



Ohr Yerushalayim News

ב"ס"ד – כ"ז שבט תשפ"ב – 29th January 2022 - Volume 14 - Issue 30

News This Week

מזל טוב

Mazel Tov to Binyomin and Batsheva Dunner on the birth of a boy. The Sholom Zochor takes place at 38 Parksway.

Mazel Tov to Tovioh and Shoshi Jacobson on the birth of a baby girl.

Mazel to Kovy Simons and his parents, Jonathon and Abi, on the occasion of his Bar Mitzva this Shabbos. The Kehilla is invited to a Kiddush after davening in the Shul Hall.

Mazel Tov to Hillel and Chavi Schijveschuuder on Phina's engagement to Oriel Schwalbe, son of Rabbi Ezer and Debbie Schwalbe

Mazel Tov to Aryeh Bookman and parents, Adam and Sorela, on his engagement to Chaya Rabinowitz.

Chaim Aruchim

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

Tues, 30th Shevat - Malcolm Fagleman for his mother

Tues, 30th Shevat - Jonathan Grosskopf for his father

The Self-Freeing Slave

Richard Danziger

(Based on a shiur by Rabbi Daniel Glatstein)

The Rivash has the following sofeik, brought by the Chasam Sofer. We learn in this week's parsha that if a master knocks out the eye or the tooth of his eved, the eved goes free from being a slave. But what would the din be if the eved starts fighting with his master in order to provoke him, and the master gets so upset that he knocks out the eye or tooth of his eved – would the eved go free in such a case?

The Chasam Sofer attempts to prove that in such a case the eved would go free, based on a Gemara in Berachos daf ה. The Gemara says that yisurim (suffering) cleanse a person of his sins and this is a kal v'chomer learnt out from the case of the eved. If you knock out just the eye or the tooth of the eved who then goes free, how much more so yisurim that affect the entire body 'free' a person of his sins.

The Chasam Sofer notes however that there are no yisurim without cause, we 'provoke' the RBSO in a sense with our aveiros. If yisurim we ourselves cause cleanse us, then it must follow that in the case of the eved who provokes his master, he does go free.

The Ben l'Ashri argues and says this is not a clear proof in all cases. In most cases the aveiros we commit aren't intentionally to provoke H-shem. The yetzer hara entices us and gets us caught up in our teivos. Our aveiros aren't intentional rebellion, unlike the case of the eved. If we would know the aveiro would bring us suffering, we probably (hopefully) wouldn't bother! Since we don't sin in order to provoke H-shem and the source of yisurim cleansing is from the case of the damaged eved, maybe only in the situation where the master knocks out the eved's eye or tooth on his own initiative would the eved go free. But in our case where the eved provokes the master to get angry and damage him in order for him to go free - perhaps in this situation he would not go free. And don't try to bring a proof from yisurim because as we said most aveiros aren't done intentionally to provoke H-shem but rather because we are enticed by the yetzer hara. We have no evidence in the Gemara that aveiros performed as intentional rebellion are followed by yisurim that cleanse.

The Ben l'Ashri says he would even bring an opposite conclusion to the sofeik of the Rivash regarding an eved who provoked his master. The following is brought in Bava Kamma (daf ט): if an eved sets someone's hay stack on fire the master is patur from paying for the damage. Why? Maybe the master will upset the eved who will want revenge and run around lighting fires and the master will end up having to pay a huge sum for all the damage caused by his eved. The Gemara says as a tikun for the master in such a case we say the master is patur from paying all those damages that his eved has caused.

If we are concerned for the tikun and situation of the master even in a case

where he upset his eved, all the more so in the case of the eved provoking his master in order that he'll be hurt we should be concerned for the tikun of the master and say that we should not allow the eved to go free. Otherwise any eved that wanted to go free would just start fights with his master in the hope that he'll have an eye or a tooth knocked out.

Adar The Month Of Torah And Mitzvos

Roy Dinowitz

The Meor Einayim demonstrates a connotation to the word Adar when splitting the word. Namely: 'Alef' - referring to Hashem - the Alufo Shel Oilam. Daled and Reish together spell 'Dar' meaning; dwell, giving the meaning; 'Hashem resides' i.e. this month is when we recognise that Hashem resides among us. With this idea in mind it could be brought to light how jam packed this month is, so full of Torah U'Mitzvos, as will be expounded. When Adar commences, we are obliged to increase our level of joy. How can this be achieved? Let's query, what makes a person joyful? Perhaps the answer is wealth, i.e. having an influx of financial stability and luxuries, perhaps that's considered to be a state of joy? Certainly it is not! In fact, one who thinks so is very misconceived, and if anything it's truly the opposite. In reality only genuine spirituality can make one happy i.e. a genuine active pursuit of connection to Hashem through Torah and Mitzvos. Subsequently it's so appropriate that the month of Adar – when we recognise that Hashem resides amongst us – is the one so jam packed with Torah and Mitzvos. Firstly, it has a strong connection to Torah, seeing as this month is identified with celebrating our reacceptance of Torah with fondness and delight, based on the Gemora's understanding from the words in Esther; "Kimu Vekiblu Hayehudim". Furthermore the Mazel of Adar is Dogim [fish], and fish cannot survive without water. So too Yidden who are compared to fish, are doomed without 'water', i.e. the Torah which is compared to water, as it says, 'Ein Mayim Elo Torah'. Yet since fish require ample water in order to be sustained, surely this month too must be accompanied with ample water i.e. Torah. In light of this, it can be understood why in a Yeshiva setting there is a minimum of a 4 month build-up to reach this Torah fuelled month where the learning atmosphere has surely reached a pinnacle, - at least qualitatively as everyone present has unquestionably spiritually transformed significantly in the build-up to Adar. Additionally, four extra unique Parshios were assigned to be read before and throughout the Shabbosos in Adar, thus in dynamic fashion the masses gather to publicly increase Torah reading, meriting boundlessly, - what a privilege! Another reason to celebrate Torah – as a commemoration – is since pre Homon hanging, his decree not to learn Torah was upheld thus post his demise the decree was annulled, seemingly rejuvenation and hunger for Torah learning was with renewed energy. Conceivably, all the aforementioned is in merit of our righteous leader, the greatest man ever to walk the face of the

Davening Times

פרשת משפטים

מברכין אדר א

Zman Shabbos	4.28pm
Mincha & Kabbolas Shabbos	4.33pm
Hashkomo	7.25am
Shacharis	9.15am
סוף זמן ק"ש	10.10am
Mincha	1.30pm / 4.19pm
Motzei Shabbos	5.39pm
Ovos uBonim	6.39pm
Sun	7.15am / 8.20am / 9.30am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed Rosh Chodesh	6.30am / 7.00am / 8.00am
Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	4.40pm
Late Maariv	8.00pm

globe; Moshe Rabbeinu, who brought down the holy Torah, and it is he who epitomizes and symbolizes Torah. Indeed appropriately enough he was born in this month - bringing much light with him; 'Torah Or' - 'Orah' - Zu Torah. With this month also being the month when he completed his term in this world in upmost righteous manner, taking pass into the next world on the same day as his birth day - no coincidence! The aforementioned has yet more to do with that which makes this entire month joyful, since when Homon made his lot - falling in Adar - he figured that since Moshe's demise was in Adar it would thus be precisely that which stands to Klal Yisroel's detriment. However he failed to acknowledge that Moshe Rabbeinu actually completed his term then - in perfect fashion - thus a time great joy. And since Homon thought that the entire Adar was a bad omen [evidently, since his lot did not fall on Adar 7th] we in turn V'nahafoich the entire month into a month full of jubilation and joy, so much so that it is actually a Halachic requirement. Inevitably - as always - in lead up to all festivals the various relevant Halachos will be learnt, yet before Purim an added unique Mitzvah [MiD'oraysa] is implemented i.e. eradicating the memory of Amolek - coincidentally the only Mitzvah MiD'oraysa unique to this month. The concept of 'Amolek' can be equated to the flaws within every individual in some way, be it Hashkofically or laxity in any spiritual area etc. however since Purim is the time to celebrate the reacceptance of Torah, hence it's rather fitting to start with first 'doing away with Amolek' in order to pave way to merit the unique opportunity to tap into the vast potential which Purim has to offer. Some examples included in the buildup are many Mitzvos; collecting funds in order to distribute to the destitute, making sure they're fully equipped with their Purim requirements, creating and distributing Mishloach Mannos, preparing for the grand exciting Seudas Purim or joining to partake with others, practicing Leining the Megilah, of course ensuring that those who can't attend Megilah reading will be have a way of hearing it. Learning the meanings and timeless lessons cloaked inside the Megilah etc. Even after the business of Purim the Mitzvos continue with the realization that it's already 30 days prior to Pesach which indeed requires ample preparation. Thus far it was brought to light the manner in which Klal Yisroel pledge allegiance to Hashem by way of engrossing themselves in Hashem's beloved Torah and Mitzvos in this infused month of Adar, hence bringing forth this quite apparent portrayed 'A-dar' message.

That's Way Too Costly

Rabbi Label Lam (Torah.org)

And if a person borrows [an animal] from his neighbor and it breaks a limb or dies, if its owner is not with him, he shall surely pay. (Shemos 22:13)

The Torah is not a history book and neither is it a law book. Rather it is a book of teaching which directs a man to fulfill his responsibilities to HASHEM, his neighbor and yes, himself. The Torah gifts us with formulas for figuring out when we are obligated to pay. There is nothing arbitrary about the Torah's approach to determining who pays whom. It is not a guilt trip but a reality check. Otherwise, life and situations can become easily clouded and confused even by well meaning people. How so?

Let's hearken back to an old-time principle mentioned explicitly in the Ten Commandments. It's not easy to understand what this law is doing there, especially in the top five. Honoring one's father and mother seems to be a primary instinct that comes installed in almost everyone. I can remember from my youth that the most brutal fights were prompted by a statement about somebody else's mother or father. That was the line in the sand that nobody dared cross without expecting an aggressive response. So why the command? Here are two approaches. If you find yourself walking in a big city like Manhattan and you are people watching, you might notice two different types of pedestrians. Some people walk with their heads facing forward while others have their heads vaulted to the sky where they are focusing on the towering heights of the skyscrapers. Now who are these two distinct groups? The ones who walk along casually looking out horizontally are native New Yorkers. The ones with their eyes looking up are obviously tourists.

The ones who live in the big city all the time hardly notice or appreciate the enormity of the structures around them, because they grew up with them all their lives. So too it's hard to recognize the virtues of parents, even truly great parents. They are part of the furniture of our daily existence. We become inured to the magnitude of their specialness.

I remember whispering to a little boy at a Shabbos table that he should take care to listen to the Rosh HaYeshiva when he asks him to sit in the seat that was assigned to him. The six-year-old looked up at me and said, "Rosh HaYeshiva?! He's my father!"

Secondly, there's a well-known phenomenon. It may be more-true about me or any of us to a greater and lesser degree. The ones who pay the least complain the most. Why is that so? When we will understand this then we will also understand why the Torah needs to command us to honor our parents.

The psychological principle is that people don't like to feel indebted. Staring at bills is very uncomfortable. Who do we owe more in life than our parents!? Who has done more for us than our parents!? To whom are we more indebted than our parents!? So, we subconsciously and foolishly look for faults in those individuals and institutions to whom we owe the most in order to void, cancel, and unbridle ourselves from the debt we owe.

who pay the least end up complaining the most, so as to obviate the need to pay. It must seem cheaper that way.

The Chasam Sofer was out of town and when he returned one of his students told him the tragic news that somebody in the city was spreading terrible rumors about him while he was gone. The Chasam immediately sat down and started contemplating deeply. His student asked what he was thinking about. The Chasam Sofer said, "I'm trying to remember what kindness I did for this person that now he hates me so."

Such is the misapplied genius of the human psyche bent on escaping feelings of indebtedness. This all applies as well to the obligations we have to our Creator. It's another reason why more than it's true that happy people are more grateful, grateful people are more-happy. The less one pays the more one seeks reasons not to pay, and the more he finds. That's way too costly!

Position Impositions

Rabbi Mordechai Kamenetzky (Torah.org)

How would you feel? That is a question asked by a wide-ranging group of inquisitors ranging from kindergarten teachers chiding their immature charges, to philosophy professors lecturing to disciples about the worlds of the theoretical. Its validity sets the tone from issues that vary from the golden rule to admonitions at the supper table. And at first glance it seems that the Torah uses the maxim to mitigate a deficiency in our very own human nature.

"Do not taunt or oppress a ger because you were strangers in the land of Egypt" (Exodus 22:20). According to most commentators, the verse refers to the ger — a convert to Judaism. Others comment however, that it also applies to any newcomer, be it to a neighborhood, a synagogue, or a school. Rashi explains that the Torah forewarns the Jewish nation from being cocky toward anyone who would join our people. "After all," Rashi expounds, "the stranger can easily remind us of our since-forgotten experience in Egypt, where we, too, were strangers."

However, something bothers me. The Torah's set of values is pure and unmitigated by personal partiality. So let us ask. Does it truly matter that we were once strangers? Is not it inherently wrong to taunt a newcomer? Shouldn't the Torah just say, "Do not taunt a newcomer? It is morally wrong!" Why is there even a mention of our Egyptian experience? Had we gone directly from Jacob's home to a settled life in the land of Israel, would we then be allowed to taunt newcomers? Of course not! Our years of servitude should not influence the morality of taunting others! So why does the Torah consider our bad experience a factor?

Dr. Norman Blumenthal has published extensively about the unique experience of Holocaust survivors' children. Without revealing actual details, he related a case history of a young man whose father had escaped from a Nazi concentration camp at the age of 16 years old. The fugitive did not hide in the forest or in a barn, rather he joined a group of gentile partisans. For the duration of the war, he lived with them, ate with them, and killed Nazis with them. Still, the courageous young man never gave up his convictions and feelings of Judaism.

On that day his father, by then a very successful executive who was very active in the American Jewish community, turned to him and said. "Son, now the easy life is over. Just like me, now you must learn what it takes to survive amongst the gentiles!" He sent the young teen to a university in the southern part of the United States where Jews were as rare as snow. Within months, the young man, mercilessly taunted in a foreign environment, suffered a nervous breakdown. It took years of therapy to undo the shambles.

Perhaps we can understand the posuk in a new homiletic light. The sages declare that our experience in Egypt was very necessary, albeit uncomfortable, one to say the least. Under the duress of affliction we fortified our faith. Under the pressure of ridicule we cemented our resolve. Under the strain of duress we built families and sustained our identity. And perhaps it was that experience that laid the ability to endure far-reaching suffering, tests of faith that were only surpassed by the tests of time.

And now enter the convert John Doe who hails from a corporate office in West Virginia and has made a conscious, comfortable decision to join the ranks of Moses' men. Our first reaction may just be to have him bear the test of the Jew. Like bootcamp in Fort Bragg, or beasting at West Point, we may have the urge even a compulsion to put Mr. Doe through the rigors of our oppression. After all, that is the stuff of which we are made. We may want to taunt and tease because "we were slaves in a foreign land." The Torah tells us not to do so. "Do not taunt or oppress a ger (newcomer) because you were strangers in a land of Egypt." Do not impose your difficult experiences in life on others that are newcomers to your present situation. It is easy to say, "such men are made from sterner stuff" and proceed to harangue those who would join us. That should not be.

Life has a personal trainer for every individual, and each soul has a particular program mapped out by the Almighty. Jews from birth may have had to suffer in Egypt, while converts have other issues to deal with. One's particular experience may not be fodder for the next person. Do not use your encounters as the standard for the entire world. One cannot view the world from the rear view mirror of his personal experience.