



Ohr Yerushalayim News

10th August 2024 - Volume 17 - Issue 3 - מטות דברים - ו' אב תשפ"ד

News This Week

To'ameho

There will be no To'ameho from this week until after the holidays

Chaim Aruchim

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

Mon, 8th Av - Alex Pfeffer for his father

Weds, 10th Av - Howard Sacho for his mother

Going To The Source

Rabbi J Rubinstein

The Talmud and the Medrash, tell us of a woman who lived in the neighbourhood of Rabbi Gamliel, and who cried all night about her son who had died. Rabbi Gamliel heard her voice, and it reminded him of the destruction of the Temple, and he began weeping with her, until his eyelashes fell away. Rabbi Mordechai Gifter once said, it does not just mean the woman's crying reminded him of the destruction of the Temple. It means the enormity of the tragedy of the destruction of the Temple was so great, he could not begin to respond to it. Then he heard one woman crying for the loss of her son, and through that, he began to think about the entire events of the destruction of the Temple. Similarly, he said, the loss of six million Jews in the Holocaust is so vast, how does one begin to think about it? It can become a nameless, faceless, statistic. However, if one had a connection to a particular individual or community with their distinctive character, one can relate to the tragedy which befell them, and through that come to think about the millions of others, who perished as well.

The same is true about the destruction of the Temple. Rav Leib Gurwicz compared it to a young family whose father died at a young age. As a result the children grew up underfed, badly clothed, and poorly housed. But every year the widow grieved for the loss of her husband. After many years the children complained to her, why do you not also grieve for the difficulties we have had all these years? She replied, "Everything you have suffered is a result of the death of your father, so when I mourn for him, I am also mourning for all the consequences of his death, which includes your hardships". All the suffering of the Jewish people for nearly two thousand years is a consequence of the destruction of the Temple. So on Tisha B'Av, when we mourn the destruction of the Temple we are also mourning everything which befell us as a result of that destruction. This includes all the tragedies recorded in the Kinno's (Lamentations) we recite on Tisha B'Av, the Holocaust of the Second World War, and down to, every individual tragedy we hear about in Israel at the present time.

We can add to Rabbi Gurwicz's explanation, the idea expressed by Rabbi Gifter. Perhaps it is difficult for us to relate to the destruction of the Temple. But when we think of horrendous events we can relate to, and realise they all flow from the destruction of the Temple, then we can begin to grieve for that destruction. I would suggest, it is like finding the source of a river, by starting with a tributary river which we know, and tracing it back to its source. There is no doubt, all the spiritual and physical tragedies which have happened to us, were caused ultimately by the events of Tisha B'Av. Therefore that is where our grief begins.

We pray ויבנה בית המקדש במהרה בימינו - "The Sanctuary should be rebuilt speedily in our days" which means, may the cause of the fate which has befallen our people, be rectified; and through that, ותן חלקנו בתורתך, "And give us our portion in your Torah" meaning that each one of us will find his spiritual fulfilment, with all the physical and material conditions which are necessary for that. P.G. with the coming of Moshiach.

ט' באב

ערב ט' באב Monday

Mincha 7.30pm

Ta'anis Starts 8.41pm

Maaviv & Eicho 9.25pm

ט' באב Tuesday

Shacharis followed by Kinno's 8.30am

1st Mincha 2.00pm

ט' באב Programme 7.00pm

Mincha 8.15pm

Maariv 8.40pm

Ta'anis Ends 9.30pm

Speaking Louder

Rabbi Mordechai Kamenetzky (Torah.org)

Moshe is saying his last good-byes to his beloved nation. He stands at Israel's border and reviews forty years of trials and tribulations, the good times and the bad, and how his nation Israel matured to become the inheritor of the Promised Land. The first verse in this week's portion alludes to the ensuing topics of discussion. The Golden Calf, the incident with the spies, and the time when Israel faltered at the idol Ba'al Pe'or are amongst the many issues that are re-examined.

But the Torah defines Moshe's rebuke by confining it to a specific time frame. The Torah tells us that only "after smiting Sichon, king of the Amorites, and (the giant) Og, king of Bashan, did Moshe begin explaining this Torah (rebuke) to them." (Deuteronomy 1:4)

The fact that the Torah makes a point of stating that the reproofs occurred only after Moshe smote two powerful enemies has obvious connotations. Rashi explains: "if the Jews were to say, 'what has Moshe done for us? Has he brought us into the Land? How does he have the right to rebuke us?' Moshe thus waited until the defeat of the last two major enemies before rebuking the nation."

Perhaps Moshe wanted to tell us a bit more.

Reb Mendel Kaplan (1913-1985) was a Rebbe at the Talmudical Yeshiva of Philadelphia from 1965 until he passed away. In the later years, he would conduct an early morning class with a select group of students. He would study with them Daas Chachma U'Mussar, the magnum opus of his Rebbe, Rabbi Yeruchum Levovitz, the Mashgiach of the Mirrer Yeshiva of Europe and later Shanghai. Each day the group would meet before Shacharis (morning prayers) and listen to their elderly Rebbe discuss deep philosophical issues concerning the nature of man and the profound eternal struggle he faces.

One night a heavy snow covered the streets of Philadelphia. As the boys

Davening Times

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|---------------------------|--------------------------|
| Mincha & Kabbolas Shabbos | 7.30pm |
| זמן שבת & Candle Lighting | 7.50pm - 7.55pm |
| Shacharis | 7.25am / 9.15am |
| סוף זמן ק"ש | 9.27am |
| Mincha | 6.00pm / 8.40pm |
| Rov's Shiur | Following Mincha |
| Motzei Shabbos | 9.45pm |
| Sun | 7.15am / 8.20am / 9.30am |
| Mon / Thurs | 6.45am / 7.10am / 8.00am |
| ט' באב | See above |
| Wed / Fri | 6.45am / 7.20am / 8.00am |
| Mincha & Maariv | 7.45pm |
| Late Maariv | 10.00pm |

trudged into the classroom they were dazzled by the view of the dawn breaking over the white blanket that softly covered the frozen ground. But an even more amazing sight beheld then inside the classroom. Rav Mendel was at sitting at his desk wearing his boots, gloves, and an overcoat that was as warm as his expression. "Today we will learn the real Mussar (ethics)," he smiled. "Don't take off your boots and coats." He closed the large tome on his desk and pointed to six shovels neatly stacked in the corner of the classroom.

With that, he took a shovel, walked outside, and began to lead the boys in shoveling a path from the dormitories to the Bais Medrash where the entire school would soon conduct their morning prayers.

Moshe knew that for forty years he had admonished his nation on issues of faith, trust in Hashem, and belief in the prophets. He had put his honor on the line, as he constantly defended their misdeeds. He prayed for them as they battled with Amalek and prayed for them when G-d's wrath was upon them. But he had yet to do physical battle.

The call came. Moshe had to fight the most notorious and powerful rulers of the region, Sichon and Og. They were stronger and bigger and surely more aggressive than he was. His faith was on the line. He had to teach real Mussar. Only after conquering those two foes, showing his people that he too can get down in the trenches, did he begin to admonish the nation for forty years of various improprieties.

Sometimes, if you'd like your friend to become as pure as snow, you can't just talk about it. You have to shovel it.

Special Delivery **Rabbi Yitzchok Adlerstein (Torah.org)**

So there were delivered from the thousands of the Bnei Yisrael a thousand from each shevet.

Rashi explains the significance of this "delivery." We are told about it, he says (citing Chazal), to show the praiseworthiness of the great shepherds of Israel. Before Moshe received word of his impending death, he faced so much resistance, that he thought his life was in danger. "A bit more, and they will stone me." However, once the people learned that Moshe would die after concluding the military campaign against Midian, they balked at showing up for service. They had to be delivered – coerced by Moshe to participate.

Now, this certainly speaks well of Moshe. But it indicates how beloved he was to the people, not so much about his praiseworthiness. Additionally, Chazal could have left out the line about the earlier tensions between Moshe and the people. They could have simply stated that when the people heard that the very last thing that Moshe would do was lead the battle against Midian, they refused to go out to battle – showing their deep affection for him.

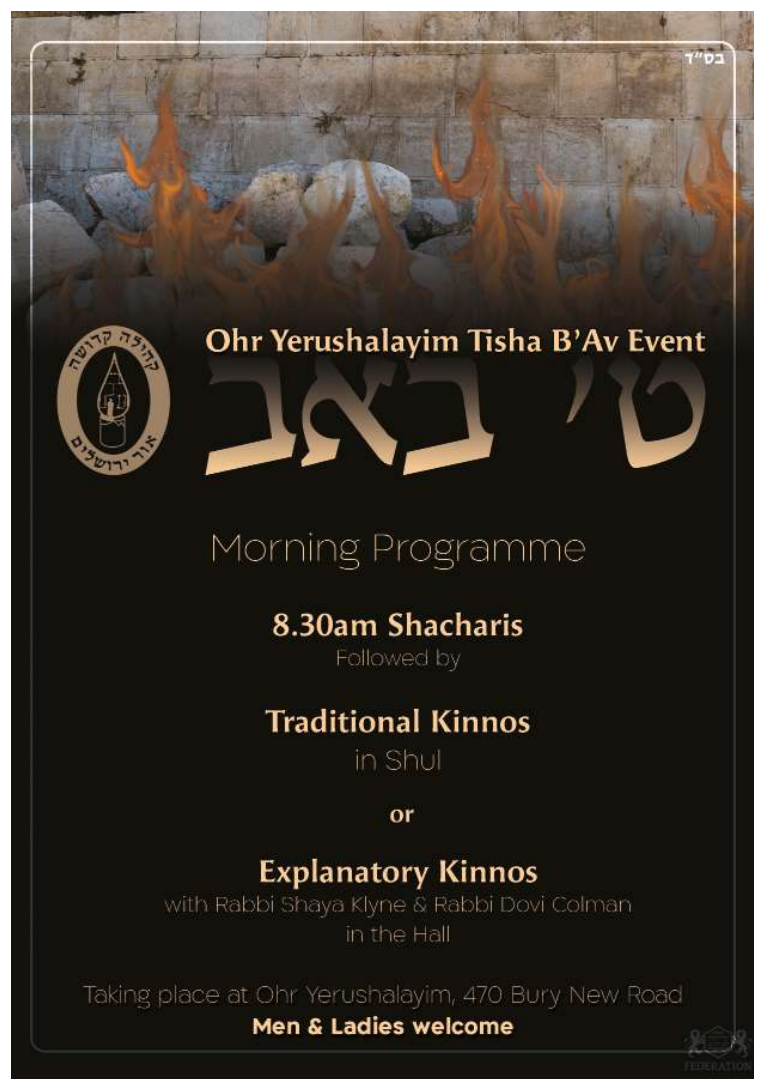
An observation of Ramban will begin our unravelling of the mystery. He points out that Moshe was dogged by the suspicion of many that he sometimes acted in his own self-interest, rather than that of the people. They saw him as seeking his own honor, or some similar consideration. This ended in our parsha. Acting expeditiously against Midian to avenge the honor of the people would bring his life to an end. A lesser person would have found reason to procrastinate. Moshe didn't. He put the honor of the Bnei Yisrael ahead of his own life. This left no room to doubt his devotion to the people, and his selflessness. The people got the memo. I believe that it was for this very reason that Hashem made Moshe's death contingent on his prosecution of the war against Midian. Hashem wanted to demonstrate to the entire people that their suspicions were unfounded. Moshe was the most devoted leader that could be found.

When this realization set in, the people responded with an outpouring of love. And they refused to contribute to the war effort. They had to be delivered by Moshe's order to the fighting force.


When a person tries to act selflessly on behalf of another, and the beneficiary reacts with suspicion and hostility, the benefactor is greatly pained. He usually reacts by withdrawing. Having his good intentions questioned and rejected, he draws back, not wishing to be further injured. Moshe, however, loved his people so intensely, that even when they reacted to his love with hatred, he nonetheless placed their interests ahead of his own. He saw them ready to stone him – and moved forward nonetheless with unflagging devotion to them.

This, then, was Moshe's praiseworthiness that Chazal spoke of. His early devotion to his people had been met with the cruelest response – that Moshe acted for his own kavod. Moshe was not fazed by the sting, and continued his selfless tending to their needs. He persisted long enough that his opponents regretted their earlier assessment, did an about-face, and became his devotees.

So devoted, that they had to be dragged to the battle, because they wanted to delay Moshe's death.



ב'ט"ז



Ohr Yerushalayim Tisha B'Av Event

ט' באב

Morning Programme

8.30am Shacharis
Followed by

Traditional Kinnos
in Shul

or

Explanatory Kinnos
with Rabbi Shaya Klyne & Rabbi Dovi Colman
in the Hall

Taking place at Ohr Yerushalayim, 470 Bury New Road

Men & Ladies welcome



ב'ט"ז



Ohr Yerushalayim Tisha B'Av Event

ט' באב

Afternoon Programme

7.00pm - R' Menachem Roberts
Can we make this our last Tisha B'Av?

7.35pm - R' Yisroel Aron Schwalbe
"Stop being so sensitive" – how far do I really have to go to avoid hurting another person's feelings?

Tefillin 8.10pm – Mincha 8.15pm
Maariv 8.40pm – Fast Ends 9.30pm

Taking place at Ohr Yerushalayim, 470 Bury New Road

Men & Ladies welcome