably, as a result, speak more positively to other people, and so it goes on.....וְגַם!

### Rare Haftoros

M.E. Bergman

In the coming months, we are due to have three rare Haftoros:

- 1) Miketz (the story of two ladies coming to Shlomo Hamelech, since Chanuka finishes on Erev Shabbos of that week),
- 2) Tazria (the story of Elisha and Naaman, separate from Metzora as in every leap year, but this year not being Parshas Hachodesh), and
- 3) Kedoshim (separate from Acharei Mos as in every leap year, but neither Achrei Mos nor Kedoshim have a special Haftoro such as Shabbos Hagadol, Mochor Chodesh, Rosh Chodesh).

Tazria is statistically not so rare (it is due to be read in the next three leap years also), but has not been read for 21 years since 5763! Miketz is rarer (just over 10% of years) but was read 3 years ago (next time due is in 17 years time in 5801), Vayakhel and Pinchos have similar frequencies (both will be read in 5774), followed by Tzav. The rarest Haftoro (for most minhogei Ashenaz) is that of Kedoshim (less than 6% of years), which many kehillos have not read for 27 years since 5757!

This rare Haftoro for Kedoshim is discussed in Mishna Brura at the end of Orach Chaim Siman 428 (right at the end of Chelek 4), based on a machlokes between the Remo and the Levush. In summary, there are two Haftoros that could be read for the sedros of Achrei Mos and Kedoshim: Yechezkel chap 22 (referred to as "HiSishpot" from a word near its beginning), and Omos chap 9 ("Halo chivnei chushi'im").

According to the Remo, there is always a preference for Halo chivnei chushi'im (either because HiSishpot refers to To'avas Yerushalayim, or because Halo chivnei chushi'im covers both sedros), so in a non-leap

## Davening Times

זמן שבת & Candle Lighting	3.34pm
Mincha & Kabbolas Shabbos	3.39pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	10.12am
Rov's Shiur	2.59pm
Mincha	1.30pm / 3.29pm
Motzei Shabbos	4.49pm
Ovos uBonim/Bonos	5.49pm
Sun	7.10am / 8.10am / 9.30am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed	6.45am / 7.20am / 8.00am
עשרה בטבת	See Above
Mincha & Maariv	3.35pm
Late Maariv	8.00pm

year when the sedros are always together – this is what we read. In a leap year, the sedros are always separate, but one of the two Shabbosos nearly always has a special Haftorah, in which case the other Shabbos has Halo chivnei chushi'im. Only in a year like this (Rosh Hashono on Shabbos, and Pesach on Tues), neither Achrei Mos nor Kedoshim has a special Haftorah, hence one has Halo chivnei chushi'im and the other has the rare HiSishpot.

Which Shabbos has which Haftorah, is then also a subject of different minhogim (see Dirshu MB note 18), it seems that most Shuls in Chutz Lo'oretz read the rare HiSishpot for Kedoshim. (NB The rarity assumes the minhag that the Shabbos Hagadol haftorah is read whether Shabbos Hagadol is Erev Pesach or not. As mentioned the Levush also has a different opinion. Some read an alternative Yechezkel chap 20, and some even read Halo chivnei chushi'im for both weeks!).

Finally, when you choose zemiros to sing on Shabbos Parshas Miketz, you may wish to consider Tzomo Nafshi, whose penultimate stanza refers to the story in the Haftorah.

## Sharing The Pain

Rabbi Yochanan Zweig (Torah.org)

"And to Yosef was born two children prior to the onset of the famine..." (41:50) Since the Torah emphasizes that Yosef's two children were born prior to the onset of the famine, the Talmud derives that one must abstain from conjugal relations during a time of famine. The Baalei Hatosfos raise the following difficulty: In another section of the Talmud, we are taught that Levi's daughter, Yocheved was born as Levi entered Egypt, which occurred at the conclusion to the second year of the famine. Therefore, it can be deduced that Levi had conjugal relations during the famine. Why was this permitted?

The answer given by the Baalei Hatosfos is that abstinence during a time of famine is not a halachic requirement, rather a suggestion for someone who wishes to conduct himself with an extra measure of piety. The Ohr HaChaim finds it problematic to accept that while Yosef was willing to conduct himself with this extra measure of piety, Levi, who was described by Moshe as the personification of "chassidus" – piety, was not.

The Mizrahi offers his own answer to the Ba'alei Hatosfos' question. He suggests that one who has not fulfilled the mitzva of procreation is not required to abstain. Therefore, Levi, who did not have a daughter was not bound by this restriction. This answer requires further explanation, for Yosef himself had only sons, and the accepted halachic opinion is that the mitzva of procreation is fulfilled only when a person has one son and one daughter. According to the Mizrahi, we would be forced to assume that Yosef followed the unaccepted opinion that having two sons fulfills the obligation. Furthermore, the Talmudic exegesis itself appears to contradict the Mizrahi. The Talmud derives that since the Torah emphasizes that Yosef's sons were born prior to the famine, the message being conveyed is that his children could only be born then. If Yosef would have waited until the famine began, he would have been restricted even though he had not fulfilled his obligation of procreation.

To begin solving this perplexity, we must first understand why it is necessary to abstain from conjugal relations during a time when there is distress in the world. It would appear that the reason is as follows: When we see people in distress, we must empathize with them. Abstinence is the manner in which we show empathy; we do not indulge ourselves in pleasure while others are in distress. Logic dictates that this behavior is required only of someone who is otherwise not subject to the distress of his brethren; thus, there is the need to empathize. However, for someone who is subject to the same distress as his brethren, there is no need for abstinence. For this person to abstain would be an extra measure of piety, unless he had not yet fulfilled his mitzva of procreation.

Yosef did not feel the pressure of the famine, for he had taken the necessary precautions to alleviate any discomfort which might occur during the years of famine. Therefore, Yosef was required to empathize with the plight of his brethren. Levi and the rest of his brothers had not taken these precautions, for they were unaware of the fact that there would be a famine. Consequently, they were suffering along with everyone else. Levi, who was already subject to the suffering, was not obligated to abstain, for empathy is not required of those who already feel the distress of the situation. To abstain in these circumstances would be an extra measure of piety. However, Levi was not permitted

to conduct himself as such, for he had not yet fulfilled his obligation of procreation.

## Setting The Standard

The Mishna in Pirkei Avos states that Bnei Yisroel were coronated with three crowns: the Keser Torah – Crown of Torah, Keser Kehuna – Crown of Priesthood, and Keser Malchus – Crown of Sovereignty. However, "VeKeser Shem Tov oleh al gabeiheim" – "the Crown of a Good Name is superior to all of them". Why does the Mishna record that there are three crowns, and then proceeds to list four? The Talmud teaches that the vessels in the Beis Hamikdash which possess a "zer" – "crown", literally a rim, represent the three crowns referred to by the Mishna. The Aron – Ark, which generates the energies of Torah also bears the Crown of Torah. The Mizbayach – Altar, which generates the energies of Priesthood bears the Crown of Priesthood, and the Shulchan – Table, which generates the energies of sovereignty bears the Crown of Sovereignty. The Midrash adds that the Crown of a Good Name is found upon the Menorah – Candelabra. The Maharal explains that although the Menorah has no rim, its crown is represented by the flames of the lamps which outline the Menorah. The first three vessels all have a finite rim, while a flame is not limited or restricted. Therefore, the crown of the Menorah reflects the notion that a good name is superior to the other aforementioned qualities. Since the Menorah is the symbol of Chanukah, understanding the definition of a good name will shed light upon our understanding of the true meaning of the miracle of Chanukah.

The first three attributes are innate qualities developed by a person himself, while a good name is dependent upon how others perceive him. Does not striving to find appreciation in the eyes of others seem to be an unhealthy goal for the Mishna to set?

The Talmud states that Hillel's commitment to Torah study under the most severe conditions of impecunity obligates all those who are poverty-stricken to learn Torah. Rabbi Elazar ben Charsum, the wealthiest man of his time obligates all those who are wealthy and therefore preoccupied with their businesses to study. Yosef Hatzaddik, who showed great restraint in rebuffing the advances of Potiphar's wife, Zulaicha, obligates all those who are enticed by their impulses to show restraint. What message is the Talmud attempting to convey? Even without the actions of these three great personalities, a person is obligated to learn Torah regardless of his financial status, and is not allowed to succumb to his inclinations.

Although everyone is aware of their obligations, they are also aware that under circumstances beyond their control they cannot be held accountable for their actions. The concept of "o'ness" – being placed in a situation beyond our control, excuses our behavior. Therefore, if a person has responsibilities which prevent him from learning, or he is trapped in a situation from which he cannot extricate himself, he feels vindicated for his actions. However, most of us cannot gage our abilities and potential based upon our own merits; rather, we gage our abilities vis-a-vis the accomplishments of others. Based upon the standards created by others, we determine whether the situation with which we are confronted is beyond our control. If we see others succumb in a similar situation to our own, we feel that it is beyond our ability to show constraint.

What Hillel, Rabbi Elazar ben Charsum and Yosef Hatzaddik accomplished was to set new standards by which we must gage ourselves. These three great men were able to view themselves independent of the standards set by those around them. Therefore, they succeeded in transcending those standards and setting new limits for which we should strive. It now becomes humanly possible to reach these limits. The ability to define a particular attribute and create a living reality by which others can gage themselves is what our Rabbis entitle a "Shem Tov". Shem Tov is not a fourth crown, rather the title conferred upon a person who sets new standards of excellence for the other three crowns.

The Chashmonaim fought to establish new standards within Bnei Yisroel. New standards of purity and mesirus nefesh – the commitment to Jewish values regardless of the cost were established by their actions. This is the Shem Tov which is created on Chanukah. The concept of Shem is found in every symbol connected to the holiday: Shemen – oil, shemonah – eight, Chashmonaim – Maccabees, and the Menorah which carries the Crown of Shem Tov.