



# Ohr Yerushalayim News

ח"ג אב תשע"ח - עקב - 4th August 2018 - Volume 11 - Issue 5

## News This Week

### מזל טוב

Mazel Tov to Mr & Mrs Adam Bookman on Eli's engagement to Chavi Klyne daughter of Mr & Mrs Ashy Klyne. Mazel Tov also to grandparents Mr & Mrs Kalman Bookman and Mr & Mrs Yossi Lipsey.

### Holiday Minyonim

During the holiday period the Rov requests that all who are remaining in town make every effort to join all Tefillos in Ohr Yerushalayim to ensure the continuation of our Minyonim.

### Every Day and Night

Rabbi Label Lam (Torah.org)

And now Israel what does HASHEM your G-d ask of you? Only to fear HASHEM your G-d, to go in all His ways and to love Him, and to serve HASHEM your G-d, with all your heart and all your soul. (Devarim 10:12)

Our sages learned from here that "everything is from heaven except for the fear of heaven." We find out that we really have only one job, to fear HASHEM. Everything else is taken care of by HASHEM. In the partnership we have with HASHEM this is our focus, our side of the bargain. King Solomon writes, "HASHEM made (the reason HASHEM made) so that we should fear Him!" (Koheles 3:14) Everything in creation is meant to inspire us overtly and subtly so that we should come to fear, to recognize HASHEM.

Now some will react to the term fear as if it is a paralyzing fear. It's understandable because so much is lost in translation. Yira- fear in Hebrew, is related to RE-EH, to see. Yira implies seeing, which means becoming more intellectually and tangibly aware. That awareness can produce an exhilarating awe. This is not an easy task. Rabbi Yisrael Salanter writes in Ohr Yisrael that people are not naturally gifted with this knowledge. It requires mental exertion to focus and refocus constantly until it becomes installed. Even then it requires continual maintenance.

The greatest challenge is of course that we are being asked to fear, to see and be aware of that which by definition cannot be seen.

How can this job which is our only real job be done? How is a person to gain Yiras HASHEM!?

Let us borrow part of the script from another verse from this week, in reference to the Land of Israel, "A Land that HASHEM your G-d investigates; the eyes of HASHEM your G-d are constantly upon it from the beginning of the year to the year's end. (Devarim 11:12)

Now, can we say that HASHEM has an eye? Concretely, no! Figuratively, absolutely!

Imagine that someone approaches you and asks a question. You might even be asking yourself this same question at times. "Does HASHEM exist? Is He really there?"

Now let us say that your are told, from heaven from a reliable source, and you really need an imagination for this, that HASHEM has blue eyes, and the blue you see in the sky on a cloudless day is the blue of HASHEM's eye and He is observing you and everybody else from that close. It's clear as day!

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

### Elul

The period from ר"ח אלול until after יום כפור are days of connectivity and closeness to הקב"ה. Although תשובה, תפילה וצדקה are acceptable throughout the year, these forty days are more suited for these purposes. For on ר"ח אלול, משה רבנו ascended הר סיני to receive the second set of לוחות and on his return on יום כפור brought down with them complete forgiveness for עם ישראל.

It is therefore customary for everyone to strengthen and improve one's activities during this period in the three major areas of תשובה, תפילה וצדקה to ensure a חתיבה וחתימה טובה.

The sun sets and the sky becomes pitch dark. It prompts you ask again, "Now, where is HASHEM?"

You are told again from a heavenly source that the black sky is the pupil of HASHEM's eye and now you understand that when things are dark, HASHEM is that much closer. Now, that also becomes clear as day, every day and night.

### Getting Ready

Rabbi Pinchas Winston (Torah.org)

If you listen to these judgments and observe and do them, then G-d, your G-d, will keep the covenant and kindness with you which He made with your fathers. (Devarim 7:12)

MANY THINGS IN Judaism seem to be a two-edged sword. For instance, it is a relief it is to have the Three Weeks behind us, even though dealing with a mountain of unwashed laundry pales compared to what the Jews of the destruction had to live and die through. People can't help but feel good to get on with the summer without the restrictions of mourning.

On the other hand, the Three Weeks over, Rosh Hashanah and Yom Kippur are now in their final stretch. They'll be here, ב"ה, in just six weeks. Just SIX weeks! Yikes! We have to behave ourselves the rest of the summer. We don't want to add to the list of things to ask forgiveness for, more than we already have!

## The Week Ahead

### שבת פרשת עקב

Mincha  
Candle Lighting  
Seder HaLimud  
Shacharis  
סוף זמן ק"ש  
1st Mincha  
2nd Mincha  
3rd Mincha  
Rov's Shiur  
Motzei Shabbos  
Sun  
Mon / Thurs  
Tues / Wed / Fri  
Mincha & Maariv  
Late Maariv

### מברכין אלול

7.15pm  
7.25pm - 7.50pm  
8.40am  
9.00am  
9.21am  
2.00pm  
6.00pm  
8.56pm  
Following  
10.01pm  
7.15am / 8.20am  
6.45am / 7.10am / 8.00am  
6.45am / 7.20am / 8.00am  
7.45pm  
10.00pm

Relying on good deeds to counterbalance questionable acts is not a good idea either:

Rebi Yitzchak further asked: "What is the meaning of the verse, 'He who goes after tzedakah and mercy finds life, righteousness and honor' (Mishlei 21:21). Because a man goes after tzedakah, he finds righteousness? The purpose of the verse, however, is to teach us that if a man is anxious to give charity, the Holy One, Blessed is He, gives him money with which to give it."

Rebi Nachman bar Yitzchak says: "The Holy One, Blessed is He, sends him men who are fitting recipients of charity, so that he may be rewarded for assisting them."

Who are unfit? Those mentioned in the exposition of Rabbah, when he said: "What is the meaning of the verse, 'Let them be made to stumble before You; in the time of Your anger deal with them' (Yirmiyahu 18:23)? Yirmiyahu said to The Holy One, Blessed is He: 'Master of the Universe, even at the time when they overcome their evil inclination and wish to do charity before You, cause them to stumble through men who are not fitting recipients, so that they should receive no reward for assisting them!'" (Bava Basra 9b)

As Tosfos points out, Yirmiyahu wasn't referring to ALL of the Jewish people, just to the Bnei Anasos. Anasos was the name of one of the Levitical cities given to "the children of Aharon" in the tribe of Binyomin (Yehoshua 21:13-18; Divrei Hayomim 6:54-60). It was also Yirmiyahu's home, and it was the people Anasos who plotted against him. Hence, his request to G-d.

The point here is how it is possible for a person to think they are doing a mitzvah, and yet not be accomplishing what they think. As they give their tzedakah, they may think they have done something worthy by helping someone truly in need but may be very wrong. It is not only a merit to give tzedakah, but it is a merit to give it to the right person as well.

The same is true of any mitzvah. Each mitzvah has to be done properly with the proper intention. If it isn't, then we can lose the merit to do another mitzvah we want to do the right way. When that happens, then the person not only loses the mitzvah they did not care to do correctly, and the one they did. They end up with NO mitzvos per se, which is a very dangerous thing come Rosh Hashanah.

Now is the time to take stock of where we hold with respect to all mitzvos, and to do each one with care, even if it doesn't speak TO us. This way, when we stand before the King on Rosh Hashanah, all mitzvos will speak FOR us.

## Earning a Living: The Great Life Test

**Rabbi Ben Tzion Shafier (Torah.org)**

"Who feeds you manna in the wilderness, which your forefathers knew not, in order to afflict you and in order to test you to do good for you in the end?" – Devarim 8:16

For forty years living in the midbar, the Jewish people ate man. The Torah explains that one of the reasons that the man was given to the Klal Yisroel was in order to test them. The Siforno explains the test: "Will you do His will when He gives you your sustenance easily without pain?"

It seems that the Siforno is telling us that the fact that the Jewish nation didn't have to work was one of the great trials that they faced.

This Siforno is very difficult to understand. We know that HASHEM metes out many life tests. But where have we seen that not having to struggle is a challenge? How could the fact that it was easy to make a living be a nisayon?

This question can be answered by focusing on why HASHEM wants man to work? The ox was created to plow, the donkey to haul loads, the beaver to dam streams. But, man was created for a very different purpose. Man was not created to be a beast of burden. So, why does HASHEM want man to work for a living?

One of the reasons can be best understood with a moshol. Imagine that a man recognizes that his eight-year-old son has difficulty getting

along with his peers. The little boy is constantly getting into fights, and in general seems to miss social cues. The school psychologist tells him that his son has social integration issues. He just doesn't understand the rules of social conduct.

The father, takes it upon himself to help his little Moishe become a mentsch. As part of the plan, he takes time off from work and invites Moishe and his friends to a play date.

There they are on the floor playing Monopoly. At a certain point during the game, an ambulance passes, siren blasting, and as all the boys look to the window, the father notices Moishe reach into "the bank" and take out a five hundred dollar bill.

The father doesn't say anything. A few moments later, the doorbell rings. Again, all the boys look up, and Moishe meanwhile reaches into the box and takes out two thousand dollars. When this happens again a few moments later, the father asks Moishe to join him in the kitchen.

"Moishe," says the father, "I couldn't help but notice that some of the money that belongs in the bank somehow ended up in your pocket. Could you explain this to me?"

"Sure," Moishe answers. "You see, last night I heard you and Mommy talking about how you need a lot of money. So here, I took this for you!"

While the sincerity of the little fellow might be touching, he is missing the point. The only reason the father was involved in this activity was to teach him how to be a mentsch. The father doesn't need the money, and certainly isn't taking time off of his busy day to earn "Monopoly money." But Moishe in his naiveté missed the entire point of the exercise.

This is an apt moshol to man working. HASHEM doesn't need man to work to earn a living. HASHEM has lots and lots of money. HASHEM created the situation that man has to work to allow him to have to earn his daily bread.

Now man is dependent. Now man is without, and now man can go through one of the greatest of life's tests: how will he go about this activity called earning a living? Will he be honest? Will he be ethical? When he has difficulty in earning a living, will he learn to trust in HASHEM, or will he make that ultimate mistake thinking it is the sweat of his brow and the strength of his hand that earns him his bread?

This seems to be the answer to the Siforno. The generation of the midbar was on a lofty plain. They had received the Torah from HASHEM and were living in a virtual yeshiva.

While the mon took care of their daily needs, it was also as a great social experiment: would they attain the same closeness to HASHEM without having to earn a living? Would they still reach out to HASHEM if they didn't lack? Would they still come to recognize their dependence upon HASHEM if they didn't need to struggle to survive? The mon was a test to see if they could reach greatness without the normal life settings – without needs.

This concept has great relevance in our times when we are seeing tests of faith all around us. And we see many fall. Many fall prey to materialism; many fall prey to the great race to acquire more; and even more fall to the understanding that it is my efforts that earn me my daily bread. One of the results of this fallacious thinking is the questionable ethics that we see being practiced.

The sad reality is that lying, cheating, and stealing amount not only a lack of morality; it's a waste of the great opportunity of life. HASHEM doesn't need our money. HASHEM hand-crafted situations that allow a person to grow — to become a mentsch. If he engages in dishonesty in the marketplace, it is ultimately himself that he is robbing because the entire scenario was only created to allow him to become great.

When I stop to understand that HASHEM doesn't need me to work, but has put me in this very situation to allow me to grow, that changes the way that I deal with the entire concept of working for a living, and greatly impacts the methods I employ in doing so.