



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to Meir and Ruth Possenheimer on the recent wedding of their granddaughter Shira Possenheimer to Yehuda Steinberg

Mazel Tov to Noemie & Ari Cramer on the engagement of Miri to Shlomo Landes, son of Rachel & Phillip Landes

Hashkomo Minyan

A reminder that there will be only one Shacharis Minyan at 9.15 next Shabbos, Parshas Mishpotim, the anniversary Shabbos.

Chaim Aruchim

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

Sun, 25th Shevat - Charles Bursk for his father

Mon, 26th Shevat - Michael Wilks for his father

Mon, 26th Shevat - Sidney Shields for his father

Weds, 28th Shevat - Vivienne Fagleman for her mother

Thurs, 29th Shevat - Naomi Lewin for her father

Fri, 30th Shevat - Jonathan Grosskopf for his father

Lost Property

A reminder that personal property left on the Shul premises will be disposed of every Rosh Chodesh.

Ner Lamaor

We would like to thank those who have already committed to sponsor towards Ner Lamaor. There are still full/part dedications available. Please speak to either Chizky Salomon or Avi Stern for more information and to discuss payment options.

Listen, Then Do

Rabbi J Rubinstein

There is a remarkable incident recorded at the beginning of the Sefer "Kuzari". An angel appeared to the king of the Khazars in a dream and said to him, "Your intentions are pleasing your deeds are not". The king had been searching for the correct beliefs in life. He understood from this dream, that the purpose of his search was pleasing to Hashem but his conclusions were not. He enquired further, until he engaged a Jewish scholar in discussion, and became convinced of the veracity of Judaism. He and his whole kingdom, which was in the area of the Caspian Sea and the Caucasian mountains, converted to Judaism. However, the kingdom did not last for long, and was conquered by neighbouring powers in the year 969.

A leader of Spanish Jewry at that time, called Chisdai ibn Shaprut, corresponded with the king. We still have copies of their letters. The Sefer Kuzari is a work of Jewish philosophy, based on those events, written by Rav Yehuda Halevi.

In the twentieth century, Rav Avrohom Yoffen used to say in the name of his father in law, Rav Yosef Hurwitz; we would also like to know the truth in life, why does an angel not appear to us, to tell us where we are correct and where we are wrong? He answered, many people would like to know the truth, but for some it is merely an interesting intellectual pursuit. How many people are actually prepared to make a change in their lives, if shown how they could improve? Some would, but many would not. However the king of the Khazars was absolutely

sincere in his quest, as later events proved when he and all his people converted to Judaism. That is why he merited a visit from the angel.

There is a saying in Avos DRav Noson, (Chap 22 Mishnah 1) כל שמעשיו לך מרובה מחכמתו חכמתו מתקיימת שנאמר נעשה ונשמע (the Jewish people said) "We will do and we will hear". This means, one might ask, how can a persons deeds be more than his wisdom? If he does not know something, how can he do it? The Mishnah is telling us, if a person is determined that whatever he learns he will fulfil, then Hashem considers it, as if he has already learnt and kept the Mitzvos. This was exemplified by the Jewish people who said, prior to the giving of the Torah, "We will do and we will hear". How could they do, before they had heard what they were meant to do? The explanation is, they were undertaking in advance, to fulfil whatever they might hear.

It is the same underlying principle, some people listen to a teaching of the Torah because it is interesting to know about it. Others listen to it in order to keep it. It is the second type of listening that Hashem wants. In the beginning of the Parshah we are told "And Yisro heard about everything which Hashem had done for Moses and the Jewish people" In last week's Parshah we were told that other people also heard-שמעו-עמי"ם-"The nations heard and they were agitated". The difference was, they did nothing about it. But Yisro heard, and he acted on the basis of what he had heard. He came, joined the Jewish people, and accepted the Torah. That is the kind of hearing we must try and emulate.

Spilling Wine Like Water Is a Positive Omen for the Home

Rabbi Yissocher Frand (Torah.org)

In Hilchos Havdalah (Orach Chaim 296), the Ramo cites a custom of spilling out some of the Havdalah wine on the floor before concluding the Borei pri hagafen brachato avoid the problem of "kos pagum". (This is not a widely practiced custom.) ("Kos pagum" means the kos (cup) of wine on which a ritual blessing is recited cannot be a kos from which someone previously drank.) The Ramo explains the reason for this custom: "For we say that any house in which wine is not spilled like water does not possess a 'siman bracha,' so we do this as a sign of blessing at the beginning of a new week."

The Taz comments on this Ramo "Ayn l'zeh peirush!" (This is inexplicable.) First of all, the whole concept of "kos pagum" only applies to a kos (or bottle) from which someone previously directly drank some wine. Furthermore, it is not an appropriate practice to start reciting a blessing and then pour the wine on the ground. There is no greater

Davening Times

זמן שבת & Candle Lighting	4.37pm
Mincha & Kabbolas Shabbos	4.42pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	10.07am
Rov's Shiur	Not this week
Mincha	1.30pm / 4.27pm
Motzei Shabbos	5.47pm
Ovos uBonim/Bonos	6.47pm
Sun	7.15am / 8.20am / 9.30am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed	6.45am / 7.20am / 8.00am
ראש חודש	6.30am / 7.00am / 8.00am
Mincha & Maariv	4.45pm
Late Maariv	8.00pm

shame to abrachathan this! As written, this comment of the Ramo makes no sense whatsoever.

The Taz therefore prefers the practice he found recorded in thesefer Yesh Nochalin, to fill up the cup prior to Havdalah such that it flows over the side of the wine goblet. In other words, you fill the kos so full that it spills over onto the ground. This is the intended siman bracha symbolism of wine spilling like water.

The Taz clarifies the concept of "a house in which wine is not poured out like water": The chachomim (rabbis) are not advocating pouring out wine as if it was water. That would be baal tashchis (the prohibition against wastefully destroying). There is no baal tashchis on water, but there is baal tashchis on wine! It is incomprehensible that we should be taught to spill out good wine as if it were water.

Rather, the Taz notes that the statement "any house in which wine was not poured like water will not see signs of blessing" is written as a "b'dieved" (after-the-fact) expression. If they were advocating a positive practice then it should have said "any house where they do not pour wine like water..." Rather, the intended lesson is "when something gets broken in your house, don't lose your temper!" In other words, if you have an expensive bottle of wine in your cabinet and your child spills the bottle of wine out, don't make a federal case out of it. Such an incident should not cause you to lose your temper.

The chachomim were not only talking about a bottle of wine. Children break things, your wife breaks things, you yourself break things. Don't get so upset about these kinds of things. Even if you suffer a loss from the incident, accidents happen. The wine spilled, the glass broke, the china chipped, the crystal shattered. Don't cry about it. People's natural instinct is to get angry about such matters, therefore the chachomim, hoping to counteract this gut reaction stated: Any house in which wine is not (unintentionally) spilled out like water will not see siman bracha. That is the proper attitude to have when something spills, breaks or gets damaged. It is a bad omen if wine spilling causes more trauma in a house than water spilling.

This is what the Gemara (Sotah 3b) means: "Rav Chisda said 'Anger in a house is like a karya worm to sesame seeds.' (Just as the worm consumes the sesame, anger destroys the house – it will cost you money!) Chazal are saying: If a person loses his temper over things that happen in his house, he will be impacted by financial loss. The loss is not merely the value of what broke or was damaged. If you lose your temper at home, the Ribono shel Olam will punish you in other ways as well."

What is the "midah k'neged midah" (measure for measure) here? I saw the following suggestion in thesefer, B'Zos Yavo Aharon: When someone breaks something in a household and the owner sustains damage, if the owner is a true believer, he will recognize that HaKadosh Baruch Hu wanted this to happen. The Almighty wanted him to suffer a loss. Therefore, why is he getting angry? At whom is he getting angry?

A person may get angry at his child or at his wife, but it is not really the child or the wife who was the ultimate cause of this loss. They are merely a tool in the hand of the Almighty. If a person was a true ma'amin, he would say, as did Dovid HaMelech (King David): "He (Shimi ben Gerah) is cursing (me) because Hashem said to him 'Curse Dovid'. Who can then say 'Why did you do this?'" (Shmuel II 16:10). Our attitude must be that Hashem wants me to need to replace the glass pitcher or the crystal or the china or whatever it is. This loss came about from the yad Hashem, so why are you getting angry?

It must be that you are getting angry because you think you are in charge. You think that you call the shots. You think that you determine your profit and loss for the year. The Ribono shel Olam says "I will show you, and I will bring poverty to your house, because you are not really a believer in the source of your financial stability. "Therefore, if a person does not lose his temper over such things but rather calmly accepts them as 'bashert' (it was meant to be), such emunah will be a siman brachabecause as a reward for such faith, the Ribono shel Olam will replace the loss suffered.

This is really what the Aseres HaDibros (Ten Utterances or Commandments) are all about. The Aseres HaDibros begin with themitzvah of emunah (belief in G-d): "Anochi Hashem Elokecha" (I am the L-rd your G-d) who took you out of the land of Egypt from the house of slavery." (Shemos 20:2) They end with themitzvah "You shall not covet your neighbor's house..." (Shemos 20:14).

Anochi Hashem Elokecha is emunah in theory. We all subscribe to that. But emunah in practice is "You shall not covet your neighbor's house." What does it mean to covet your neighbor's house?

It is his house. "I would like such a house. I would like such a car. I would like such a wife. I would like such money. I would like such children. I want that..." Thismitzvah is emunah in practice: It is the belief that I already have exactly what the Ribono shel Olam wants me to possess. Hashem does not want me to have that house. He does not want me to have that car. He does not want me to have that wife. He does not want me to have THAT. I already possess what I need. I don't possess what I don't need.

This is why the language of the Orchos Chaim l'ha'Rosh is that the entire body of Torah law is included in the Aseres HaDibros. The Aseres HaDibros are the "avos" (primary categories) as in "Avos Melachos" (by the laws of Shabbos) and "Avos Nezikin" (categories of damage, as spelled out in Tractate Bava Kamma). The Aseres HaDibros are the "avos" of the entire Torah. The Orchos Chaim further says that if the entire Torah is included in the Aseres HaDibros then the final mitzvah of the Aseres HaDibros is "You shall not covet" to teach us that someone who transgresses "Lo sachmod," transgresses the entire Torah. The entire Torah comes down to four words: Lo sachmod beis ray'echa (You shall not covet your neighbor's house).

This cannot just be lip service. We need to truly believe that everything emanates from the Ribono shel Olam – including all our material wealth and possessions, our good times and our bad times, our profits and our losses. They are all from Him. A person with such deeply-held emunah will never be angry.

In reverse, the lesson of the Taz is that any house in which wine is spilled like water (in other words, that has the attitude that it is as if the wine that spilled is only water, so it is nothing to get upset about) will see a siman bracha as a result of its true emunah.

Seeing Isn't Always Believing

Rabbi Yitzchok Adlerstein (Torah.org)

Yisro... heard everything

What in particular did Yisro hear that moved him to join up with the Jewish people? Rashi submits that it was the splitting of the Sea, and the battle with Amalek. What connection does Rashi see between these two episodes in the odyssey of the Bnei Yisrael?

The following cryptic pasuk will point the way to an explanation: "Wisdom is good with inheritance; even more to those who see the sun." [2] We are told to intellectually probe the mitzvos, and through them know Hashem. This exploration, however, is fraught. We cannot fully trust where our minds will lead us. They sometimes take us to erroneous findings and conclusions. We don't always arrive at the truth. There is a reliable preventative to these errors. A person should first fully embrace the mesorah passed down from early times. When all of his inquiry is firmly grounded on accepted truths, he will not stray. He looks to understand more fully, not to judge whether to accept or reject. When he encounters strong reasons to doubt, he attributes this to his lack of comprehension, not to a fault in tradition. He soldiers on, hoping to one day find a resolution to the problem he discovered.

Such a person can safely probe deeper, and Hashem will guide him to accurate and meaningful conclusions. Thus, wisdom is good – when it is firmly guided by our inheritance from previous generations. Even better is the experience of "those who see the sun" – those who had the additional boost to their emunah of witnessing Divine miracles, like the sun standing still at the time of matan Torah.

Yisro spent his life rationally exploring different faiths. He rejected all of them, until he discovered the G-d of Israel. This time, he was convinced that he had found the truth. His belief would be unshakeable. Nothing would ever diminish his enthusiasm for what he had embraced.

All the more so, he reasoned, was the faith of the Bnei Yisrael secure. They had passed through the Yam, and seen the myriad miracles there. They had "seen the sun" in all its brilliance. Never would they waver.

Or so he thought. Then he heard about Amalek – how he had attacked the weak among the Bnei Yisrael. Those who had passed through the Yam only days earlier, but were now questioning whether Hashem was indeed in their midst. Those could act, as the midrash says, like the child perched on the shoulders of his father, and yet ask where Abba was.

Yisro then realized that if their emunah left room for doubt, his – built on nothing more than fallible human reasoning – was not as secure as he once believed. He wanted to give his emunah every advantage, every support, every strength. He therefore resolved to physically join up with the Bnei Yisrael. He wanted to hear the details of their miraculous deliverance, and personally witness the many more miracles which were certain to come.