



Ohr Yerushalayim News

Volume 2 - Issue 3

T NEWS ... LATEST NEWS ... LATEST

הנחת אבן הפינה

Preparations are well underway for the Even Hapino event next Sunday. It is sure to be a memorable event in the history of the Shul and we look forward to welcoming all members.

Last Chance for JRRC

The money raised from the Shul will be sent to JRRC this week. This is a last chance reminder to anyone who wishes to make a donation to please get in touch with Chizky.

תשעה באב Timetable

- 7.45pm מנחה
- 9.10am הפסקה
- 9.30am שיעור על מגילת איכה
- 10.00pm מעריב ואיכה
- 8.30am שחרית
- 2.00pm מנחה א
- 8.45pm מנחה ומעריב
- 10.03pm סוף תענית

T NEWS ... LATEST NEWS ... LATEST

Paradise Lost

Rabbi Mordechai Kamenetzky (Torah.org)

The Book of Devarim is basically Moshe's final lecture to his nation. Sometimes softly, sometimes sternly, Moshe chides the nation about their behavior and misbehavior during their 40 years of wandering in the desert.

He does not merely repeat history. From each of his sentences, a lesson can be gleaned. Even his preface which identifies the arid ports-of-call, where the Jews stopped to rest, contains significant meaning.

But one of the most significant rebukes concerns the sin of the spies, who after a 40-day mission to Canaan returned with a report that scared the nation into unshakable despair.

Hashem's retribution turns each day spent spying into a year of wandering thus forty days, becomes a forty-year trek in the desert. But Moshe adds a footnote to the tragedy. A group of Jews regretted their actions and immediately declared, "we will go up and fight like Hashem has commanded. But Hashem said, "Do not arise and fight for I am not with you." The group did not listen. They attempted to conquer the land but the Emorites struck them down" (cf. Deuteronomy 1:41-45)

This episode is mentioned as part of the sin of the spies. But didn't this action show an unrelenting love for the Land of Israel. Weren't their self-sacrificing actions quite noble? Why weren't they successful? Why did Hashem turn away from them? Weren't their actions ones of repentance?

Rabbi Samson Rafael Hirsch explains that this act was a transitory one that propelled them from criminal cowardice to criminal conceit. But perhaps there is an additional message here.

Rabbi Joshua Fishman, Executive Vice President of Torah Umesorah, tells

Brain teasers

Here is this week's brainteaser based on the sedra:

Who in the Torah has a name/names containing 4 letters, 5 letters and 6 letters

Answer Next Week ...

Last Week's Answer:

Mattos:

Find six metals in one posuk

Answer: Bamidbar (31,22) gold, silver, copper, iron, tin and lead

Masei:

Where is שמאול mentioned in the Torah

Answer: Bamidbar (34,20) Prince of the tribe of Shimon

the following story: It was a Friday afternoon and the holy Mezhritzer Maggid had just immersed himself in the hot mikveh in honor of the Shabbos. As he left the bathhouse he drew toward a wonderful scent, an aroma filled with sincerity and devotion. He spotted a small hut and saw an elderly woman stirring a pot and then he realized what the wonderful scent was fried gribenes, chicken rinds.

Quietly he knocked on the door of the hut and spoke to the woman. My dear woman, he began. There is something special in that pot, the aroma I smell comes from the sincerity of your stirring as well as the piety of the

The Week Ahead

שבת פרשת דברים	שבת חזון
Candle Lighting	From 7.50pm to 7.55pm
Mincha	7.30pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.13am
Mincha 1st / 2nd Minyan	6.00pm / 9.17pm
Rov's Mishnayos Shiur	9.47pm
Maariv & Motzei Shabbos	10.22pm
Sunday 1 st / 2 nd Minyan	7.20am / 8.20am
Monday	7.10am
Tuesday / Wednesday / Friday	7.20am
תשעה באב באב Thursday	See news box
Mincha & Maariv All Week	7.45pm
Shabbos Next Week	7.30pm (Candle Lighting 7.55 - 8.00pm)

slaughterer. The joy of Shabbos is encompassed in those gribenes. So I ask you. Is it possible, that I too can partake in the delicacy that you are preparing for the Shabbos? Please, may I, too, have some of those gribenes?"

The woman stared directly into the Rebbe's eyes. "Holy Rabbi," she countered, "I am sorry. My husband waits for this delicacy the entire week. My grandchildren have come from a distant city and are expecting to have some gribenes, and" she added "we are having our son-in-law's brother for Shabbos. I am sorry but there are not enough gribenes left for you."

The Rebbe nodded solemnly and left.

A few moments later the woman realized what had occurred. "Am I a fool?" she thought. "The Holy Mezhritzer Maggid wanted to eat from my simple pot and I turned him away. Imagine, had the Rebbe partaken from my pot, blessings would bubble from it! Oh! How foolish of me to forego such an opportunity."

With that the woman raced from her hovel and chased after the Rebbe. Sighting the back of his caftan, she thrust the pot forward and began to shout, "Mezhritzer Maggid! Mezhritzer Maggid! Take the whole entire pot Please!"

Slowly the Rebbe turned around and shrugged his shoulders. "My dear woman," he sighed. "I would love to taste your gribenes, but I have lost my appetite."

The Ralbag, a 13th Century commentator, explains, that there are times that Hashem's grace is open to us and opportunity is at our door. It may be in the form of spiritual opportunity or physical and emotional ones as well. We must know that there is a time and a grace for everything. Moshe reminded his flock, as he reminds us, that we must respond to opportunity when it knocks. The world does not wait for us to be ready. We have the ability to miraculously overcome great obstacles. But we must be ready to act at the moment that grace shines its light on a dark situation.

What to Cry About

Rabbi Label Lam (Torah.org)

Remember please, and lament, O all of Israel, let your voices be heard on high. For Germany has destroyed our people, during the stormy days of the World War; with killings, horrible and cruel, with starvation and thirst. For all generations, do not forget, until you will merit witnessing the (ultimate) consolation.

(Remember) Their screams and their weeping as they were tightly packed and locked into the train's (cattle) cars. Like sheep to the slaughter they were led to be incinerated in the crematorium ovens. May the sound of their pleading cries be eternally remembered by the One Who dwells in the Heavens. When they proclaimed, "Shema Yisrael" they offered up their lives to the Lord of lords.

(Excerpt from the Kinnah in memory of the Martyrs of Churban Europe by Rabbi Shlomo Halberstam, the Bobover Rebbe)

The following is found in a footnote of the Artscroll Tisha B'Av Siddur: The Bobover Rebbe was a scion of Sanz, one of the most illustrative Rabbinic and Chassidic dynasties. The Rav lost everything in the Holocaust- family, friends, followers, disciples, and students in the thousands. The Rebbe arrived in America after the war with nothing but the clothes on his back and a burning determination to rebuild what the Nazis had destroyed. With the help of HASHEM the glory of the House of Bobov has been restored and one can find dozens of Bobover institutions and thousands of Bobover Chassidim in every corner of the globe.

In 1984, the Bobover Rebbe composed a special Kinnah to bemoan the tragedy of Churban Europe and it is recited in many congregations. When the Rav was asked to for permission to include his Kinnah and its translation in this edition of Kinnos, he graciously conceded. Then he explained why he had written it; "For years I had wanted to express my grief over my personal loss and Klal Yisrael's loss, in a special Kinnah, but I hesitated. I felt that in order to compose a Kinnah one must be on the exalted level of R' Elazar HaKalir, who wrote with Ruach HaKodesh, Divine



Inspiration. Moreover, he was a master of Kabbalistic secrets and knew the mystical incantations of the ministering angels. Still many Chassidim requested a vehicle to express their personal sorrow on this bitter day, but I held back because I felt genuinely unworthy.

Then one day I was studying the laws of Tisha B'Av in the book Seder HaYom (By Moshe Ben Yehuda Makir, Rosh HaYeshiva in Sefad, and a colleague of the Arizal and the R'Yosef Karo) He writes as follows: "Whoever can wail on this day should wail, and whoever can recite Kinnos should recite Kinnos-either those already recorded in the holy books or the Kinnos he himself composed with the intellect that G-d has granted him. It is a Mitzvah for each and every individual to compose Kinnos for weeping and moaning and to recite them on this bitter day. Whoever does this is considered most righteous and is worthy of being described as one of Jerusalem's mourners and one of her holy men. But one who is not capable of composing his personal Kinnos, should recite the Kinnos written by others."

"When I read these words", the Rav concluded, "I saw a clear sign from heaven that time had come to compose a Kinnah over the last Churban. For doesn't the Seder HaYom say clearly that any person, even the smallest, should express his feelings in his original Kinnah?"

For those of us who have grown up in the era of the American exile a Kinnah awaits to be written and wailed about on the bitter day of Tisha B'Av... Woe for all the heads without Tefillin...after 3700 years from Avraham Avinu and after surviving Holocausts and Inquisitions Jewish boys and girls blunder in the darkness that plagues our generation and go lost by the millions, with visions of isms and pleasure in an instant, rapt in utter ignorance, bathed in a blue light that captivates their souls, they may never escape, and generations and giant families whole have disappeared and their names only grace lonely stones in forgotten cemeteries bearing words their children, those that had, could never read. Woe to us... on this bitter day we too have what to cry about.

Good Shabbos