



Ohr Yerushalayim News

10th July 2010 - Volume 3 - Issue 2 – פרשת מטות מסעי – כ"ח תמוז תש"ע

T NEWS ... LATEST NEWS ... LATEST

Kiddush This Shabbos

The Shabbos Mevorchin kiddush which has this month been sponsored anonymously will take place after davenning in the hall.

3 Weeks / 9 Days Shiurim

In place of the regular Mishnayos shiur after the second Minyan for Mincha on Shabbos this week and next, the Rov will be giving a shiur on the halachos of the three weeks and the nine days.

T NEWS ... LATEST NEWS ... LATEST

The Accidental Murderer

Rabbi Naftali Reich (Torah.org)

He told the police it was an accident. He had never intended to kill or hurt anyone; it was the farthest thing for his mind. All he wanted was some wood for his fireplace because it was so cold outside. He had taken his axe and gone out to chop wood. Little did he know that the blade was a little loose. Little did he know that the blade would fly off when he lifted the axe high over his head and brought it down with all his might. Little did he know that the blade would whiz through the air like an arrow and lodge in the heart of an innocent passerby. It was such a shock, and he was so sorry. But what was he to do? It was just an unfortunate accident.

So what does the Torah tell us about such a man? How are the courts to deal with him? Should we just shake their heads sadly and move on? Or should he have to suffer consequences?

The Torah tells us that such an accidental "murderer" is to be banished for life to one of the six Cities of Refuge, specifically designated safe havens that protect him from reprisals by his victim's relatives. Only if the Kohein Gadol, the High Priest, should pass away during the period of his confinement may he go free.

How are we to understand this law? After all, what did this hapless fellow do already? He had not intended to kill anyone. He had not even known that anyone was in the vicinity. He had just swung the axe with perfectly innocent intentions, and the blade had flown off and killed someone. Should his whole life be ruined for such a small thing? Does he deserve to be banished for the rest of his days?

Furthermore, why should his banishment depend on the survival of the High Priest? Why should he be put in a position that almost forces him to pray for the death of the blameless High Priest?

The commentators explain that the human mind is extremely intricate and complex. People often do or say things for reasons they themselves cannot even fathom. Deep in their subconscious, they may harbor long forgotten resentments or insensitivities that still trigger negative actions and behaviors.

The Torah expects us to root out these hidden malignant tendencies. The Torah expects us to probe, purify and cleanse our souls. If a person can wield a defective lethal weapon in the open, there is something wrong with him. Somewhere deep inside, he has a callous disregard for the safety of human life and limb. For if he really cared, he would have lifted that axe as if it were a flaming torch. He would have inspected it carefully and looked around to make sure the coast was clear before

swinging it.

That is why the Torah describes him as a "murderer." In a sense, he really is a murderer. That is also why the Torah makes his confinement dependent on the survival of the High Priest. When this "murderer" finds himself praying for the death of the High Priest, the epitome of innocence, he will finally come face to face with his dark side. He will realize that he really does have homicidal tendencies. Only then can the process of self-appraisal, introspection and rehabilitation begin.

A student came into his dormitory late at night. He closed the door behind him, and the door slammed shut with a loud bang. The student turned around, and there stood the headmaster glaring at him with disapproval.

"How can you slam doors in the dormitory so late at night?" he asked. "Doesn't it mean anything to you that people are fast asleep? Don't you care about other people?"

"Of course I do, sir. I certainly didn't want to slam the door and make noise. I just closed the door, and it slammed shut. It wasn't my fault."

"Tell me, my young friend," said the headmaster, "if your ailing father had been sleeping in one of this rooms, do you think the door would have slammed shut?"

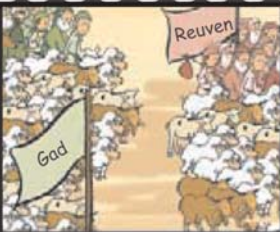
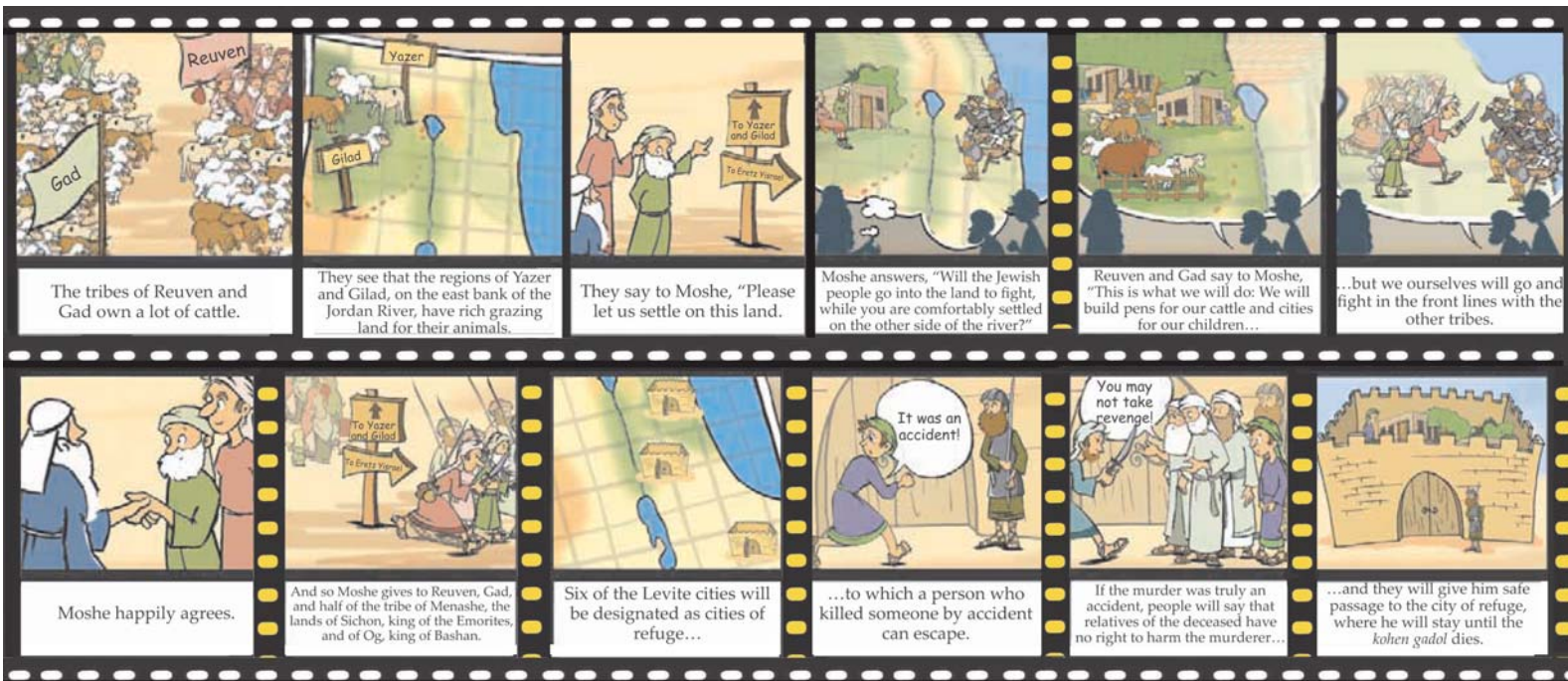
The student fidgeted. "I don't think so," he admitted.

"I don't think so either," said the headmaster. "When you really care, the door closes gently."

In our own lives, we are driven by so many complex and varied motives. The lesson of the accidental murderer teaches us to probe and examine even our seemingly altruistic actions and seek the hidden motives. If we discover that the motives are indeed pure, we can be sure that the actions are worthwhile.

The Week Ahead

שבת פרשת מטות מסעי	שבת מברכין אב
Candle Lighting and Shabbos	Between 7.55 and 8.00pm
Mincha	7.30pm
Seder Halimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.02am
Mincha 1st Minyan / 2nd Minyan	6.00pm / 9.44pm
Rov's Mishnayos Shiur	10.14pm
Maariv & Motzei Shabbos	10.49pm
Sunday 1st/2nd Minyan	7.20am/8.20am
Monday ראש חודש	7.00am
Tuesday / Wednesday / Friday	7.20am
Thursday	7.10am
Mincha & Maariv All Week	7.45pm
Maariv 2nd Minyan	9.40pm
Mincha & Maariv Next Shabbos	7.30pm (Shabbos 9.14pm)



The tribes of Reuven and Gad own a lot of cattle.



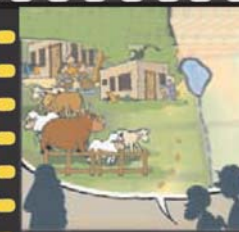
They see that the regions of Yazer and Gilad, on the east bank of the Jordan River, have rich grazing land for their animals.



They say to Moshe, "Please let us settle on this land."



Moshe answers, "Will the Jewish people go into the land to fight, while you are comfortably settled on the other side of the river?"



Reuven and Gad say to Moshe, "This is what we will do: We will build pens for our cattle and cities for our children..."



...but we ourselves will go and fight in the front lines with the other tribes.



Moshe happily agrees.



And so Moshe gives to Reuven, Gad, and half of the tribe of Menashe, the lands of Sichon, king of the Emorites, and of Og, king of Bashan.



Six of the Levite cities will be designated as cities of refuge...



...to which a person who killed someone by accident can escape.



If the murder was truly an accident, people will say that relatives of the deceased have no right to harm the murderer...



...and they will give him safe passage to the city of refuge, where he will stay until the *kohen gadol* dies.

A Lot Of Wasted Words? D Fine (Shortvort.com)
 Every letter and word of the Torah is precious and for a reason - but a bulk of Masei seems superfluous and for no reason whatsoever! When the Torah summarises the journeys Bnei Yisrael undertook through the desert, it says (one example 33;18) 'They journeyed from Chatzeiros and camped in Rismah. They journeyed from Rismah and camped in Rimon Peretz.'
 Why does it repeat the place they started off in (in this case Rismah) - we know that if they journeyed to Rismah then the next journey obviously started from Rishmah? And it is like this for every journey that's recorded in Massei; why repeat the same place as the destination for one journey and the point of origin of the next journey?
 An answer given is that this is a message in life. The journey of the Bnei Yisrael through out the desert represents our spiritual journey in life (R'

Tatz). Whenever we make a spiritual journey to achieve growth, we must be sure
 1) where we are coming from and
 2) have a goal/destination point.
 We have to know who we are - where the journey began from, and where we want to get to.
 This is why the Torah repeats the destination & origin; to teach us that whenever we are making our personal journey then we must be conscious and sure of the point of origin & goal; even if we think one might be obvious or clear - we must still concretise it and have it clear and in our consciousness.

DID YOU KNOW?

Kiddush Levo
 Kiddush Levono is said standing and facing mizrach (and not the moon).
Tefillo-Kehilchoso-brings two sources 23 (70) {145}.
 We want our tefillos to be accepted so it's best to perform them correctly.
 For details please ask the Rov *ע"ט"ע*

Parsha Wordsearch

ז	נ	ג	ך	י	ע	ס	מ	ב	מ	א	מ
ה	פ	צ	ש	ה	ט	ק	נ	ג	ש	מ	ש
ץ	א	צ	י	ה	ל	ם	ש	י	ח	ה	ה
ל	ס	פ	נ	ט	כ	ב	ה	ר	ו	ק	ב
ל	ר	ו	ג	ט	ו	ה	ת	ד	ה	מ	ג
צ	ה	ב	ק	נ	ר	ש	ה	ן	ר	ה	א
ה	ו	ל	ד	ו	מ	ס	ר	ה	ך	ד	א
ל	ר	ק	ם	י	פ	ל	א	ל	ב	נ	צ
ר	ד	ו	ד	ס	ך	ש	ל	ש	ס	ה	פ
ף	ס	ו	י	כ	ר	ע	נ	ש	ו	ה	י
ה	י	כ	ס	י	ט	פ	ז	ח	ו	מ	ג
ן	ם	פ	ם	ב	ו	א	ר	ה	ה	מ	ה

משה	ירדן	ממחרת	אהרן
אלפים	אלעזר	יהושע	תשמידו
יוסף	גבול	גורל	מקלט

7+H

פרשת מסות מסעי

1. How many men were in the army in the battle against **מדון**?
2. Which six metals are mentioned in one **פסוק**?
3. Which nine towns are mentioned in one **פסוק**?
4. What geographical features did in one **אילם** possess?
5. On which side of the **בנות ים** does the border of **ארץ ישראל** lie?
6. How many cities were given to the **לויים**?
7. Which five people all married their first cousins?

H. In which way does the **בניא** compare **ישראל** unfavourably to the other nations?