



# Ohr Yerushalayim News

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## News This Week

### מזל טוב

Mazel Tov to David and Zara Newman on the birth of a granddaughter to Elchonon and Shaina Newman in Israel  
 Mazel Tov to the Rov and Rebetzen on the birth of a great-granddaughter to Yisroel and Chani Cohen

### Chaim Aruchim

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

- Shabbos, 21st Tammuz - Meir Possenheimer for his mother
- Tues, 24th Tammuz - Jonny Berkovitz for his mother
- Fri, 27th Tammuz - Linda Ross for her mother

### Bas Mitzva Event

Looking forward to welcoming girls after 10+ to the Bas Mitzva pottery painting event of the year. This Sunday 28 July 7 - 9pm in the Shul hall. Refreshments will be served and presentations given to all our Bas Mitzva girls - Fun to be had by all

### Indestructable !

Rabbi J Rubinstein

Yosef Friedenson was a teenager in Lodz Poland, in November 1939, just after the Nazis had occupied the country. Two Nazis burst in to his home to steal money. Their eyes fell on a beautifully bound set of Talmud, which his father owned. He asked the boy what the books were. When Yosef replied "It is the Talmud", the Nazis became full of rage and began tearing the volumes apart. It was not easy because they were well bound, but they ripped the pages, eventually throwing them all out of the window on to the street below. Yosef Friedenson wrote, the scene "remains eternally etched in my mind as my first encounter with the inexplicably diabolical rabid hatred of the Nazi beast"

In May 2005, having survived concentration camps and the war, and resettled in America, Yosef Friedenson participated in the Daf Hayomi Siyum, which celebrated the completion of the study of the whole Talmud, by studying it one page per day, over a period of approximately seven and a half years. About 120,000 Jews around the world celebrated that event. He wrote then, for him it was a day of great victory, a day of historical triumph over the Nazis evil intent to destroy the Talmud, he wrote, "The Nazis understood the secret of Jewish survival.....the Talmud has preserved the Jew through the ages". The title of his article was, "The Day Of My Victory"

This week we observed the fast of the 17th of Tammuz, which also commences the three weeks of mourning leading up to Tisha B'Av. One of the reasons is, on the 17th Tammuz, Moshe Rabeinu broke the two tablets of stone, which had inscribed on them the Ten commandments, when he descended from Mount Sinai and found the people worshipping the Golden Calf. The Medrash Tanchumah elaborates on what happened. "When he came down and drew near to the camp and saw the Golden Calf; the letters of the Ten Commandments flew upwards by themselves, the tablets then became heavy, Moshe Rabeinu became angry and threw them from his hands".

Over a 1000 years later, the Roman barbarians wrapped a scroll of the Torah around Rav Chanina Ben Teradyon and set it alight. As the

flames devoured him, his pupils asked him, "Our teacher what do you see?" He replied "The parchment of the scrolls are burning but the letters are soaring heavenwards".

All this means, the physical setting of the teaching of the Torah can be burnt, but the spiritual content cannot be destroyed. They leave one "Container", and reappear in another physical setting. The letters of the first Tablets of stone flew upwards, but a second set of tablets were made, with the Ten Commandments inscribed on them. The scrolls wrapped around Rav Chanina Ben Teradyon were burnt, but the teachings he derived from them, were passed on to future generations, and written again on other scrolls. In our own time, the great centres of Judaism in Europe, were destroyed, but Judaism has resettled in Israel, America and other places. During these three weeks, we must grieve with all our hearts for the suffering and destruction, the Jewish people have endured through the ages. But we must also be strengthened, in our absolute belief in the indestructibility of Judaism!

### On Who's Honor?

Rabbi Yisroel Ciner (Torah.org)

This week we read the parsha of Pinchas. "And Hashem spoke to Moshe saying: Pinchas the son of Elazar the son of Aharon the Kohen turned My anger away from the Children of Israel b'kano es kin'asi [in that he was jealous for My sake and avenged my vengeance]. [25:10-11]"

Pinchas acted courageously and zealously to stop an unashamed act of immorality that was being performed publicly. By doing this, he stopped the plague that had been sent against Bnei Yisroel (the Children of Israel).

People often react strongly when witnessing a wrong being committed. "How dare he do such a thing?! It is wrong! Terrible. Absolutely terrible." But what is really bothering them? Is it the actual wrong that was committed or is it rather the personal loss that they endured and/or the lack of respect that they were shown? Is it Hashem's honor that concerns them so deeply or is it their own honor?

This issue becomes very focused when dealing with our children. They don't always act in the way that we wish they would. They are not always as scrupulous in their observance of mitzvos {commandments} as we would like. When this is done in front of others there is a certain degree of embarrassment and parents often react quickly and strongly. What is the true cause of this reaction? Can we honestly say that it's Hashem's honor that is foremost on our minds?

The reaction of Pinchas was untainted. His concern was purely for the desecration of Hashem's name that was being caused. Even though the action that was being performed was a serious affront to any

## Davening Times

Mincha & Kabbolas Shabbos	7.25pm
זמן שבת & Candle Lighting	7.35pm - 7.50pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.16am
Mincha	6.00pm / 9.13pm
Rov's Shiur	Following Mincha
Motzei Shabbos	10.18pm
Sun	7.15am / 8.20am / 9.30am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.10pm

normal, moral person present, Pinchas did not react on a personal level whatsoever. Hashem—the only One who can truly judge anyone—testified that Pinchas's jealousy and vengeance was based purely on the disgrace that it was causing Him.

I once came across the story of a businessman who was approached by a person who was not a very good candidate for a loan. Others had turned him away based on his poor history when it came to repaying and he had now come in desperation to this well-to-do businessman. Seeing how desperate he was, the businessman hoped that there would be a sense of gratitude that he had helped him in his time of need. He was sure that the loan would be paid back on time and he lent him the money.

Months went by and the loan's due-date arrived. The businessman waited to hear from the borrower but heard nothing. He figured he might need a little more time so he didn't say anything right away. When the days turned into weeks, his patience began to run thin. He approached the borrower and asked about the money he owed him. "Money? What money? I never borrowed money from you! I don't know what you are talking about!"

The businessman was stunned. He had expected to hear some excuses and a request for an extension. But an outright denial?! After he had helped him when no one else would?! In a state of angry shock he stormed over to the Beis Din {court based on halachic law}. The halacha is that in a case without written documentation, the alleged borrower must swear while holding a Sefer Torah that he didn't borrow the money. A date was set by the Beis Din.

The businessman, sure that the borrower wouldn't have the audacity to swear falsely while holding a Sefer Torah, looked forward to having the matter settled. The date arrived and, true to form, this borrower got up and, while holding the Sefer Torah, denied that he had ever borrowed the money.

At that point the businessman lost it. "I don't care about the stupid money but how can you lie while holding a Sefer Torah?!" he shouted. And for the next few weeks, whenever the conversation would turn to the court case, he would passionately exclaim, "The money's not the issue—how could he swear falsely while holding a Sefer Torah?"

The months turned to years and the incident was all but forgotten until one day when the businessman got up in synagogue to make a public announcement. "Years ago," he said, "I spoke very harshly about the fellow with whom I had the court case. I would now like to publicly ask his forgiveness."

The place was in shock. Everyone wondered what had happened. Had he made a mistake? Did he really not borrow the money?

After the services, the businessman explained. "I was away traveling on business and I came to a certain town. I had some free time so I decided to sit in on the local Beis Din. Interestingly enough, the same case that had occurred with me had come before this Beis Din. Once again, one person claimed to have lent money and the other denied it. They asked him to swear while holding a Sefer Torah and he did.

"I witnessed him swearing and it didn't really bother me. I then realized that I had been fooling myself all along. I had always maintained that it wasn't the money that bothered me but it was the false oath. Yet, when it wasn't my money, although it was the same oath, I wasn't upset by what had been done..."

"I was therefore slandering that person because of my own personal loss—not to defend the honor of Hashem. That is why I needed to ask his forgiveness..."

Hashem gave Pinchas the bris shalom {covenant of peace} because of his purity of actions. The only way our actions can bring peace, be it with friends, spouses or children, is if we are in touch with what is really moving us.

## **A View from Above**

**Rabbi Mordechai Kamenetzky (Torah.org)**

Imagine you have been the Chief Operating Officer of a major corporation. The owner and Chairman of the board spotted you some forty years back. Observing your commitment and concern during a totally different mission, he picked you to steer his fledgling group of workers into a major force in the corporate world. During your forty year tenure with the firm, you fulfilled every one of your boss's wishes with honesty and skill. You cared for the corporation and every one of its employees as if they were your offspring. The Chairman, who supplied every one of the company's needs, financial, moral, physical,

and spiritual, commended you as the greatest individual that the would ever lead the corporation. But before you get to lead the company into a new phase of operation, the boss says it is time to retire.

So far so good. But then in a parting request you come into your boss's office and begin to lecture him on the qualifications of a successor. You tell him to make sure that the next corporate officer has the qualities of leadership that will be able to bring the corporation into the next millenium. Then you add the kicker. After all, you tell the boss, "you don't want to leave the company like sheep without a leader." In simple terms, it sounds like there is a word that defines the move — chutzpah.

Though it may not be a perfect parable, it seems like Moshe did just that. After he realizes that he will not lead the Jewish people into the Land of Canaan he approaches Hashem with a request. "May Hashem the Lord of all spirits appoint a man over the assembly, who shall take them out and bring them in and let them not be like sheep that have no shepherd" (Number 27:15-18). The question is simple. How does Moshe have the gall to tell the Master Of The Universe, He who breathes life into the centipede while splitting the sea and delivering manna, the qualifications of the next leader? Out of the multitudes of earthlings that are on the planet, does the Lord need guidance in appointing a new leader of the Jewish people?

During the last months of the life of the Rebbe, Rabbi Dov Ber of Mezhriz life, the decrees against the Jews living in Russia increased many fold. Young men were forced into the Czar's army and ripped from their families, heritage, and faith. Rebbe Elimelech of Lizhensk went to beseech Rabbi Dov Ber, the Holy Magid of Mezhriz to intercede on their behalf by praying to the Almighty to force an annulment of the Czar's dastardly decrees.

"Perhaps," suggested the Rebbe Elimelech, "we should declare a communal fast led by the Magid — surely our united prayers will evoke Heavenly compassion!"

But the Rebbe Dov Ber quietly assured his disciple of an amazing secret. "Soon I will be departing this world. There is no need to gather the community and have them deprive their weak bodies of food. I will personally approach the heavenly throne and plead for mercy from the Almighty."

Sure enough, two weeks later the Mezhrizter Maggid passed from this world. The week of shiva passed, but the decrees were not annulled. The thirty period of morning passed as well, and still no change. The constructions were as ferocious as ever. Rabbi Elimelech became frustrated. Didn't the Magid promise salvation?

Desperate for an answer, he went to the Magid's grave and asked him why the decrees were not abolished.

That night the Magid appeared to his disciple and revealed to him the reason that nothing had occurred.

"On earth there is one view — one that I shared with you. Like you, I also saw the decree as a most terrible event befalling our nation. But here in Heaven I see a different picture. Now I understand everything from an entirely different perspective. And frankly, the view from above is not as bleak as the view from below. In fact, I don't even see the decree as a curse. I cannot pray to annul the decree. At this point, your only salvation is to ask an earthly rabbi to help you. Only a human leader can feel the mortal pain as you and the community feel it. Only someone who sees life from your perspective can pray on your behalf."

Moshe knew that Hashem can choose whomever He wants. But he felt it was his obligation to beseech the Almighty to continue his particular legacy and direction in leading the people. Moshe wanted the appointment based on his opinion of what the Jewish nation needs, not based on a Divine choice. A ruler with the attribute of pure justice may have been harsher on the people. He would not respond to each complaint by beseeching the Almighty for a miraculous solution. The sweetened waters of marah, the deliverance of quail, the splitting of the sea, the victories over Amalek, and the healing of Miriam were all preceded by a common denominator Moshe's intervention. A different leader with a different personality may have chosen a different direction. And an immortal leader may have not felt the despair of the people. Moshe created a destiny for his people based on his humility and understanding of the plight of his fellow Jews. And he wanted a shepherd like himself to care for his sheep. Even if it meant attempting to cajole his Creator with a very human philosophy.