



# Ohr Yerushalayim News

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## News This Week

### Mazel Tov

Mazel Tov to Raphael and Leah Kada on the birth of their son. The Bris takes place 8am Friday morning 12/06 (Shacharis 7am) at Sharei Mizrach Shul, 9-11 Bury New Road (behind Taam)  
Mazel Tov to Marcel and Bev Marks on the occasion of Libby's wedding to Avi Bibelman this Monday

### Kiddush

There will be a Kiddush following Davening, sponsored anonymously in honour of Shabbos Mevorchin  
Yonni & Penny Gatoff invite the Kehilla to a Kiddush after Davening in their home, 87 Bishops Road, in honour of the recent birth of their daughter, Ayelet

### Chaim Aruchim

We wish Chaim Aruchim to Simi Issler on the Petira of her mother, Mrs Zipora Kraushar. Levaya and Shiva details TBC.  
We wish Chaim Aruchim to the following who have Yahrtzeit this week:  
Weds, 2nd Teves - Michael (Frenchie) Freedman and Rafi Green for their respective fathers

### Lost Property

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

## The Spies' Minyan

David Jacobs

The Gemara (Brachos 21b) writes that a davar shebikedusha may only be recited in the presence of ten men. The source for this is the verse, "V'nikdashiti b'soch Bnei Yisrael" (Vayikra 22:32 - "and I will be sanctified among the children of Israel"). How do we know that the word among refers to ten men.

מאי משמע? דתני רבנאי אחוה דרבי חייה בר אבא: אתיא "תוך" "תוך". כתיב הכא: "וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל", וְכָתִיב הַתָּם: "הַבְּדִלְוּ מִתּוֹךְ הָעֵדָה הַזֹּאת", מַה לְהֵלֵן עֲשֶׂרָה. אִם כָּאן עֲשֶׂרָה.

The Gemara presents a baraisa which derives a Gezera Shava, between the words among, among. Here it is written: "And I shall be sanctified among the children of Israel," and there, regarding Korah's congregation, it is written "Separate yourselves from among this congregation" (Numbers 16:21). Just as there among connotes ten, so too here, among connotes ten. The connotation of ten associated with the word among written in the portion of Korah is, in turn, derived by means of another Gezera Shava between the word congregation written there and the word congregation written in reference to the ten spies who slandered Eretz Yisrael: "How long shall I bear with this evil congregation?" (Numbers 14:27). Consequently, among the congregation there must be at least ten. The question is, why would we derive the concept of a minyan from the evil ten of the twelve spies who slandered Eretz Yisrael.

There is another conundrum. At the beginning of this week parsha Moshe prays for Hoshea and he adds a yud to his name. וַיִּקְרָא מֹשֶׁה. This means that the first two letters of his name are Yud and Hey, Hashems name. Rashi gives insight and says he prayed 'May G-d save you from the advice and counsel of the spies'. Did Moshe then know the spies would give an evil report? On the one hand, it says they were all kosher when they went out, they were Tsaddikim and all leaders of their respective tribes, but then they came back they gave an evil report. If Moshe knew, why did he not pray for them as well?

Rabbi Shneur Zalman of Liadi explains in Likkutei Torah – That in fact these spies were great Tzaddikim and very righteous. When they saw the land, they realised that Bnei Yisrael would enter a different realm of existence. Until now they had lived in the Midbar and everything was supernatural, they had manna falling from heaven, water from the well of Miriam and the clouds of glory ironed and shined their clothing to make them feel fresh. Their daily sustenance and clothing were all provided from above so all they had to do was live in a spiritual plateau focusing on Torah. They didn't want to leave this all behind. They would have to enter into a world of commerce and agriculture, and a world where would they have to work hard in the material world to reap the benefits and that, the spies did not want. They wanted to remain in that spiritual world and so they gave a negative report of the land.

They reasoned, why should we go into the land. Let's stay here in the desert in this spiritual oasis. This gives us a clue why the concept of a minyan should be learned specifically from the spies. Although their intent was noble, it was incorrect.

If we have a look at what a minyan is, when we get up in the morning, before we go out into the world of commerce, we spend time together in a spiritual oasis. We detach ourselves from the world and we enter into a world of spiritually where we connect our soul to G-d and try to elevate ourselves and pray for a successful day in all our endeavours.

This Minyan is something like what the spies wanted to hold onto on a permanent basis and hence the concept of a minyan is learned out from them. That is why Moshe prayed for Joshua and not for them as he knew they were kosher but had a suspicion that this was the type of the report that they might come back with because they didn't want to live in this physical existence. Moshe knew that Yehoshua was supposed to be leading the people into the land and therefore he specifically did not want him to be conceived with this notion.

The Rambam says they ultimate level of serving G-d is מפני שהוא אמת, not for any material gain, or even spiritual gain but because he is nullified to G-d's will. This is the difference between the spies and the people who entered the land. The spies were looking for some sort of spiritual ecstasy, and they sought it in the desert. Ultimately this was somewhat selfish. What one must do in actuality, is to put oneself aside and focus only on what the almighty wants. Hashem wants to have an abode in the material world and that would only be achieved by entry into the land.

And so although the spies got it wrong nevertheless we do enter into the minyan, the quorum, the shul three times a day where we detach ourselves from the mundane, and enter into the words of prayer but ultimately we must know that this spirituality cannot be left in the oasis but it must be bought down into the world of commerce, into the mundane, so that we can serve Hashem in our day to day life and strive

## Davening Times

Mincha & Kabbolas Shabbos	7.30pm
Candle Lighting	7.53pm-8.00pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	8.54am
Ovos uBonim	5.00pm
Mincha	6.00pm / 9.51pm
Motzei Shabbos	10.56pm
Sun	7.15am / 8.20am / 9.30am
ראש חודש	6.30am / 7.00am / 8.00am
Wed / Fri	6.45am / 7.20am / 8.00am
Thurs	6.45am / 7.10am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.50pm

that all our acts are for the sake of heaven.

Shabbat shalom (With thanks to Rabbi Nissim Dovid Dubov).

## Dangerous Honor

Rabbi Yisroel Ciner (Torah.org)

This week we read the parsha of Shlach. "Shlach l'cha anashim vayasuru es Eretz Canaan {Send forth men who will spy out the Land of Israel}. [13:2]" Before our scheduled entrance into Eretz Yisroel {the Land of Israel}, meraglim were sent. They would learn about the roads and entrances to the cities and then later lead the troops in battle via those roads against those cities.

Their report back was an accurate description of the strength of the nation that was there. Their slanderous sin was in their words: "Efess ki az ha'am ha'yoshev ba'aretz {However, the nation that dwells in the land is strong}.[13:28]" The Ramban explains that the word "efess {however}" implies an impossibility. The land is great and it flows with milk and honey, however, it is impossible for us to conquer it because the nation that is there is too strong. In other words, they are too strong even for Hashem... Who were these men whose grievous sin almost brought Bnei Yisroel to the brink of extinction (Hashem proposed rebuilding the entire nation from Moshe) and caused us to remain in the wilderness for an additional forty years where every adult died?

Rashi writes that the term "anashim" connotes chashivus. They were, as the passuk states, leaders of Bnei Yisroel. The Ramban writes that these men were listed in the order of their greatness. Yehoshua, Moshe's successor in leading Bnei Yisroel, being listed as number five gives us an excellent idea of the stature of the men we are dealing with.

If that is the case, then we must try to understand what went so horrifyingly wrong in a matter of forty days?! What brought them to slander the land, causing Bnei Yisroel to rebel against Moshe and ultimately against Hashem Himself? What was the root sin which caused the meraglim to go so wrong?

Rav Chaim Shmuelovitz zt"l explains in the following way. The Mesilas Yesharim, when speaking about the lowliness of seeking honor, writes that this lust for honor is what caused the spies to slander the land. They were afraid that they would lose their positions upon Bnei Yisroel's entering Eretz Yisroel.

This fear of losing their positions caused them to first speak badly about Eretz Yisroel and then to ultimately say that Hashem wouldn't be able to handle the nation that was there. Even people on the level of a Yehoshua could crash down to such a lowly level once their views were poisoned by the lust for honor. As a single grain of sand shuts down the effectiveness of the whole eye, their lust for honor totally distorted their view of the situation. As the Mishna in Avos [4:28] states: "Honor removes a person from the world."

The Baal HaTurim adds a fascinating point. The passuk stated that they were: "roshay Bnei Yisroel haimah {leaders of Bnei Yisroel they were}. [13:3]" The word 'haimah' is spelled 'hay', 'mem', 'hay'—a numerical value of fifty. They were leaders of fifty.

The six hundred thousand members of Bnei Yisroel had their leaders. There were those who were in charge of thousands, those in charge of hundreds and those in charge of fifties. This means that twelve thousand people held the same position as the meraglim. Additionally, thousands held positions far greater than theirs.

In our terms, they weren't governors, mayors or even city councilmen. They were in charge of their block in the neighborhood. And yet, the thought of losing that 'lofty' position was enough to cause them to lead Bnei Yisroel into denying Hashem's abilities and strength. Amazing!

If the dangers of honor are so great and a person must try to distance himself from it as much as possible, then we must try to understand why did Hashem create us in a way that we have such a strong drive for it. What can be gained from this lust for honor?

Rav Chaim Shmuelovitz zt"l explains that the feelings that no honor is ever great enough must be used in giving others honor!

Every person feels his dignity to be of such paramount importance. I believe I once related the story of my wife and I packing late-night to return with our children home to Israel after a visit to the States. Seeing that we wouldn't be able to fit all of our things into our suitcases, we drove to a nearby PathMark to get some large boxes. As we were cruising the aisles, I saw some very large boxes containing paper towels that were near empty. As I began to remove the remaining few packages and place them neatly on the nearby shelf, an older worker ran over to me and started to shout. "Why are you making a mess out of my shelves?! Don't you see I work hard to keep things neat here?!" My apologies were falling on deaf ears until I used a very key word. The moment I called him

'sir', not just his attitude but even his posture changed! I was no longer threatening his honor, his dignity. On the contrary, I was respecting him. To make a long story short, we left the store with many boxes thanks to my new-found, overly-helpful friend.

One of the many things that I try to learn from my father is to give everyone respect. When I was a young boy, I would often accompany my father to the university where he taught and to the homes of patients that he would visit. At the university, he would greet everyone by name, including the people washing the floors. At the simple homes of these lower income people, my father would always point out to me how they work very hard for their living and how clean they keep their houses. They were so filled with gratitude to my father they would spend the entire time that we were there trying to, without my father seeing, press a quarter into my hand for an ice-cream. They felt the honor that my father gave them and they wanted desperately to repay it by giving his son money (that they could ill afford) for an ice cream.

The Mishna in Ethics of the Fathers [4:1] teaches: "Who is honored? He who honors others. As it states: 'Those who honor me I will honor'." The Ruach Chaim writes that one must honor every person without thinking that he is above them. How does one do this? By realizing that everyone was created in the 'form' of Hashem. Every person represents Hashem and by honoring others, one honors Hashem. That is why the Mishna brought the passuk of honoring Hashem as the source for honoring others. He honors Hashem by honoring others as His creations.

## Just Don't Rebel...

Rabbi Dovid Green (Torah.org)

"And they returned from spying out the land at the end of 40 days. And they came to Moshe and Aharon...and they showed them its fruit...and they told them...We have come to the land you have sent us to, and it is indeed flowing with milk and honey. Only, the people in it are strong, and the cities are great and extremely fortified, and we even saw the children of the Anak (giants) there." (As the people began to stir) "And Calev hushed the people to Moshe, and he said we will go up and inherit it because we can win." "And the (other) people who went with him said we can't go up, because he (the nation living in the land) is stronger than us."

After the ten plagues in Egypt, the splitting of the Sea of Reeds, the revelation at Sinai, the miraculous food which fell from heaven each morning, and the well of water which followed the Jews through the wilderness, how could such a discussion take place? It's almost impossible to fathom how anyone could have claimed that the Canaanite nations were stronger than they were. If we would have been there, we certainly would not have made such a silly mistake!

Rabbi Yisroel Meir Kagan (d. 1933) explains what happened. It is based on the following discussion. G-d promised the land to the Jews. On the highest level of trust in G-d, a person would have said, "we can win simply because G-d said He would give us the land." On a lower level of trust a person might add "G-d can bring us in if He wants to, but do we deserve it?" This is the crux of the discussion which took place between the 12 spies who went to survey The Land of Israel before conquering it. 10 said that the Jews had lost their merits after having done the Sin of the Golden Calf, and other various sins. The description they gave of the land is one that only supports great people, but not people of "our" stature. This was their intention in showing the extraordinarily large fruit. The point was "we are not capable of living in a land which on the one hand flows with milk and honey, but on the other hand demands such a high standard from its inhabitants." "A king's servant may be able to get away with a lower standard of behavior in some far flung province, but such behavior is inexcusable in the king's palace (Israel)."

The 2 spies Calev and Yehoshua, argued that the premise of the 10 spies is wrong. G-d does not take the approach that He won't help us unless we are righteous. Rather, the approach is as long as we are not rebelling against Him He will help us. These are the words of Calev and Yehoshua, "just don't rebel against G-d." The Chofetz Chaim writes, "as long as a person doesn't rebel against G-d, by intentionally not fulfilling His commandments, that person can hope for all forms of good."

The message to us is that we should always remind ourselves that as long as we are trying to improve, even if we fail miserably time and time again, we will receive help. G-d does not give up on us. We should not give up on ourselves. We don't have to be perfect, we just have to be striving on our level. G-d will never ask us "why weren't you completely righteous?" He will ask us why we didn't try to be as good as we were able. This is the message from Parshas Shelach, "just don't rebel against G-d."