



Ohr Yerushalayim News

ד"ר תמוז תשפ"ד - 3rd August 2024 - Volume 17 - Issue 2

News This Week

מזל טוב

Mazel Tov to Saul and Gila Clarke on the occasion of their upcoming Aliya. The Kehillah is invited to a farewell Kiddush at 14 Westfield St, from 11:30am

Mazel Tov to Peter and Ann Nissen on the engagement of the grandson, Ariel Nissenbaum, son of Dovid and Dina, to Rikki Rosen, daughter of Gidon and Batsheva

Kiddush

There will be a Kiddush this week following Davening to celebrate the mesaymim of SCP

Chaim Aruchim

We wish Chaim Aruchim to Bracha Kahan for the Yahrtzeit of her father on Monday, 1st Av

Lost Property

A reminder that personal property left on the Shul premises will be disposed of every Rosh Chodesh

Annual Bas Mitzva Event

Fun was had by all at the annual Bas Mitzva event held last Sunday evening. We had a great 2 hours painting pottery and playing games with prizes. Rebbetzen Cohen and Rebbetzen Klyne enhanced the evening with their presence.

Once again many thanks to Mrs Dansky and Mrs Epstein for helping organise.

Achieving Peace And "Achieving" The Opposite

Rabbi J Rubinstein

There is one person who is named in the Talmud as having played a major part in causing the destruction of the second Temple, yet whose role in it, appears to be rather a mystery. The Talmud says, because of Kamtsa and Bar Kamtsa, Jerusalem was destroyed. It relates, there was an individual whose friend was called Kamtsa and whose enemy was called Bar Kamtsa. On one occasion he made a banquet and sent his attendant to go and invite Kamtsa. The attendant went and brought Bar Kamtsa. When the host saw Bar Kamtsa his enemy there, he told him to leave. Bar Kamtsa offered to pay for his portion of the banquet if he could remain, then he offered to pay for half the banquet, and then for the whole banquet. The host refused all these offers, and threw him out. Bar Kamtsa was so angry, he went to the Roman emperor, who controlled Israel at the time, and told him the Jewish people had rebelled against him. This led eventually to the Romans marching against, and burning down, the Temple in Jerusalem. The mystery is, why is Kamtsa recorded for all time as being partially responsible for the destruction of the Temple? He never received the invitation, never made an appearance in the story, and was presumably totally unaware of the whole incident?

However the friendship between Kamtsa and the host, was the kind of friendship built by saying we are friends, let us not associate with the other person; and forming cliques and exclusive groups. So the friendship was actually the source of divisiveness and disunity. In fact he was called Kamtsa. because it comes from the word Kometz which can mean, to separate and take a small portion. (Based on Maharal quoted Sifsei Chaim Vol. 2 Page 272.) Therefore, he did contribute to

the hatred, which caused us to deserve the destruction of the Temple. What a striking contrast this is, to the example touched upon in the Parshah of Masei. The only Yartseit mentioned in the Torah is that of Aharon Hacohein which is on the First of the month Av. (Bamidbar Chap. 33 Verse 38). We are told about him, that when he heard two people had a feud, he went to one of them and told him, the other person said, he is so ashamed of what he did to you he does not know how to proceed. Then he went to the other person and told him the first individual has said, he is so embarrassed about what he did to you, he does not know how to approach you. As a result, when the two met they were immediately conciliatory towards one another.

We have therefore, two different approaches to our relationships with other people; one is to be quick to sow bad feelings between people, the other is to proactively endeavour to create harmony and goodwill. One contributed to the destruction of the second Temple, the other brought immeasurable happiness to people.

King David said, "בקש שלום ורדפו" - "Seek peace and pursue it". Rav Chaim Volohzin commented, this means it is not enough to just like peace and harmony, we have to positively seek it, take the initiative, and "Pursue it". At this time of year, we approach the first of the month of Av which is the Yartzeit of Aharon Hacohein, and we approach Tisha bAv which commemorates, amongst other things, the destruction of the second Temple because of "שנאת חינו" - "Needless hatred". Perhaps it is the time for every family and every community to take as their motto, "בקש שלום ורדפו" - "Actively seek peace and pursue it".

'I Didn't Take Your Spoons!' Rabbi Yisroel Ciner (Torah.org)

This week we read the double parsha of Mattos-Massoy thereby concluding the Sefer {Book} of Bamidbar. The nation of Moav, afraid of Bnei Yisroel, joined forces together with Midyan and hired Bilaam to curse Bnei Yisroel. When that proved unsuccessful, Bilaam offered them devious advice which led to Bnei Yisroel's succumbing to the idolatry of Baal P'ore. This, in turn, led to the death of twenty four thousand Jews.

"And Hashem spoke to Moshe saying: N'kome nikmas Bnei Yisroel me'eis haMidyanim {avenge the revenge of Bnei Yisroel against the Midyanites} achar tay'a'seaf el amecha {then you will 'gather to your nation (die)}.[31:1-2]" Hashem made it clear to Moshe that this would be the final mitzvah {commandment} before his death. Yet Moshe, with unfaltering zealotness, immediately began to implement it.

Why was there a command to avenge Midyan, but not against Moav who had initiated the partnership with Midyan and who had actually hired Bilaam to curse?

Davening Times

Mincha & Kabbolas Shabbos	7.15pm
זמן שבת & Candle Lighting	7.26pm - 7.40pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.21am
Mincha	6.00pm / 8.57pm
Rov's Shiur	Following Mincha
Motzei Shabbos	10.02pm
Sun	7.15am / 8.20am / 9.30am
ראש חודש	6.30am / 7.00am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Thurs	6.45am / 7.10am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.00pm

Rashi explains that Moav had a legitimate fear. Bnei Yisroel, on their way to Eretz Yisroel, had wiped out the nations of Sichon and Og and had conquered their land. They were now heading for Moav. Moav was therefore acting in self defense.

Midyan, on the other hand, had nothing to fear. Bnei Yisroel were not heading toward them. They get involved in a fight that wasn't theirs—that didn't involve them. The command to avenge was therefore only against Midyan.

We are now in the midst of 'The Three Weeks' during which we mourn the destruction of both the First and Second Temple. The Temple could never have been destroyed through a simple battle. Only the degeneration of Bnei Yisroel's spiritual standing could cause the Shechinah {Hashem's holy presence} to leave the Temple. Only then, stripped of its holiness, could it be destroyed.

The Talmud teaches that the First Temple was destroyed through our involvement in idolatry, incestuous relationships and murder. However, during the time of the Second Temple we were involved in Torah, mitzvos {fulfillment of commandments} and acts of kindness. Why was that destroyed? The Talmud teaches that it was because of sin'as chinam {baseless hatred}. >From here we derive that sin'as chinam is equal to idolatry, incestuous relationships and murder [Yuma 9B].

The Ro"sh warns not to get involved in an argument that doesn't involve you. "In the end they will make peace and you will remain with anger." They had a point of contention. Once that becomes resolved, their anger also rests. However, you, whose anger was not based on a real issue, will never fully resolve that anger.

The fact that we are still in the exile of the Second Temple today clearly shows that we are still plagued by the scourge of sin'as chinam. As a bent paper can only be straightened by bending it the other way, so too we must try to go to the other extreme in our interpersonal relationships. Viewing all others as children of Hashem, de facto brothers of ours, and showering them with ahavas chinam {baseless love}.

The Zichron Meir offers a beautiful insight. In the Shoshanas Yaakov prayer recited on Purim we state: "Cursed is Haman who tried to destroy me, blessed is Mordechai." Why is a reason given for us to curse Haman but no reason given for us to bless Mordechai? He explains that even a Haman could not be cursed without a very valid reason. Every person was created in the 'form' of Hashem and is therefore dear and special. Our hatred of Haman is only because of his want to destroy us. However, to bless and love Mordechai—for that no reason needs to be given. Ahavas chinam...

He writes that the way of scholars is to be "marbeh shalom ba'olam"—to increase the peace of the world. Not only to abstain from hating others and not only to love them but to actively increase the peace in the world.

I saw a beautiful story in a book entitled "Gut Voch" (and I thank my father for always searching out and sending me books to aid me in my writing—sheli shelcha). Rav Abish Frankfurter was traveling to Frankfurt to begin his tenure as the Rav there. On the way he stopped at an inn where he was given a room to share with a merchant.

A robber furtively entered their room that night and stole valuable spoons from the merchant. Early the next morning, Rav Abish arose, prayed and resumed his journey. When the merchant awoke, he saw that his roommate had left and realized that his valuable spoons were also missing. Unaware of the towering stature of his roommate, he assumed that the quiet, simple-looking man had stolen them. He dashed to the station where the wagon drivers would await customers and hired the fastest driver. Having been offered double fare if he'd catch up to the 'thief', the driver whipped his horses and pursued the

unsuspecting Rav Abish.

Finally overtaking the bewildered Rav Abish, the merchant began to shout at him to return his spoons. "I don't know what you're talking about!" cried Rav Abish. "I never saw any spoons and I certainly didn't take them!"

The merchant grabbed Rav Abish and pulled him off his wagon, demanding that he reveal where he had hidden the spoons. When Rav Abish didn't reply, he tied the poor, innocent man to a tree and began to whip him mercilessly. When the merchant saw that his torment wasn't loosening his tongue, he stalked off to the inn, leaving poor Rav Abish behind, still tied to the tree.

Rav Abish finally managed to untie the bounds and, bruised, battered and humiliated, he made his way to Frankfurt. There he was greeted by a large crowd who had come to honor their new Rav. He disguised his pain and returned their smiles and greetings.

The next day, Rav Abish delivered a brilliant two hour shiur {lecture} which awed the townspeople. Afterwards, people crowded around their new Rav to discuss various points with him.

Among them was none other than the merchant from the inn who kept wondering why the voice had sounded so familiar to him. Suddenly he realized that the 'thief' he had tied to a tree and beaten was none other than the new Rav of Frankfurt. Horrified, he shrank into his seat, wondering if the Rav would ever forgive him.

He finally gathered the courage and approached the Rav with his head bent in shame and remorse.

Rav Abish immediately recognized the man standing before him. Though he was still standing in front of hundreds who were admiring his brilliance, the Rav gave no thought to his own dignity. He ran to the merchant and cried over and over, "Please believe me, I never took your spoons. Please, please believe me..."

Scholars are "marbeh shalom ba'olam"—they increase the peace in the world. Ahavas chinam. Chazak, chazak v'nischazek.

Marriage Vows

Rabbi Yochanan Zweig (Torah.org)

"If a man takes a vow to Hashem..." (30:3)

This week's parsha introduces the laws governing "nedarim" and "shevuos" – vows and oaths. Rabbi Yehuda Hanassi, the compiler of the Mishna categorized the Oral Law into six orders, the "Shisha Sidrei Mishna". The third of the six orders is Seder Nashim, the laws concerning relationships between men and women. The third tractate in Seder Nashim is Mesichta Nedarim. This tractate discusses the definitions and interpretations of the differing phraseology and formulae which may be used when invoking a vow or oath. In his commentary on the Mishna, the Rambam questions the appropriateness of placing Nedarim in Seder Nashim. What is the connection between vows and oaths and man-woman relationships? The Rambam answers that since the Mesichta discusses the type of vows which a man may annul for his wife, Nedarim is appropriately placed in Seder Nashim.¹¹ However, the laws governing a man's ability to annul his wife's vows are only introduced in chapter ten of the tractate. If the primary reason for the tractate's placement in Seder Nashim is these particular laws, why did Rabbi Yehuda Hanassi wait until chapter ten to discuss them? Perhaps another answer to the Rambam's difficulty can be offered. The primary focus of the tractate is the sensitivity to the particular nuances and inflections contained within speech. Speech gives man his ability to communicate, and to communicate well, a person must have this sensitivity. Communication is of utmost importance in marriage, and therefore, the tractate which focuses on the sensitivity that allows for enhanced communication is appropriately placed in the Order governing man-woman relationships.

