



Ohr Yerushalayim News

דברים - ד אב תש"פ - 25th July 2020 - Volume 13 - Issue 3

News This Week

מזל טוב

Yehuda & Bernice Issler invite the Kehilla to a (socially distanced) Kiddush to mark the birth of their granddaughter at 7 Waterpark Road.

Tisha b'Av Seating

Due to space limitations only members may join tefillos over Tisho b'Av and are required to confirm their attendance at the various tefillos via the following link:

<https://ohryerushalayim.org.uk/tisha-bav-seat-booking/>

Chaim Aruchim

We wish the following Chaim Aruchim for Yahrtzeit this week:

Weds 8th Av Alex Pfeffer for his father

Fri 10th Av Howard Sacho for his mother

Kindness Hacks From Devarim

C Dresner

Moshe is speaking to the people before his death, reviewing the events and experiences that they had encountered during their years in the desert '...and you said, because the Almighty hated us he took us out of Egypt.....' Devarim 1:27 Hashem hated them? How could this be?!

Rashi comments, that really Hashem loved the people, but because they felt hatred towards Him they mistakenly felt that He hated them! Cites Rashi 'What you feel about someone else, you assume he feels about you' (Sifsai Chachamim). Hashem did not hate His people at all, the people had projected their own feelings, and assumed very wrongly!

A fascinating insight into human psychology.

If we feel negatively towards others, we assume that that's how they must be feeling about us! This can result in feud based on nothing more than our own thoughts! On the flipside, this means that if you feel love and compassion towards others, you will also assume that others feel positively about you.

Taking this a step further...

Our thoughts dictate our actions, and our actions towards others influence how they will act towards us. For example, if we feel positively towards someone (thought), then we may smile, and show them that we care about them (action). This will increase their positive feelings towards us, which in turn will motivate them to respond with kind actions (influenced response).

Hatred fuels hatred, but love fuels love.

If we as individuals work on projecting love and positivity, then people will respond in kind, creating a harmonious and peaceful society, reflecting and bouncing the values of kindness and giving off of each other.

The Usual Suspects **Rabbi Mordechai Kamenetzky (Torah.org)**

This week's portion discusses an array of issues, among them entering and conquering of the land of Canaan, which was to occur shortly. The lands that the Israelites passed on their quest to conquer Canaan were inhabited by various tribes and nations: some of them Israel was allowed to conquer, while other lands were forbidden.

Even while nearing Canaan, there were nations the Israelites were warned not to provoke or attack.

Moshe tells the people, "Hashem said to me, 'You shall not distress Moab, and you shall not provoke war with them, for I shall not give you an inheritance from their land. For to the children of Lot have I given Ar as an inheritance. The Emim dwelled there previously, a great and populous people, and tall as the giants. They, too, were considered Rephaim, like the giants; and the Moabites called them Emim.'" (Deuteronomy 2:10-11).

There seems to be an important discussion about the land of the Giants.

Moshe refers to the Emim, who live in the land that was allocated to Avraham's nephew Lot. The verse seems to extend itself by explaining that the people living there are not Rephaim, rather they are Emim, who are often referred to as Rephaim, because they have Rephaim-like attributes.

However, Moshe explains to his people that those giants are not really Rephaim, rather they are actually Emim. Obviously, this whole identification process is a bit confusing. Rashi helps us understand the issue. "You might think that this is the land of the Rephaim which I gave (promised) to Abraham (Gen:15:20), because the Emim, who are Rephaim, dwelt there formerly (and they are one of the seven clans whose land you were to possess), but this is not that land, because those Rephaim I drove out from before the children of Lot and settled these in their stead" cf. Rashi on Deut. 3:13.

Rashi explains that though the land of the Rephaim was promised to Abraham, and as such should be rightfully inherited by the Jews, the land of Ar was not promised to Abraham. Ar was promised to Lot. If the Children of Israel expected to inherit Ar based on the fact that giants who were called Rephaim live there, Moshe corrects their misunderstanding. "You see," explain the commentaries, "these giants are really not the Rephaim variety of giants. They are the Emim variety. The original Rephaim were long gone and replaced. The Jews were promised the land of the Rephaim and not of Emim, who both resemble and are referred to as Rephaim."

Truth be told, all this seemingly irrelevant classification must have relevance to us students of the Torah. Why, otherwise, would the Torah spend so much time and verbiage on it? Why would it warn us not to confuse the Emim with Rephaim? It should just say, "Keep out of Ar, it goes to Lot!"

This story is true, I altered the details to spare the concerned.

Many years ago, during an extreme heat wave, a certain food manufacturer was cited by the Department of Health and the USDA for having an infestation of a particular species of a moth in its manufacturing facility.

Immediately, the board of directors sent its representatives to inspect the factory as well. After all, having insects in the plant were very bad for business. Not only could the government shut them down, they were a health hazard as well! A team of inspectors came to the plant to see how they should address the problem.

While going through the factory, a Vice-President popped the lid off a container of raw nuts. Like a tornado rising, a swarm of insects emerged from the bin.

Davening Times

פרשת דברים

פרשת דברים	שבת חזון
Mincha & Kabbolas Shabbos	7.25pm
Candle Lighting	7.38pm-7.50pm
Shacharis - Hashkomo	7.30am (עד) 7.55am
סוף זמן ק"ש	9.14am
2nd Shacharis	9.30am (עד) 9.55am
1st Mincha	2.00pm
2nd Mincha	6.00pm
3rd Mincha	9.17pm
Rov's Shiur	Following
Motzei Shabbos	10.22pm
Sun	7.30am / 8.30am / 9.15am
Mon / Tues / Wed / Fri	7.00am / 8.10am / 9.15am
Mincha & Maariv	7.45pm
Late Maariv	10.20pm

תשעה באב

Mincha Wed	7.30pm
Ta'anis Starts	9.08pm
Maariv & Eicho	9.50pm (Nacht 10.04pm)
Shacharis	8.30am
Mincha	2.00pm
Mincha & Maariv	7.45pm
Ta'anis Ends	10.02pm

Shocked and dismayed, he called over one of the workers. "Do you see this?" he shouted. "Look at these flies!"

"Don't worry, sir," smiled the worker. "Those ain't the government flies. Those are the regular flies!"

Often we view adversaries in one fell swoop. An enemy is an enemy is an enemy. A giant is a giant is a giant.

Perhaps the Torah painstakingly teaches us that every nation has an accounting. Some the Israelites were allowed to inherit. Some they were allowed to attack. Others they were to avoid. Still others the Israelites were allowed to confront and not physically harm.

As Jews, we must be careful not to confuse the Emim and the Rephaim, the Edomites with the Ammonites, or the Sichons, or the Ogs or even the icebergs with the Greenbergs. We may not want to see differences in a world that wants to see black and white. But the Torah teaches us this week that no two nations are exactly the same. And no matter how tall they may appear, no two giants are alike.

Golden Opportunities

Rabbi Naftali Reich (Torah.org)

In this week's Torah portion of Devarim, Moshe begins the book of Deuteronomy with a detailed recounting of the nation's long and painful journey through the wilderness. Rather than spell out all the unflattering incidents where the Jewish people stumbled spiritually, Moshe refers to names of places in which these episodes transpired.

He delivers his message in veiled but pointed language. As an example, when referring to the incident of the aigel, the golden calf, Moshe omits the official location, calling the place of sin, "Vedi Zahav," the "place of excess gold."

Instead of issuing a stern rebuke to the Jewish people for abandoning the Torah they had just been given and dancing around the golden calf, Moshe seems almost to be offering an alibi for their shameful behavior. He mentions the excessive gold with which they were laden as if to imply that they erred only by dedicating their newfound wealth to idolatry.

That prompts another question: why then Moshe change his tune and use harsher language when it came to actually detailing the sin of the golden calf later in the Torah?

The commentaries explain that Moshe's veiled reprimand about "the place of excessive gold" was probably the sharpest rebuke of all. They note that when G-d showed Moshe the first Jewish currency, the shekel, it was enveloped in fire. That symbolized that just as fire is marked by dual properties in the sense that it can destroy but also provides warmth and nurture-so too, money can be potentially dangerous or immensely beneficial.

Moshe was alluding to this challenging dualism in his reference to "Vedi Zahav"-the place of excessive gold," reminding the people of how they had been ensnared.

As we prepare for Tisha B'Av, it is worthwhile for us to reflect on the role money and materialism play in our life. After all, on Tisha B'Av we express our yearning for a messianic era, a time of spiritual bliss and delight when swords will be crushed into plowshares and the lion will walk docilely next to the lamb.

It all sounds very picturesque and idyllic but I'm not ready just yet to give up my brand new Bose speaker system or my luxury car. How will Moshiach affect my desire to live the American dream and how will he affect my retirement portfolio?

All of these questions and similar ones naturally lurk in our subconscious mind. Although we give voice to our yearning for the geulah, how much do we really need it and how much are we really prepared for it?

Preparing for Moshiach's times requires us to be ready to divest from many of our materialistic attachments and transition into a different modus operandi, in which money and materialism is not the central focus of our life. It is fine to have another home at the beach or a comfortable car and financial security. But all of these things should be secondary to our primary goal to be bonded as one with Hashem and secure in our relationship with him.

The concept is well illustrated in the following story.

A computer scientist received an important assignment in a top-secret government project and was urgently called out to Dayton, Ohio to join an elite team of engineers that were being hastily assembled to initiate the projects development. Arriving in the airport with his suitcases Sunday morning, he was dismayed to hear that his luggage would not be allowed on board the plane. He complained bitterly to the supervisor, to no avail. She showed him the plane sitting on the tarmac. It was a little twin propeller turbo jet that could only hold twelve people. She told him apologetically that only his hand luggage and a suit bag would be allowed on the plane.

Since the mission was so critically important, he left the luggage to the porter and boarded the plane, readying himself to launch the new project at 8:00 the next morning.

Right behind him came another fellow who was part of the same team, a brilliant programmer who happened to be massively built, weighing over 500 pounds. The supervisor soberly told him that she could not accommodate him on the

flight. "But I have my ticket!" he protested. "If I need two seats I'll be happy to pay." He slapped his Amex platinum card on the counter but the supervisor wouldn't budge. She took him to the window and showed him the little plane. "Look," she said, "the door is only 24 inches wide; you just don't fit on board. I'm sorry."

If material possessions define our identity, and we are laden with "vedi zahav," excess gold that becomes our primary objective in life, it is truly difficult to transition into a spiritual world. But if we regard our possessions as mere baggage that can be left behind, then we can easily free ourselves from attachments that tie us down to a physical existence and enjoy the spiritual bliss that awaits us in the Messianic era.

Learning How to Cry

Shlomo Katz (Torah.org)

During the coming week, we will observe Tisha B'Av. Midrash Eichah Rabbah relates: There was a woman in Rabban Gamliel's neighborhood whose son died in his prime, and she would cry for him every night. Rabban Gamliel would hear her cries, would remember the destruction of the Bet Hamikdash, and would cry with her until his eyelashes fell out. [Until here from the Midrash]

R' Chaim Zaichyk z"l (1906-1989; Rosh Yeshiva of Yeshivat Bet Yosef-Novardok in Buchach, Poland; later in Israel) asks: What connection was there between that woman's loss and the destruction of the Temple? Did Rabban Gamliel need inspiration from that woman's crying to feel the loss of the Bet Hamikdash? Moreover, why didn't he share the woman's pain and cry over her loss?

R' Zaichyk explains: The Midrash is conveying Rabban Gamliel's understanding that any personal tragedy that an individual experiences is an outgrowth of one collective tragedy of the Jewish People – the destruction of the Bet Hamikdash. If we merited, we would live securely, in a constant state of: "The Jews had light and gladness, and joy and honor" (Esther 8:16). In that woman's tears, Rabban Gamliel heard the tears of the thousands and myriads of Jews who died during the destruction of the Temple and other tragedies, and he cried for each individual and for the nation collectively.

For us, too, continues R' Zaichyk, personal tragedies can help us to feel the pain of the national tragedy. None of us can fully grasp the destruction of the Bet Hamikdash. But, we can focus on a personal loss and, from there, come to feel the national loss. (Ohr Chadash: Bein Ha'meitzarim p.492)

"It was in the fortieth year, in the eleventh month, on the first of the month, when Moshe spoke to Bnei Yisrael." (1:3)

Rashi z"l writes: This teaches that Moshe reprimanded Bnei Yisrael only shortly before his death [which occurred 37 days after the event in our verse]. From whom did Moshe learn to do this? From Yaakov, who reprimanded his sons only shortly before his death.

Rashi continues: There are four reasons why one should not reprimand a person except shortly before one's death: so that one not reprimand and then need to reprimand again; so that his fellow, whom he reprimands should not, feel embarrassed when he sees him again; etc. [Until here from Rashi]

Rashi does not list the other two reasons, but he cites to the Midrash Sifrei where they can be found. They are: so that the person being reprimanded will not bear a grudge; and so that the person being reprimanded will not break off his relationship with the person giving the reprimand [to whom he previously felt close]. According to another version of the Sifrei, the fourth reason is so that the one receiving the reprimand will not spend his time searching for faults in the one giving the reprimand [which would negate its effect, and which he presumably will not do after the other person dies]. Rather, says the Sifrei, reprimand should enhance peace, as we find that Avraham reprimanded Avimelech and then they made a treaty between themselves (Bereishit 21:25-32).

Commentaries ask: How is the Sifrei's advice compatible with the commandment (Vayikra 19:17), "You shall reprimand and reprimand your fellow," which our Sages interpret to mean: "Even 100 times"? R' David Halevi z"l (1586-1667; Poland; known as the "Taz") explains:

The Mitzvah in Vayikra refers to rebuking a person whom you catch in the act of sinning. "Afrushei M'issura" / stopping a person from actively sinning is something that must be done over and over [subject to the other limitations that Halachah imposes on such rebuke]. The Sifrei is referring to a different type of reprimand: encouraging a person not to sin in the future. Bnei Yisrael were not sinning at this time, but Moshe saw certain tendencies in them and, therefore, cautioned them against sinning. Since such reprimand is not pressing, it can wait until just before the person giving the reprimand expects to die.

The Taz continues: Still, what is wrong with reprimanding multiple times? (The first reason for waiting given by Rashi was: "so that he not reprimand him and then need to reprimand him again.") He explains: If there was not a fixed time for such reprimand, then it would need to be done every day. That would actually lessen its effectiveness, for the person hearing the rebuke might say, "I will repent when he rebukes me tomorrow." If, however, the person giving the reprimand dies soon after, the recipient of the reprimand might be inspired by that loss. (Divrei David)