



Ohr Yerushalayim News

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News This Week

Chaim Aruchim

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

Weds, 8th Av - Alex Pfeffer for his father

Fri, 10th Av - Howard Sacho for his mother

Annual Bas Mitzva Event

An absolutely fantastic and fun evening was enjoyed by everyone at the Annual Bas Mitzvah Event

Rochelle from Cherry On The Top printed photos onto beautiful heart-shaped cookies, and everyone had a wonderful time decorating a variety of cookies to create their own special presentation boxes.

Rebbetzens Cohen and Klyne presented Siddurim to all of the Bas Mitzvah girls, making the evening even more meaningful. The evening was finished off with delicious iced coffees and milky cream cakes which were enjoyed by all.

A heartfelt thank you to Mrs Epstein, Dansky and Freedman, Rebbetzens Cohen and Klyne for giving their time and helping to make the evening such a memorable success

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,

תשעה באב

Ta'anis Starts	9.21pm
Ma'ariv followed by איכה	10.10pm
Shacharis	8.30am
Early Mincha	2.00pm
Shiurim Programme	6.00pm
Tefillin	7.15pm
Mincha & Maariv	7.20pm
Ta'anis Ends	10.16pm

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. 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

Davening Times

Mincha & Kabbolas Shabbos	7.30pm
Candle Lighting	7.46pm-7.55pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.08am
Ovos uBonim	5.00pm
Mincha	6.00pm / 9.31pm
Motzei Shabbos	10.36pm
Sun	7.15am / 8.20am / 9.30am
Mon	6.45am / 7.10am / 8.00am
Tues / Fri	6.45am / 7.20am / 8.00am
תשעה באב	See above
Mincha & Maariv	7.35pm
Late Maariv	10.25pm

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-

Ohr Yerushalayim Tisha B'Av Event

תשעה באב

MORNING

SHACHARIS 8.30AM FOLLOWED BY
TRADITIONAL KINNOS IN SHUL
EXPLANATORY KINNOS IN THE HALL
WITH R' SHAYA AND R' YISHAI LISTER

AFTERNOON

6:00 PM	R' SHLOMO ANGEL
6:40 PM	R' YISROEL MEIR ADLER
7:15 PM	TALLIS/TEFILLIN
7:20 PM	MINCHA <i>followed by</i> MAARIV
10:16 PM	TA'ANIS ENDS

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.

