



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to Eric and Sue Sievers on the birth of a great grandson to Hadassa Leah and Meyer Simcha Levine in Israel
 Mazel Tov to Shua and Frayda Chaya Dansky on the birth of a granddaughter to Eliyahu and Shana Sternbuch in Israel

Chaim Aruchim

We wish Chaim Aruchim to Yosef Yitzchok Chalomish for the Yahrzeit of his mother on Sunday 14th Av

With All Your Heart

Rabbi J Rubinstein

Rav Matisyohu Salomon used to speak disparagingly, of people who take their sons to Davvening and behave in the following way. They nudge their sons strongly, to stop talking and pay attention to the Davvening, and a few moments later they start talking to their neighbours, while still in the middle of Davvening. This is of course the exact opposite of what Jewish education is all about. The point is made crystal clear, in the first section of Shema which is to be found towards the end of this Parshah.

The famous Verse says, וּשְׁנַתֶּם לְבָנֶיךָ וּדְבַרְתָּ בָם, "And you shall teach them to your sons, and you shall speak about them" But the Hebrew word used for "You shall teach them" is Veshinantom, which is a very unusual word. The regular Hebrew word for teaching is, ולמדתם (Velimadetem) as we find in the second part of Shema. The Alshiech explains, the root of the word is the same as we find in Psalm 120, where it compares the harm done by a deceitful tongue, to the damage caused by חיצו גבור שנונים - "arrows of a mighty person which are sharpened" The archer sharpens his arrows so that they will penetrate in to the target. Similarly, says the Alshiech, a person should speak words of Torah, in a way which will make them penetrate in to the hearts of the people he is speaking to, and not merely bounce off them and be forgotten.

The million dollar question is, how does one achieve that? The answer, explains the Alshiech, lies in the preceding verse, והיו הדברים האלה אשר, "And these things which I teach you this day, shall be on your heart. That is the precondition, if they are genuinely on your heart, they will penetrate in to the hearts of your listeners.

In a similar vein, the Zohar gives another meaning to the next phrase in the Verse; וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבֵיתְךָ וְכוּ. This is usually translated "And you shall speak about them in house etc." The Zohar says it means, "And you shall lead them", as the word is used in Psalm 47 (recited before blowing the Shofar on Rosh Hashonoh); וְיָדַר עַמִּים תַּחְתָּנוּ - "Lead the nations under us" In other words, teach your children and others, by leading them through your example. If you practice, what you teach them, "In the house and when you travel on the way etc." then the words will penetrate their hearts.

My father once explained, the Verse says כְּחִצִּים בְּיַד גִּבּוֹר כֵּן בְּנֵי הַנְּעוּרִים "Like arrows in the hand of a strong man, so are the youth"(Psalm127). The archer stands in one location, he fires the arrow and it reaches, and has an effect, on a place faraway from him. A person stands in one place and particular era, but if he trains the youth to behave in their dealings with other people and towards Hashem as the Torah wishes, that will have an effect, far in to the future and possibly in completely different locations. But my father emphasised, it has to be "in the hands of a strong man", A strong man means, one who has the teachings of the Torah "On his heart" and therefore practices them with sincerity, then he will succeed in imparting them to the youth. This is one of the crucial lessons of the first Paragraph of Shema.

I Have Just Begun to See Rabbi Mordechai Kamenetzky (Torah.org)

Moshe begins this week's portion by telling the Jewish people how he pleaded with the Almighty to let him see the Land of Israel. He relates: "I implored Hashem at that time, saying: 'My Lord, Hashem you have begun to show Your servant Your greatness and Your strong hand, for what power is there in the heaven or on the earth that can perform according to Your deeds and according to Your mighty acts? Let me now cross and see the good Land that is on the other side of the Jordan, this good mountain and the Lebanon'" (Deuteronomy 3:23-25).

The prelude and the plea seem disjointed. What connection is there between Moshe having begun to see "Hashem's greatness and strong hand," and his next request to enter the Land of Israel?

It is as if Moshe's stratagem is to tell Hashem, "I have just begun to see Your greatness, please let me culminate this great experience with a grand finale entering Israel." But that seems odd. Is it possible to compare the land he desires to enter with all he saw during the amazing desert trek? Is there any sight comparable to the splitting of the sea? Will there be any produce as amazing as the manna? Will there be any water sweeter than that of the rock? Can Moshe honestly be hinting that Israel could be the apex of His glory, as opposed to an anticlimax to forty-years filled with miraculous events?

When I studied in Israel some twenty-five years ago, I often had occasion to speak to my father's cousin, Rabbi Shlomo Wolbe, author of Alei Shur (a profound mussar work), Mashgiach of Yeshiva Be'er Yaakov, and the founder of the Lehmann Bais HaMussar in Yerushalayim. A student of the great mussar luminaries of the previous generation, Rabbi Wolbe is a very soft-spoken man. In his quiet manner and measured words, his mussar message impacts thousands through profound talks and prolific writings. I was at his home. My visit was more familial, than pedagogical, and I was discussing a bit about his Swedish roots and European topography. We came to the subject of the Swiss Alps. "I mentioned, that I heard in the name of the Brisker Rav, the revered mentor of Rav Wolbe's generation, that when the Moshiach will come, he will transport the Swiss Alps and transplant them in Israel.

Upon hearing me utter those words, Rav Wolbe's tranquil demeanor changed immediately. He stood up to his full height. There was fire in his eyes.

"Der Brisker Rav hut das kain mohl nisht gezagt! The Brisker Rav could never have said that!" he boomed. Rav Wolbe continued with a soliloquy whose passion never left me. "There are no mountains as beautiful as those in Tz'fas. There are no lakes as beautiful as the Kineret. And there is no city that sparkles like Jerusalem! Moshiach need not bring anything here! It is all here!"

I am not sure if on an aesthetic level, I am able to concur with his vision or comprehend the reality of his perspective. However, I do feel one thing.

Davening Times

Mincha & Kabbolas Shabbos	7.25pm
זמן שבת & Candle Lighting	7.36pm - 7.50pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.32am
Mincha	6.00pm / 8.23pm
Rov's Shiur	Following Mincha
Motzei Shabbos	9.28pm
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	10.00pm

Though beauty and glory are subjective, the passion expressed by Rabbi Wolbe is one I, and I hope every Jew, strives to attain.

Perhaps Moshe was pleading as an expression of the Jew's eternal longing, appreciation, and passion for Eretz Yisrael. His statement, "Hashem, you have just started to show me the power and the glory" was though Moshe understood that all the miracles, the splitting of the sea, the miraculous manna, the water from the rock, were only a prelude to Eretz Yisrael and would not compare to the greatness attainable from the majestic experience of entering the land.

It is a longing every Jew should have, whether waiting for the redemption from a balcony in Boca, or atop a mountain villa perched high in the Swiss Alps.

Switching Gears

Rabbi Yisroel Ciner (Torah.org)

This Shabbos, upon which we read Parshas V'eschanan, is the Shabbos after Tisha B'Av – Shabbos Nachamu. Coming after the mourning of the Temple's destruction, we read (in the Haftorah) the comforting words of the Prophet Yishayahu: "'Nachamu, nachamu, {Be comforted, be comforted,} my nation,' says your Elokim. [40:1]"

After having completed the three-week mourning period, culminating with last Shabbos's reading of Parshas Chazone and then Tisha B'Av itself, we now switch gears into the geulah mode with the reading of Nachamu. Readings are easy to change – feelings are much, much harder. The length of the exile has caused Moshiach to seem almost surrealistic.

This feeling of somewhat despair actually expresses itself in a tangible, halachic way. The kohanim that served in the Beis HaMikdash were divided into twenty-four mishmaros, each serving for one week in this twenty-four week rotation. Each shift was then subdivided with each Beis Av serving one day of the week. Since a kohen who had partaken of intoxicating beverages could not perform the service, kohanim were forbidden to drink wine during their shifts.

The Talmud [Taanis 17A] shows how these laws apply to our present times. The Chachamim taught: a Kohen who knows that his forefathers were of those kohanim who served in the Temple, but doesn't know which week or day they served, will be forbidden to drink wine during the entire year. The reasoning being that the Temple will be speedily rebuilt and it might be his week to perform the service! He must be ready at all times and therefore cannot drink wine the entire year.

Rabi Yehuda HaNasi disagrees both in reasoning and in halachic outcome. Who is to say that the rotation will be the same once the Temple is rebuilt? Furthermore, when it will be rebuilt, perhaps all the kohanim will be needed for the re-consecration of the Temple? Therefore, all kohanim, regardless of their history of serving in the Temple should be forbidden to drink wine the entire year.

But, Rabi Yehuda HaNasi explains, the very fact that it has lied in ruins for so many years will allow the kohanim to drink wine in the present times – we do not halachically take into account the possibility of the Temple being suddenly rebuilt.

According to who, the Gemara concludes, do kohanim drink wine in the present times? According to the opinion of Rabi Yehuda HaNasi.

If that was the prevalent feeling during the time of Rabi Yehuda HaNasi, how are we, about two thousand years later, supposed to keep our hopes up? How can we optimistically feel that this will be the year of wonders and miracles, the likes of which haven't been seen since the churban?

The Darchei Mussar brings from Rav Moshe Rosenstein, zt"l, the Mashgiach of the Lomze Yeshiva, the following explanation:

If a person is waiting for a package to arrive and it doesn't, then with each passing day his confidence that it will come keeps diminishing. It was supposed to have been here a week ago! If it didn't come when it was supposed to, then chances are it won't come now that we're moving past that point.

However, in a different type of situation, our feelings would be the opposite. Let's say a person has a penny collection – over the years he has accumulated tens of thousands of pennies. He has meticulously kept records of which pennies he has from each year with each different type of design that was issued. He carefully follows the news to hear which ones are in demand and are worth the most. One day he hears the most incredible thing. Another collector is willing to pay hundreds of thousands of dollars for a certain type of penny and he knows he has that exact type. He is exuberant but has quite a job ahead of him. He must now go through his entire collection to find that one, single penny. He rolls up his sleeves and starts to go through them, one at a time.

His attitude is very different. He doesn't look at the pile that he's gone through already and think that he'll never find it. He knows that it's there! Rather, he looks at the diminishing pile of what still hasn't been checked with his confidence growing every minute, thinking "I'm almost there, I'm

almost there."

We have been waiting for Moshiach for thousands of years. We hoped he would come each day, but when that day passed it became painfully clear that that was not the day that Hashem had pinpointed, back at the time of creation, to be the day of the ultimate redemption. We're not moving further from the day, we keep getting closer. The pile of remaining days keeps diminishing.

We are now nearing the end of year 5761 and he must come well before the year six thousand. We ourselves have witnessed the chaotic speeding up of history that precedes Moshiach. The last minute, frenzied details are being completed to set the final stage for the purpose of humanity to be realized.

As we hear the words "Nachamu, nachamu" we must hear and feel in our hearts his ever-approaching footsteps.

Marital Stress

Rabbi Yochanan Zweig (Torah.org)

"...Do not commit adultery...Do not desire your neighbor's wife..." (5:17,18)

The seventh commandment of the Decalogue, "lo sinaf" prohibits adultery. Included in the tenth commandment, "lo sachmod" is the prohibition against coveting a friend's wife. It would appear that these two prohibitions duplicate one another. Why are they both included in the Ten Commandments? Although "lo sinaf" addresses the prohibition against adultery, the Torah does not explicitly state that it is referring to a married woman. Why, when discussing "lo sachmod" does the Torah emphasize the woman's marital status?

The Mishna in Pirkei Avos records that Avraham Avinu successfully endured ten trials. The Torah reports that Sarah, Avraham's wife was abducted on two occasions, the first time by Pharaoh, king of Egypt, and the second time by Avimelech the Philistine monarch. Rabbeinu Yonah registers both abductions separately in his enumeration of the ten trials. The Ramban explains that the purpose of a trial is to afford a righteous individual the opportunity to actualize his potential. Once the individual successfully overcomes his trial, actualizing his potential, repetition of the trial is pointless. Why, then, is Sarah's second abduction included in Avraham's ten trials? The only possible solution is that the two different abductions served to develop different sensitivities. What is the difference between the two abductions?

As Avraham and Sarah approached the Egyptian border, Avraham told Sarah "Now I know that you are a beautiful woman. When the Egyptians see you, they will kill me in order to take you. Therefore, please tell them that you are my sister." Rashi explains that the local populace was not graced with women of beauty, and Avraham was aware that the Egyptians' lust for her would lead to his demise. The Torah attests to the fact that Avraham's fears were not unfounded, as the verse records that upon their arrival in Egypt, the Egyptian officials saw Sarah's beauty and lauded her for Pharaoh, after which she was abducted. In the verses which record Avimelech's abduction of Sarah, we find no mention of her beauty being a factor which motivated the act. The Ran explains that this abduction, which occurred twenty-four years after the first one, was motivated by Avimelech's desire to incorporate a member of Avraham's family into his household. The verses make it clear that the Egyptian abduction was motivated by lust; Egyptians were notorious for their immorality. Avimelech's abduction of Sarah was motivated by the need for domination and power. Avimelech was exercising his power as king to assert himself over Avraham by taking a member of his household for a wife.

The intended victim of the first abduction was Sarah. Avraham's test was the manner in which he would react to losing the woman he loved. The intended victim of the second abduction was Avraham, over whom Avimelech was attempting to exert his power and control. This test presented Avraham with a completely different challenge than did the first abduction. The dynastic names of the monarchs reflect their motivations; the name "Pharaoh" is derived from "perah" or "paru'ah", which means "naked" or "immoral", while the name "Avimelech" means "father of power".

The act of adultery can be motivated by two very different feelings; its motivation can be either lust, or the desire to exercise control over the married woman's husband. The tenth commandment, "Do not covet" is emphasizing the prohibition against taking control of another person. Therefore, in this prohibition, the Torah lists those items to which a person senses the greatest connection: his wife, house, field and slave. The Torah emphasizes the coveted woman's marital status, for that serves as the motivating factor, the assertion of control over his friend. The seventh commandment addresses the act of adultery motivated by lust. Therefore, although it refers to consorting with a married woman, the relationship between husband and wife is downplayed.