



Ohr Yerushalayim News

כ"ד תמוז תשע"ח - פינחס - 7th July 2018 - Volume 11 - Issue 1

News This Week

מזל טוב

Mazel Tov to Rabbi & Mrs Yosef Yitzchok Chalomish on the birth of a daughter and to grandparent's Dr & Mrs Zev Davis. the Kehilla is invited to a Kiddush at their home 47 Cavendish Road.

Mr & Mrs Rafi Black invite the Kehilla to a Kiddush at their home, 118 Neville Road, on the recent birth of their daughter, Rina Baila.

Mr & Mrs Motti Gershon invite the Kehilla to a L'Chaim in Stenecourt this Sunday from 5.00-6.30pm to celebrate the engagement of Miriam to Mendy Simmonds son of Rabbi and Rebbetzen Benjy Simmonds.

חיים ארוכים

We wish Chaim Aruchim to the Rov on the petira of his sister, Chana Goldman ע"ה, in London.

Elevating Actions

Rabbi Mordechai Kamenetzky (Torah.org)

This week, Moshe teaches us the laws of inheritance. He actually needs Heavenly guidance to teach the laws, as he forgot them. And even though inheritance focuses primarily on male transmission, the laws of inheritance were actually taught because of the request of five women who brought a legitimate complaint to Moshe. The Torah tells us: The daughters of Tzelafchad, son of Hephher, son of Gilead, son of Machir, son of Manasseh, of the family of Manasseh son of Joseph drew near — and these are the names of his daughters – Mahlah, Noah, Hoglah, Milcah, and Tirzah and they stood before Moshe, before Elazar the Kohen, and before the leaders and the entire assembly at the entrance to the Tent of Meeting, saying "Our father died in the Wilderness, but he was not among the assembly that was gathering against Hashem in the assembly of Korach, but he died of his own sin; and he had no son. Why should the name of our father be omitted from among his family because he had no son? Give us a possession among our father's brothers. And Moshe brought their claim close to Hashem. (Numbers 27:1-5)

Many commentators discuss the expression, And Moshe brought their claim close before Hashem. Noting the fact that Moshe was unable to answer on the spur of the moment, Rashi comments that this was payback of sorts for Moshe's prior announcement (back in Parshas Yisro) to the Children of Israel to bring the small matters to lower judges, while he would adjudicate any difficult questions. In the case of Tzelafchad's daughters' query he was not able to answer on his own, rather he needed a Heavenly consultation.

But the expression, and Moshe brought their claim before Hashem, seems to tell us more. It does not say, and Moshe asked Hashem what to do. In fact, the Torah uses an expression vayakrev which means he brought close. And in that vein, what does the Torah mean by saying that Moshe brought their claim close to Hashem.

After the passing of the previous Satmar Rebbe, Rabbi Yoel Teitlebaum, his successor the Sigeter Rebbe, came to Monsey to pay his respects to my revered grandfather, Rabbi Yaakov Kamenetzky, of blessed memory, who at the time was the oldest Rosh Yeshiva of the Lithuanian Yeshiva world. Along with the rebbe came a significant group of his Chassidim who clung to the newly appointed seer, and were very curious to experience this first encounter between the Chassidic leader and the

לעלו נשמת דוב יצחק ב"ר אפרים אלחנן ז"ל

עננו

There are 3 weeks between the fast of the 17 Tammuz and the fast of the 9th Av. During these three weeks, we read the three Haftoros of misfortune, the תלתא דפורענותא .

For these three weeks we read the sedrahs of פינחס (this week), מטות מסעי (next week) and דברים (the week after). This week, we do not read the Haftorah of פינחס but the one of מטות instead. It is the beginning of the book of Yirmiyahu (Jeremiah) and starts with the words דברי ירמיהו. The week after we read the Haftorah of מסעי. It is a continuation of the words of Yirmiyahu and starts with the word שמעו. On the week before the 9th Av (this year it is the 9th Av – the fast is pushed off to Sunday), we read the Haftorah of דברים from the beginning of the book of Yeshayahu (Isaiah). The first words are חזון ישעיהו.

After the 9th of Av there are 7 Shabbosos until Rosh Hashonah when we read the שבע דנחמתא, the seven Haftoros of comfort.

renowned Lithuanian sage.

The Chassidim piled into the house and began pushing to the front of the table My grandfather, who was accustomed to orderly conduct, asked that the Chassidim be seated as well. He mentioned that there were folding chairs in his basement.

One by one, each of the Chasidim brought up a chair from the basement, unfolded it, and sat down. After watching this scene repeat itself, Rav Yaakov could not contain himself.

When somebody carries a chair from the basement and then sits on it, all he is is a shlepper. But if each of you would bring a chair for someone else, then you become elevated. Instead of shleppers you become ba'alei chessed, kindhearted men who are helping each other! With almost the same action, you are transformed from chair-haulers into holy people who sweat on behalf of their friend! Let us bring our actions away from ourselves and closer to Hashem!

One of the greatest attributes of a spiritual leader is to view the actions of his flock in a holy light. Rav Nachum Yisrael of Lipna explains that

The Week Ahead

שבת פרשת בלק	מברכין מנחם אב
Mincha	7.30pm
Candle Lighting	7.54pm - 8.00pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.01am
1st Mincha	2.00pm
2nd Mincha	6.00pm
3rd Mincha	9.47pm
Shiur	Following
Maariv & Motzei Shabbos	10.52pm
Sunday	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed	6.45am / 7.20am / 8.00am
Fri Rosh Chodesh	6.30am / 7.00am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.40pm

Moshe did not view the daughters of Tzela'fchad's request as one of mere monetary or territorial request. Instead, he viewed it as a spiritual one. Thus, he brought their claim close to Hashem. Moshe took their actions not as selfish real estate related desires, but rather as a spiritual quest to have their father's inheritance perpetuated through a share in the Holy Land.

And none other than Hashem Himself confirmed his assumption! Hashem confirms the claim, The daughters of Tzela'fchad's speak properly (ibid v. 7).

The true sign of a Torah leader is to either see the spirituality in the actions of his flock, or to make the minor adjustments that will ensure that otherwise mundane actions become holy ones.

HaKores HaTov

Rabbi Pinchas Winston (Torah.org)

G-d told Moshe, "Pinchas, the son of Elazar, the son of Aharon HaKohen, stopped My anger towards the Children of Israel, because he was zealous on My behalf, which prevented Me from destroying them because of jealousy. (Bamidbar 25:10-11)

THERE IS NO way to over-estimate the importance of HaKores HaTov, of showing appreciation to someone who has done something good for you. Kabbalah explains that it was the lack thereof that resulted in expulsion from Gan Aiden. Eating from the Tree of Knowledge of Good and Evil against the expressed command of G-d did not force man out of Paradise. It was Adam's lack of appreciation for a good G-d had done for him.

As humans, we need to RECEIVE appreciation. It's a form of validation. If we do something good, especially if it was not easy to do, we want to know that it was worthwhile. Apparently that includes more than just knowing that we did a good act. It also includes knowing the good act was perceived as one as well.

As humans, we need to SHOW appreciation. In order to show appreciation you must feel it, or at least know that you SHOULD feel it. And, you can't feel appreciation if you take things for granted, which tends to happen as a result of habituation, high expectations, and/or a sense of entitlement. And that is usually a function of overly high self-esteem.

I was once riding a bus home from Jerusalem. A few stops before mine, someone got off the bus using the front door and didn't bother to thank the bus driver. The driver didn't appreciate that, and spoke his mind to the rest of us still on the bus as he drove away.

The bus driver was a middle-aged man (I was in my late 20s at the time), who had probably fought in a couple of the Israeli wars. I don't know if he liked his job, but I certainly wouldn't have. It is not easy being a bus driver, having to stop-and-start all day long, and deal with all kinds of people. His last comment was (in Hebrew), "That's the problem with this generation! Everyone thinks they deserve whatever they get!"

Fortunately, I am one of those people who does say thank you to bus drivers when I get off the bus, if I use the front door. That time, I made a point of using the front door so I could definitely say thank you on my way off his bus. It was a lesson I remember as clear as day some 32 years later. I really try not to take ANYTHING or ANYONE for granted.

I have come to believe that it would be a good thing for people to watch a documentary on World War II every once in a while. I do. Over 78 million people died within a period of five years. It wasn't the result of a plague or natural disaster we could not control. It was because of a couple of megalomaniacs, INDIVIDUALS whose sense of entitlement was so overwhelming that they felt the brutal loss of millions of lives was worth it.

They were also able to infect their entire populations with the same sense of entitlement, so that they would be willing to make greatest sacrifices for it. The Japanese greatly increased the number of their casualties because both their military and their citizens chose death over surrender. Their greatly inflated sense of honor was more important to them than life itself. People today should have to see the death and destruction that such an attitude can cause.

In fact, this led to the dropping of two atomic bombs. The original plan of the Americans was to invade the island of Japan using conventional

warfare. When the Americans saw just how far the Japanese were prepared to go to defend their honor, and how many American servicemen it had already cost them on smaller islands, they knew that actual invasion was not viable. The cost in American and Japanese lives would be too high.

President Truman knew that if he did not drop the bomb and instead attacked mainland Japan, it would cost the Americans around 200,000 soldiers. He also knew that if the American public later found out that there had been a quicker and "safer" way for the American's to end the war in the Pacific, and they hadn't used it, the American public would be outraged.

So, on August 6, 1945, Truman gave the order to drop the bomb on Hiroshima to immediately end the war—because the Japanese preferred to die inflicting as much damage on their enemy as they could, rather than to accept surrender. And when that wasn't enough to change their mind, three days later he again ordered a bomb dropped, this time on the city of Nagasaki, finally bringing the Japanese people to surrender.

It is our sense of entitlement, which our lack of appreciation reveals, that ruins just about everything. It destroys marriages, pits children against their parents, and undermines the fabric of a peaceful and cohesive society. It's not about bringing down corrupt leadership. That's a matter of right and wrong. It's about letting unnecessarily high personal expectations lead to unruly behavior at the cost of the greater good.

The Greater Good. That's another important piece of the HaKores HaTov equation.

Everyone lives in this world as individual and as part of a larger world. We all love peace and security, but we only get it when society works cohesively, which would be easy to do if everyone was the same and believed in the same ideas.

This is very far from the reality. We see that people are so different from one another, and that there are so many different sets of beliefs. It's amazing that ANY aspect of society remains, given how many people have such different views of life and what they think that they are entitled to enjoy. How is it even possible for unity to exist when people are so divided over so many important issues?

There has to be something that is more important than everyone else's personal issues. There has to be some value to which everyone can subscribe that is worth fighting for, and for which making sacrifices makes sense. The "Greater Good" IS that value and ideal that causes people to willingly put aside their own desires in order to maintain it. Without it, their society can never achieve any real unity and is destined to disintegrate over time.

Selfish people cannot relate to the Greater Good. People who feel entitled do not sacrifice for the Greater Good. People who do not appreciate the importance of society and what it gives them will not put their personal desires aside when they clash with the Greater Good. They'll take what they want or need from society, but give back only that which they have to, which pretty much describes a lot of people and many "societies" today.

When G-d rewards Pinchas in this week's parsha, it is not just as a reward. It is Divine HaKores HaTov. G-d doesn't just say, "Pinchas saved your lives, and because he did such a self-sacrificing thing, I'm going to reward him." It's a lot more than that.

Instead, G-d makes a point of telling everyone that, not only did Pinchas do them a HUGE favor and risk to his own life and portion in the World-to-Come, but that he did a favor for G-d as well. "He was angry for ME," G-d tells everyone, "jealous for ME, so that I didn't have respond this way Myself. As an expression of MY gratitude," G-d told the nation, "he is inducted into the Kehunah and has an ETERNAL covenant with Me!"

So, if G-d, to Whom we owe EVERYTHING, and Whom we are COMMANDED to serve, still feels and shows gratitude when something good has been done His behalf, how much more so should we follow that example. It turns out that having HaKores HaTov is not just a good trait to have, it is a DIVINE one.