



Ohr Yerushalayim News

שנה - כ"ו אייר תשע"ו - 2nd July 2016 - Volume 8 - Issue 49

News This Week

מזל טוב

Mazel Tov to Mr and Mrs Yehuda Issler on the wedding of their daughter Shuli on Tuesday. The Chupa is at 3.30pm in the Hilton Suite, Simchas Chosson v'Kallah from 10.45pm in the Beis Yosef hall. Mazel tov also to grandparents Mr and Mrs David Issler

Kiddush This Shabbos

There will be a Kiddush after Davenning this Shabbos sponsored by Mr Rafi Green in honour of the forthcoming Yahrzeit of his father next Friday - Chayim Aruchim.

Girl's Bas Mitzvah Event

Girls years 5 and up- please join us on Sunday 3 July from 6.15-7.30pm for our grand Bas Mitzva event. Come meet old and new friends from our Shul whilst eating hot dogs, latkes and cream cakes and of course having fun in our yearly Chinese auction and taking part in the Bas Nitzva presentation. Looking forward to seeing everyone.

Phone And Learn

We hope you enjoyed the inspiring words of Rabbi Krohn who spoke about the concept of 'Lilmod Ul'lelamed'. Rabbi Krohn mentioned how important it is to strengthen ourselves by learning Torah and how we need to pass on the Torah we have learnt to others who are less knowledgeable than us. What better way to do this by signing up as a Phone and Learn – PaL tutor! PaL provides every Jew wherever they are based, with a one-to-one tutor to learn more about a Jewish topic of their choice. By signing up as a tutor YOU are enabling a fellow Jew to learn more. Please contact PaL to sign up, tell them the topics you feel comfortable teaching, and the times you are available and they will find you a partner to teach. Many people from all over the UK, are asking PaL for tutors, they need both men and women to sign up as tutors to fulfil this need. You can make a difference to another Jew!

To sign up and find out more visit www.phoneandlearn.org or email Rivka Graham on rivka@phoneandlearn.org or call 08000 553 276, alternatively contact Avi Stern.

Half Way There

Six months gone and a reminder that there's just six months left until the Siyum HaShas at the Shul's 18th anniversary!

Once a Spy Always a Spy? Rabbi Pinchas Winston (Torah.org)

They returned from spying the land at the end of forty days. (Bamidbar 13:25)

Now, why does that number sound familiar? Oh yes, that is the number of days Moshe Rabbeinu spent on top of Har Sinai receiving Torah. In fact, Moshe Rabbeinu spent three sets of forty days on top of Har Sinai. What a coincidence, right?

Of course not, as the following seems to indicate:

Moshe spent forty years in the house of Paroah, forty years in Midian, and forty years leading the Jewish people. Rebi Yochanan ben Zakkai spent forty years in business, forty years learning, and, forty years teaching. Rebi Akiva, for forty years, was a simpleton, then, for forty years he learned, and then taught for forty years. (Sha'ar HaGilgulim,

Hakdamah 36)

Thus, the number 'forty' represents the completion of a cycle, either for good or for bad.

In hashkofah, there is the concept of 'zu l'umas zu' — 'this against this' — which means that, for everything positive in the spiritual world, there is something that corresponds to it in a negative way in the spiritual world, exactly. In fact, it is like standing on top of a mirror, where everything that exists on top of the mirror exists in reverse 'below' the mirror.

In other words, the forty days the spies spent on their mission were the exact opposite of the forty days that Moshe spent on Har Sinai. This is why G-d would not command them to spy the land, but rather, He only allowed them to go of their own volition. Unready spiritually for such a mission, they had entered into a spiritually dangerous reality, and G-d rarely commands us to do dangerous acts.

This is hinted at, perhaps, in the second verse of the parshah, where G-d refers to the gift of Eretz Yisroel as 'Eretz Canaan,' a place, at that time, which was steeped in extreme immorality. Canaan was the land of the Canaanites; Eretz Yisroel was destined to be the land of the Jewish people.

This, in turn, alludes to another deep concept that Eretz Yisroel is more than a land, it is a concept — a description of a certain, specific spiritual reality and level of holiness. Only once the entire nation of the Jewish people entered Eretz Canaan did the concept of 'Eretz Yisroel' overtake the land and transform it into the physical reality of Eretz Yisroel. Only through the Jewish people are the Heavenly concept of Eretz Yisroel and the Earthly concept of Eretz Yisroel unified and made one.

This is why it can be said that:

... In the future, Jerusalem will be like Eretz Yisroel, and Eretz Yisroel, like the rest of the world. Thus, in the Time-to-Come, the whole world will have the holiness of Eretz Yisroel ... (Pesikta Rabbosai, Piska 1) THEN, and not NOW. In fact, this was the mistake of the two-and-one-half tribes that opted to stay on the east side of the Jordan River

The Week Ahead

שבת פרשת של

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

שבת מברכין תמוז

7.56 - 8.00pm
7.30pm
9.00am
8.59am
2.00pm
6.00pm
9.52pm
following
10.57pm
7.15am / 8.20am
6.45am / 7.10am / 8.00am
6.45am / 7.20am / 8.00am
6.30am / 7.00am / 8.00am
7.45pm
10.45pm

in Moshe's time. They knew that in the future that even those lands would have the holiness of Eretz Yisroel, and therefore felt it okay THEN to remain there.

Well, at least they thought that they had found a philosophical rationalization for their materialistic 'needs.' In the end, Moshe Rabbeinu gave them what for:

Moshe answered the descendants of Gad and Reuven, "Should your brothers go to war while you live in peace here? Why would you discourage the Jewish people from crossing into the land which G-d has given to them? That's exactly what your ancestors did when I sent them from Kadesh-Barnea to scout the land. They traveled to the brook of Eshkol and scouted the land, [only to re-turn] and discourage the Children of Israel from going into the land which G-d had given to them. [This earned them] the wrath of G-d on that day Who swore, 'Any man who left Egypt, twenty years or older, will not see the land of which I swore to Avraham, Yitzchak, and Ya'akov, because they did not follow Me — with the exception of Caleiv, son of Yefuneh the Kenizite, and Yehoshua, son of Nun who followed G-d.' G-d was angry with Israel, and He made them wander in the desert for forty years until the entire generation who acted wrongly, according to G-d, had died out. "You follow in your ancestors' footsteps, erring, wishing to add to G-d's anger at the Israelites. If you go against Him, He will again leave them in the desert. This will destroy all this people." (Bamidbar 32:6-15)

In any case, those who LOVE America & Co. should not get so excited. In Yemos HaMoshiach, after the yetzer hara is 'slaughtered,' ALL Jews will finally yearn for the greatest closeness to G-d possible, and pursue it, and pursue it we will. However, there will be a difference between those who pursue it then, and those who did so in advance of Moshiach's arrival.

... When the dead are resurrected they will revert to totally new entities, of the loftiest spiritual nature. The same transformation will happen to those six (seven) thousand Jews who remained alive (in Eretz Yisroel after Moshiach's arrival). Their bodies will resemble that of Adam HaRishon before the sin, similar, as well, to the body of Moshe Rabbeinu. This change will enable them all to float in mid-air, and fly as eagles. This will be extremely astounding to the redeemed exiles. Upon witnessing this the Diaspora Jews will be worried, and they will complain to Moshiach saying,

"Are we not Jews like them? Why do they merit to fly and exist in an elevated spiritual state, while we don't?"

Moshiach will respond,

"It is quite well known that G-d works measure-for-measure. There were those who lived in the Diaspora, but later made efforts and sacrifices to elevate themselves to dwell in the Holy Land in order to merit a purity of soul. They were not so concerned about finances and health. They traveled over vast lands and crossed seas, not paying attention to the possibilities of drowning, being robbed along the way, nor of being taken captive by some strange foreign ruler. Since they placed priority of their spirit over their materialism and physicality, they merit, measure-for-measure, to be elevated to this lofty spiritual stature. Yet, there were also those who had the opportunities to go up to Israel as well, but remained hesitant and reluctant, being of great materialistic stature. They prioritized the material and left the spiritual pursuits as secondary. Therefore, they shall remain physical, measure-for-measure. Yet as far as your desire for wealth, G-d has taken care of that as well. He will grant you wealth beyond your wildest dreams, for soon all the treasures that were ever sunken will arrive; all seas have been sworn to produce these items at the shores of Yafo." (Tuv Ha'Aretz, "In Praise Of Those Who Dwelled In Israel At The Time of Moshiach")

Too bad the wealth won't matter as much then, without the yetzer hara to make it so important. You should see what else the author, Rav Noson Shapiro, has written in the name of his rebi, the Arizal.

Thus, if a Jew has difficulty coming to love Eretz Yisroel the land, he or she should work HARD on loving Eretz Yisroel the concept. It will only be a matter of time until one can do both with a full heart, and regardless of whether or not a person can make aliyah, it still looks

'good' in G-d's eyes, from Whom the gift came in the first place.

Two Attributes of Successful Mitzvah Agents

Rabbi Yissocher Frand (Torah.org)

Moshe sent 12 tribal representatives to spy out the land. Their mission was a disaster that we still pay for to this very day. The night following their return from the mission was the night of the Ninth of Av. The nation cried on that night [Bamidbar 14:1]. The Talmud comments "You cried for nothing that night, I will give you something to cry about on that night for all generations" [Taanis 29a; Sanhedrin 104b]. The parsha of Sh'lach and its associated Haftarah present a stark contrast between the spies that Yehoshua sent, who did their job in the correct fashion, and the spies who Moshe sent, who did not do their job in the correct fashion. The Medrash extensively praises the spies who were sent out by Yehoshua. "Nothing is more dear to the Master of the World than a person who goes on a mission of G-d and gives his heart and soul to fulfill that mission. The paradigm of people sent on a mission who perform with dedication and devotion are the two representatives sent out by Yehoshua bin Nun".

What can we learn from the spies of Yehoshua. What is the key to being a successful 'shliach mitzvah' [agent for performing a holy task]? How does one become praiseworthy when carrying out a mission of G-d? In order to answer this question, it is instructive to turn to a second Medrash. The Medrash comments on the word 'cheresh' in the pasuk "And Yehoshua bin Nun sent out from Shittim two men who were spies 'cheresh' saying..." [Yehoshua 2:1]. According to one opinion, the Medrash interprets that the word 'cheresh' comes from the term for earthenware vessels (kli cheres). The two spies disguised themselves as pottery salesman. According to a second opinion in the Medrash 'cheresh' comes from the word for a deaf person. Yehoshua told them to pretend that they were deaf, and thereby they would be able to eavesdrop on the secrets of others.

In a homiletic fashion, these two interpretations of the Medrash can be teaching us the two key ways to be successful agents of G-d in carrying out holy missions.

The first approach is to be like a pottery salesman. Pottery is fundamentally different halachically than metal utensils. Tumah [ritual impurity] is transmitted to a metal utensil by touching it from the outside. However, an earthenware vessel contracts tumah even when a source of tumah is suspended inside its walls — without actually touching the wall of the vessel.

The Kotzker Rebbe (1797-1859) explained that the functionality of a metal utensil is its outside. Its external component (chitzoniyus) has value. Therefore it can be defiled by touching its externality. But the externals of an earthenware vessel are insignificant. (Pottery in those days was cheap and did not have a good appearance.) The outside does not make any difference. Therefore, the way to defile it is via its functionality (the inside).

In order to be a successful shliach mitzvah, a person must be willing to give up on his externals. He must be willing to say that externals do not make any difference. The only thing that matters is the internal (penimiyus), the functionality of the mission.

The other key to being a successful agent for a mission of G-d is to pretend that you are deaf. Any person who has ever undertaken the task of doing something worthwhile in this world has been told by at least some — if not most — people, "You're crazy! It will never work! It can't be done."

"You want to start a Day School? It can't be done. You want to build a Yeshiva? It won't work. You want to put up a new mikveh (ritual bath)? It's not going to happen. You want to start a new shul? Forget it." The whole world tells you that it is a crazy idea!

If a person listens to all the advice, he will never succeed in accomplishing G-d's mission. The people who started our Torah institutions, 40, 50, 60, and 70 years ago, were all told that it could not be done in America. This happens in every generation. Whenever we try to start something new there are always the nay-sayers who say it can't be done.

The only way to be a successful 'shliach mitzvah' is to be 'cheresh' — to pretend that you are deaf to such negative 'encouragement.'