



# Ohr Yerushalayim News

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## News This Week

### מזל טוב

Mazel Tov to Mr & Mrs Dan Smith on the birth of a granddaughter, Ariella, born to Mr & Mrs A.Y. Nemetsky.

Mazel Tov to Mr & Mrs Frenchie Freedman on the engagement of their son Binyomin to Penina Moscovitz.

Mazel Tov to Mr & Mrs Motti Gershon on the engagement of their daughter Aviva to Avi Menczer from London.

### Tisha B'Av

Remember to bring to Shul before Shabbos any low chairs, stools or cushions, non-leather shoes and Kinnos.

### Nearly Holidays!

As it's nearly holiday time, a reminder to all those in town to please support the Shul Minyanim.

## No Need For Senate Hearings

Rabbi Yitzchok Adlerstein (Torah.org)

Provide for yourselves wise and understanding men and known to your tribes, and I will establish them as your heads.

We have come to expect subtle differences between the original presentations of stories in the first four Chumashim and Moshe's retelling of them in the last forty days of his life as recorded in Devarim. The job descriptions for judges offered by Yisro and Moshe, however, appear to clash fundamentally. They seem to talk right past each other, laying down completely different requirements.

When Yisro proposed to Moshe that he ought to delegate some of his judicial responsibilities to helpers, Yisro went the extra mile. He specified as well what qualified a candidate for appointment to the bench: "Men of accomplishment, G-d fearing people, men of truth, people who despise money." This is very different from what we find in our pasuk.

With a bit of insight, we can show that the lists are really identical. They use different phraseology to refer to the same virtues and strengths. Yisro's "accomplishment," is explained by Moshe's "wise and understanding men." Whereas Yisro speaks of judges who are G-d fearing, men of truth, and despising profit, Moshe crunches those descriptors down into people "known to your tribes." Presumably, what is "known" to the tribes is that certain people possessed the qualities that Yisro made explicit.

In other words, each of the two lists fleshes out certain qualifications while telescoping others. In effect, both Yisro and Moshe underscored the importance of some qualifications through more lengthy treatment, while minimizing others.

The choices they made are remarkable. When Yisro presented his plan to Moshe, he knew that judges needed to possess intellectual or academic gifts in order to properly apply the law. He referred to them only obliquely as "accomplishment." He lavished more attention on the inner qualities of character that judges needed to arrive at the truth. He knew that his son-in-law would agree that they should be

## Tisha B'Av Timetable

### מוצאי שבת

Ta'anis Starts	8.39pm
Motzei Shabbos	9.38pm
Maariv & Megillas Eicho	9.50pm

### Sunday - Tisha B'Av

Shacharis & Kinno	8.30am
1st Mincha followed by Shiur	2.00pm
Tisha B'Av Programme	6.00pm
Tallis & Tefillin	8.10pm
Mincha & Maariv	8.15pm
Sof Ta'anis	9.28pm

focusing their attention on those traits, which would be harder to find. They knew that they would have no problem finding people with the proper intellectual training, and weighing their "accomplishment."

In our pasuk, however, Moshe addressed the people. He knew that in the popular mind, judges should be picked for their intellectual sharpness. He therefore accentuated wisdom and understanding. He then surprised them by essentially saying, "I need your help with this. I could easily find the best and brightest minds by speaking with them and testing them. But I want something more. I insist on accepting candidates whose qualifications are not readily measured by a stranger. Our judges need to be paragons of moral development and virtue. Only people close to them can know them well enough to recommend them. I therefore ask you to 'provide for yourselves' the proper candidates from those who are 'known to your tribes.' They should be known to possess the selfsame qualities that Yisro spoke about earlier."

Moshe does add a cautionary note. He tells Bnei Yisrael that while they would identify the candidates, Moshe's establishing them as heads

## The Week Ahead

### שבת פרשת דברים

1st Mincha / Candle Lighting	6.55pm / Not before 7.10pm
2nd Mincha / Candle Lighting	7.30pm / 7.44pm-7.55pm
Shacharis	9.00am
סוף זמן ק"ש	9.29am
1st Mincha	2.00pm
2nd Mincha	6.00pm
3rd Mincha	8.33pm
<b>Tisha B'Av</b>	<b>See Above</b>
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.00pm

### שבת חזון

would remove the appointments from their control. Their authority would become *ex officio*; people would have to respect and obey them. The people would have a hand in selecting those who wielded power, but would have to recognize authority as well – as so often is true in Torah life.

### Inglorious Warriors

You shall not provoke them, for I shall not give you of their land even the right to set foot, for as an inheritance to Esav have I given Har Seir. This is not the typical charge to the troops before battle, where the general fires them up and tells them that they can rip the enemy to shreds. It is also not a hold-your-fire, we-have-an-arrangement-with-them speech. Rather, this pre-battle advisory taught Bnei Yisrael something about exercising military might.

Later on, the Torah will comment on the lines and boundaries we draw on maps in one short phrase: “When the Most High gave the nations their inheritance.” The apportioning of the globe into different countries and spheres of influence is neither random nor the consequence of power struggles alone. Each nation receives its due through Divine Providence. What belongs to them must be respected. This is especially true in the case of the descendants of Lot and Esav, whose relationship with Avraham won them privilege.

About to enter a land of their own, Bnei Yisrael were ready to join the community of nations – at least the way the others define it. HKBH tells them His expectations for this role. They are to respect the rightful possessions of other nations, including their right to live in security without fear of a military force poised to run them over simply for the purpose of conquest. Bnei Yisrael would be strong in battle, having Hashem on their side. But they would use their might for one purpose only – to acquire and safeguard the land promised to them from the very beginnings of time.

### Children are a Gift

Rabbi Yissocher Frand (Torah.org)

“May God, the Lord of your fathers, add a thousandfold more like you and bless you, as He spoke to you.” (Devarim 1:11)

The Jewish people, Rashi informs us, were not very happy with the blessing Moshe gave them. “May God, the Lord of your fathers,” he had said, “add a thousandfold more like you and bless you as He spoke to you.”

“Only that and no more?” the people responded. “Is that the full extent of your blessing? Hashem blessed us (Bereishis 32:13) to be ‘like the dust of the earth that is too numerous to count.’”

“You will surely get the blessing Hashem gave you,” Moshe replied. “This is just my own personal blessing to you.”

What exactly was Moshe’s reply? What additional benefit would the Jewish people derive from his blessing of a thousandfold increase if they were already receiving Hashem’s blessing of virtually limitless increase?

The Chasam Sofer explains that Moshe was testing them. Why did they want children? Was it because children were useful, because they help carry the household burden, provide companionship and are a source of security in old age? Or is it because each child is a spark of the Divine, a priceless gift from Heaven, a piece of the World to Come? So Moshe gave the Jewish people a test. He blessed them with a “thousandfold” increase in their population. If they had wanted children for their usefulness alone, they would have said, “Thank you, but that’s enough already! A thousandfold will suit our purposes just fine. We have no use for any more right now.” But that was not what they said. They wanted more children. They wanted children “too numerous to count.” Obviously, they were not thinking about their own material and emotional needs, but about the transcendent blessing that each child represents, and so, they proved themselves worthy of Hashem’s blessing.

Hundreds of years earlier, these two conflicting attitudes toward children had already become an issue. Yaakov and Eisav had made a division. Eisav was to take this world, and Yaakov was to take the World to Come. When Yaakov came back from Aram, Eisav welcomed him at the head of an army four hundred men strong. In the tense early minutes of the confrontation, Eisav noticed Yaakov’s many children.

“Who are these children?” Eisav asked.

“These are the children,” Yaakov replied, “that Hashem graciously gave to your servant.”

The Pirkei d’Rabbi Eliezer expands the dialogue between Yaakov and Eisav and reveals the underlying argument.

“What are you doing with all these children?” Eisav asked. “I thought we made a division, that I would take this world and you would take the World to Come. So why do you have so many children? What do children have to do with the World to Come? Children are a boon in this world!”

“Not so,” Yaakov responded. “Children are sparks of the Divine. The opportunity to raise a child, to develop a Divine soul to the point where it can enter the World to Come, is a privilege of the highest spiritual worth. That is why I have children.”

Yaakov wants children for their own sake, but Eisav views them as an asset in this world. Children are an extra pair of hands on the farm. They can milk the cows and help with many other chores that need to be done in agrarian societies.

Modern man has progressed beyond agrarian life. He has moved off the farm and does not have such a need for children anymore. In fact, he has made a startling discovery. Children are a tremendous burden. They are expensive, time consuming and exasperating. Who needs children?

But what about companionship? Loneliness? No problem. Modern man can get a dog. Dogs are wonderful. Instead of coming home to a house full of clamoring, demanding, frustrating children, he can come home to an adoring, tail-wagging dog who will run to bring him his slippers and newspaper. So why does he need children? This is the attitude of Eisav adapted to modern times.

Yaakov, on the other hand, understands that the purpose of children is not for enjoying this world or for making our lives easier. Each child represents a spiritual mission, a spark of the Divine entrusted to our care and our guidance, an opportunity to fulfill Hashem’s desire to have this soul brought to the World to Come.

**OHR YERUSHALAYIM  
INVITES THE KEHILLA  
TO A TISHA B'AV EVENT**

6.00PM	RABBI DOVID EISENBERG שליט"א
6.35PM	LESLIE KLEINMAN נ"י A SURVIVOR'S STORY
7.35PM	RABBI SHLOMO ANGEL שליט"א
8.10PM	TALLIS & TEFILLIN
8.15PM	MINCHA & MAARIV
9.28PM	TA'ANIS ENDS

**TAKING PLACE AT OHR YERUSHALAYIM  
470 BURY NEW ROAD  
MEN AND LADIES WELCOME**