



# Ohr Yerushalayim News

ד' תשע"ד - פרשת בהר - 10th May 2014 - Volume 6 - Issue 43

## T NEWS ... LATEST NEWS ... LATEST

### מזל טוב

Mazel Tov, Mazel Tov to Mr & Mrs Johnny Berkovitz on the birth of twin granddaughters, born to Mr & Mrs Avishi Berkovitz.

### Lag B'Omer BBQ

The Shul will be holding a Lag B'Omer event on Sunday 18th May at 8.00pm, venue to be advised.

### Daf Yomi

The Daf Yomi Shiur will be starting Mesesches Rosh HaShana on Sunday at 6.45pm.

### Annual Siyum Mishnayos

The annual Siyum Mishnayos will take place Parshas Behaloscha and there are still opportunities available. See the notice wall for more details.

## T NEWS ... LATEST NEWS ... LATEST

### Green Energy and Source Power Rabbi Naftali Reich (Torah.org)

This week's Torah portion begins by outlining in great detail the laws of the Sabbatical year, where the entire land demonstrated that the primary Force in the universe is Hashem, not the laws of nature. By leaving the nation's fields untended and unguarded, the Jewish people demonstrated that true productivity and success comes when we learn not to elevate the importance of material gain over dedication to spiritual growth.

This sublime message in Biblical times was re-taught and re-absorbed once every seven years. During the intervening six years, the nation was to sow the fields and harvest the crops. This parallels the command to work for six days of the week and to rest on the Shabbos.

The Torah considers the mitzvah of the Sabbatical year so crucial that it makes our continued ownership of the land contingent upon our fulfilling this mitzvah. Just like resting on the Shabbos day is one of the Ten Commandments and is central to our religious observance, so, too, the obligation to leave the land fallow and rest in the seventh year of each cycle, is of seminal importance.

The theme of six days or years designated for work and the seventh for rest recurs numerous times in the Torah. For example, we are now in the process of counting the seven weeks of the Omer. In a similar vein, we are instructed to work for a cycle of seven times seven, or 49 years, and on the 50th year, the jubilee, the entire nation must abstain from work and devote itself to perfecting its spiritual connection with G-d.

In a more expanded vein, the Talmud teaches that the lifespan of the material universe we inhabit has the ability to sustain itself for only 6,000 years. In the seventh thousand year cycle, it will revert back to its original state of total fusion with the Divine, functioning on a higher plane of existence than we can fathom.

What is the deeper meaning and significance of this recurring theme that emphasizes the importance of the number seven? Why are we instructed to devote all our energies to emulating the Creator in performing productive work for six days, years or cycle of years, and then using the seventh day/year/cycle solely for spiritual elevation and connecting with the Creator?

The commentaries explain that we are created as finite limited human beings operating and functioning in a world of physical limitations. We are constricted by time and space. The capacity of our intellect to absorb and appreciate the secrets of our complex world and our Creator's infinite wisdom is woefully limited.

Prior to the world's creation, nothing existed but the Divine presence. For the purposes of Creation, Hashem constricted His presence, creating a mirage of duality, diversity, and conflict that lies at the very essence of our material world. We humans are creatures of opposite currents; yin and yang flow through our body. Our finite world is a world of conflict.

Indeed, each atom and molecule best expresses this fundamental polarity in creation with its electron and neutron-positive and negative energies-swirling around in opposite directions.

The atom's fusion depends upon its nucleus that our scientist tells us appears and disappears, hundreds of times each millisecond, and pulsates with a magnificent energy that no one can fully explain! Finding unity between the innumerable diverse elements of this world and understanding that at their core lies a Divine source of energy that animates and sustains each second of life, is a Jew's ultimate challenge.

All physical matter that possesses length breadth and height expresses its presence in a particular dimension and form. However at its basic level there are always six sides and facets that are to be found in base physical matter. When we analyze a cube we will find six polarities that converge and are equidistant from its core. The limited boundaries reflected in the number six represent the physical world that we are instructed and empowered to engage and elevate. Our mission is to connect and bind our material world to its core, the Divine central force that is the true source of life of all matter.

Thus the seventh day, year, yearly cycle and millennium are all chapters in time that are propitious for our connecting to the Divine source; finding unity in creation, and insuring that all the physical components in this world realize their ultimate mission and purpose.

Reduced to its most basic formulation, this is purpose of existence: to identify the Creator behind the all of the developments, resources, conditions and challenges that comprise life. When we devote

## The Week Ahead

### פרשת בהר

Early Mincha / Candle Lighting	6.55pm / not before 7.16pm
2nd Mincha / Candle Lighting	7.30pm / 7.53 - 8.00pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.11am
Mincha	2.00pm / 6.00pm / 8.52pm
Rov's Mishnayos Shiur	following
Motzei Shabbos	9.57pm
Sunday	7.15am / 8.20am
Monday / Thursday	7.10am / 8.10am
Tuesday / Wednesday / Friday	6.45am / 7.20am
Mincha & Maariv all week	7.45pm
Late Maariv	10.00pm
Mincha & Maariv Next Shabbos	7.00pm / 7.45pm

ourselves to penetrating the material veil that conceals the Creator, and focus our efforts on connecting to Him, we will surely feel the confidence and security of living in the Divine embrace. May that strengthen our faith, and imbue us with the courage to engage the challenges that face us through out our work week and work year.

## Always On

Rabbi Label Lam (Torah.org)

Look at three things and you will not come into the grip of sin. What is above from you? 1) An eye that sees 2) An ear that hears 3) All of your deeds are written in a book. (Avos 2:1)

Do not abuse one another and should have fear of your G-d, for I am HASHEM your G-d! (Vayikra 25:17)

Do not abuse one another: Here the Torah cautions us regarding verbal abuse that one should not annoy his fellow or give him advice that is not appropriate for him and according to his need or benefit but rather for the benefit of the one giving the advice. And if you'll say, "Who knows if I had wrong intentions when I gave the advice?" That is why it is written, "You should have fear of your G-d" the One Who knows thoughts, He knows your intentions. Anything given over to the heart which no one can recognize except the one in whose heart the thought is, about it is written, "You should have fear of your G-d!" (Rashi)

This subject has broad implications and daily applications in all business and personal relationships. The person giving agenda-driven advice may not even be fully aware of how distorted his opinion has become. Caution is therefore advisable for recipients and for givers of advice as well. Besides skeptical vigilance what else does the Torah recommend?

A great Rav was approached with a serious communal matter. The leaders had informed him about a problem with the butcher. His son had misbehaved in such a way that it brought about a weakening of their total confidence in him. He was not worthy of dismissal but there was creeping lack of ease with his role as the local butcher.

The Rabbi considered well the plight and advised that they seek out a new position for the butcher in a different town. There he could start fresh with his dignity intact and they could find for themselves a new butcher. With painstaking effort they found a new position for the butcher and presented to him the offer. He went immediately to the Rav to ask his advice about whether or not to take the new position.

The Rabbi listened carefully and after deliberating the matter decided that he should not take the new job but should rather stay on as the butcher. When the communal leaders heard about the Rabbi's advice they were outraged and they felt betrayed. When they complained he told them, "You came and asked for advice about what to do. I gave the best advice I knew of, to you. When he came and asked me advice I gave the best advice I knew, for him."

There was a "reality show" on TV in Israel with the aim of entrapping and shaming scammers. A hidden-camera was set up in an apartment. Plumbers were called to fix a non-existent leak in the kitchen sink of some defenseless elderly women. One plumber after another was caught on film ratcheting up the problem and the price. Then a Chassidische plumber was filmed telling the lady there was absolutely nothing wrong with her sink. Maybe there was a loose fitting pipe about which he expressed his willingness to adjust for no cost. The camera crew was amazed and when they asked him if he knew or suspected that he was on camera, he calmly and correctly replied, "Of course! The camera is always on!"

## The Gift of the Land of Israel

Rabbi Yosef Kalatsky (Torah.org)

The Torah tells us that during the Sabbatical year (seventh year) the Land must remain fallow. All agricultural activity must come to a halt. During the seventh year of the Sabbatical Cycle, one is not permitted to exercise any degree of ownership rights over the land. It must remain in an ownerless state regarding the produce of the seventh year. On the fiftieth year, which is the Jubilee year (Yovel), all properties that were sold during the seven Sabbatical Cycles of seven years, must revert back to their original owners. The Torah states as a negative commandment, "The land may not be sold in perpetuity, for the land is Mine (G'd); for you are sojourners and residents with Me." Because the Jew is only a resident and not an owner of the Land, he has no right to exercise full ownership rights.

The Torah tells us that despite the financial and labor investment of an owner in his land, he has no right to withhold anyone from partaking of its produce every Sabbatical year (every seven years). In effect, he is only leasing the land with certain stipulations set forth in the Torah. All

produce in the Land of Israel is subject to numerous tithes - to the Kohen, the Levy, the poor and other times one must take 10% and consume it in Jerusalem. The many laws that pertain to the produce of Israel are a continuous reminder that one is only a beneficiary of its bounty when one abides by the stipulations of the true owner who is G'd. Thus, when one lives in Israel, especially within an agricultural context, one is able to maintain a continuous cognizance of G'd's dominion.

When the Jewish people failed and believed that their success was attributable to themselves, they violated 70 Sabbatical years. Because of this disregard, the Jewish people were displaced (exiled) to Babylon for a period of 70 years.

King David states in Tehillim (Psalms), "As for the heavens- heavens are Hashem's, but the earth He has given to mankind..." Sforno explains that the words of King David are referring to the world at large and not the Land of Israel. The earth was given to the nations of the world but the Land of Israel/ the holy land was designated for the Jewish people to be there only to observe the Torah.

Maharal of Prague explains that each of the 70 root nations received a location in the world that is suited for its own level of spirituality. For example, the prophet Yechezkel refers to the Egyptian people as "donkeys" (chamor). He states, "Their flesh is the flesh of donkeys." Maharal explains that the word "chamor" (donkey) is derived from "chomer" which means material. Of all the 70 nations of the world, the Egyptian people have the least relevance to spirituality. Thus, the land of Egypt was the most appropriate location for them since it was a location devoid of spirituality.

In contrast, the Land of Israel is the holy land - thus it is suited for the Jewish people who are a holy people. Since this is the reality of the Jew, G'd does not want him to forget that his existence is only a means and not an end. The Gemara in Tractate Berachos explains that what King David states in Psalms, "...the heaven is for G'd and the earth was given to mankind" is true only after man acknowledges that G'd is the Creator of the earthly existence. This acknowledgement comes about through the recitation of blessings. The Rabbis enacted the recitation of a blessing before partaking of a food item or experiencing other benefits in order for one to be continuously cognizant that man is only a beneficiary of G'd's Goodness. As the Torah states after recognizing "the land is for Me (G'd) you will dwell in the land securely." Only after one recognizes that all emanates from Him, is one truly secure.

Inviting all members, high school age+, to join us for our annual



לג בעומר  
BBQ



18th May / 8.00pm

Suggested Donation: £5/head £20/family

Venue to be advised