



Ohr Yerushalayim News

7th August 2010 - Volume 3 - Issue 6 – פרשת ראה – כ"ז אב תש"ע

T NEWS ... LATEST NEWS ... LATEST

Holiday Minyanim

Tisha B'Av is behind us to we're officially in Summer holiday season. As many people will be going away, can we please ask those members in town to support the Minyanim.

T NEWS ... LATEST NEWS ... LATEST

Constructive Destruction

Rabbi Naftali Reich (Torah.org)

The goal was nothing less than total destruction on a vast scale. Moses warned the Jewish people that when they crossed into the Promised Land they would encounter all sorts of pagan idols and places of worship. These intolerable abominations were to be immediately eradicated. Pulverize every idol and graven image, he exhorted them. Burn down their asheirah trees. Destroy their altars and temples. Wipe out every trace of the idolatry prevalent in the land. The exhortation concludes, however, with a rather strange directive, "You shall not do so to Hashem!"

Why did Moses find it necessary to tell the people not to mount a campaign of destruction against Hashem? Who would ever dream of wantonly destroying Jewish places of worship?

The commentators explain that human nature has a way of adapting to the most unpleasant circumstances. Sensitive people exposed to violence and mayhem for longer periods of time very often become hardened and thick-skinned. After a while, deeds and spectacles which would have scandalized and revolted them no longer have the same effect. They become different people, cruel, hard, merciless.

When Moses told the Jewish people to attack the pagan culture with utmost violence, to uproot, pulverize, smash everything in sight, they had good reason to be concerned about how this would affect their character. Would formerly gentle, refined people become brutalized and violent?

There was no need to worry, Moses reassured them. Smashing idols was not an act of destruction, and it would not transform them into violent people. On the contrary, cleansing the land of the pagan abominations was a constructive enterprise of the highest order. Smashing idols would never lead them to acts of wanton and gratuitous violence.

"You shall not do so to Hashem!" Moses told them. This was a promise rather than a command. In other words, do not be afraid to attack the idols with unrelenting ferocity. You shall not become inclined to turn that same destructiveness against Hashem's holy places. You shall remain the same high-minded, refined people that you were before.

Several army officers, one of them a field doctor, went to see a boxing match. As the pugilists stepped into the ring, the crowd greeted them with loud and boisterous cheers.

The match began. Punches and blows flew through the air. Most

missed their mark, but some of them landed. After two rounds, both fighters were bleeding profusely from cuts to the face. The crowd loved it and screamed with delight at every new burst of blood.

The army officers were on their feet, lustily cheering on the fighters. Only the army doctor remained seated. He looked pale, and he face was bathed in a cold sweat.

"Hey, what's the matter?" asked one of his comrades. "You look ill."

"I cannot bear to watch," said the doctor. "The sight of blood makes me queasy."

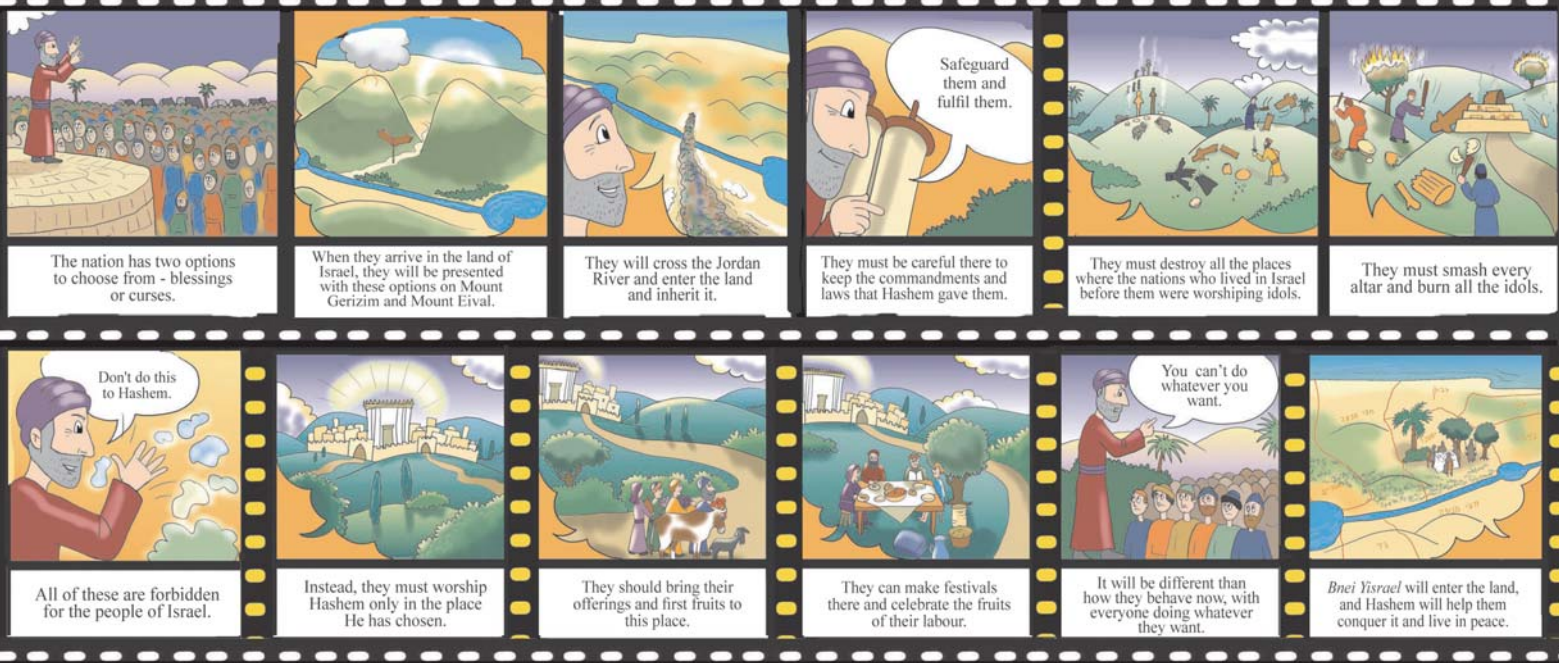
The other officer laughed. "That's a fine joke," he said. "You queasy at the sight of blood? Why, I've seen you amputate a soldier's leg on the battlefield without batting an eyelash. What's a little blood to you? You must be immune to the sight of blood."

"You don't understand," said the doctor. "When I operate in the hospital or out on the battlefield, I am healing my patients. That is not blood of violence. The blood flowing in that ring down there is of a totally different character, and I have no stomach for it."

In our own lives, we often find it necessary to take harsh measures in our relations with our children, family members or business associates. Many people who find themselves in these situation experience feelings of self-doubt. Are they becoming somewhat cold and callous? The answer lies in focusing on the positive results we aim to achieve. If our motivations are constructive, well-advised and devoid of anger and frustration, we can rest assured that we will not suffer any spiritual damage.

The Week Ahead

שבת פרשת ראה	שבת מברכין אלול
Candle Lighting and Shabbos	Between 7.40 and 7.55pm
Mincha	7.30pm
Seder Halimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.23am
Mincha 1st Minyan / 2nd Minyan	6.00pm / 8.49pm
Rov's Mishnayos Shiur	9.19pm
Maariv & Motzei Shabbos	9.54pm
Sunday 1st/2nd Minyan	7.20am/8.20am
Monday / Thursday	7.10am
Tuesday / Wednesday ראש חודש	7.00am
Friday	7.20am
Mincha & Maariv All Week	7.45pm
Mincha & Maariv Next Shabbos	7.30pm (Shabbos 8.27pm)



7+H

פרשת ראה

1. Where are הר עיבל and הר גריזים?
2. Which foodstuff are we told four times in this פרשה (i.e. שני שני) not to eat?
3. Why might a false prophet be "able" to predict a miracle?
4. How many species of wild animals are כשר?
5. For what reason is one allowed to redeem שני מעשר שני?
6. Why might a person not want to lend money to a poor person?
7. With which people should one celebrate on סוכות?
- H. Of what will we not be afraid?

DID YOU KNOW?

וּבָא לְצִיּוֹן - The Aramaic Parts

In "וּבָא לְצִיּוֹן" the kedusho is translated into Aramaic e.g.

"וּמְקַבְּלֵי דִין מִן דִּין וּכ"
 "וּנְטִלְתְּנֵי רוּחָא וּכ"
 "ה' מְלִכּוּתְהָ קְאִים וּכ"

When davenning in a minyan, the parts in Aramaic should be said quietly

"קדושה דסידרא" is known technically as the "וּבָא לְצִיּוֹן"

Source: Mishnah Berurah 132(1) [4]

We want our tefillos to be accepted so it's best to perform them correctly.
 For details please ask the Rov זצ"ל

Parsha Wordsearch

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

משה	ראה	ברכה	קללה
סנפיר	היום	יבחר	בנים
תעשר	שבעית	פסח	תפוז

Re'eh - Look Where You're Going Benjamin A Rose (shortvort.com)

Do you drive? You know when you're driving ninety down the motorway and everything is relaxed, you've got sameach at the wheel playing full blast and air con up to full power! London seems two hours away you're going past Newcastle and the journey is going well. Then you realise Newcastle is the wrong direction... You were so relaxed and in your state of mind that you failed to look out for road signs and missed the junction for the M1 SOUTH and went up the M1 NORTH.

And this is the lesson of our Parsha. Re'eh - "Look!" First of all, keep your eyes open. Do not rely on inertia. To be Jewish is to look where you're going.

Anochi Nosen Lifneichem Hayom Bracha U'Klala - "I present before you today a blessing and a curse." Life is a series of forks in the road. One leads to blessing, to life, to London. The other leads to death, to curse, to Newcastle.

Life is a path. The choices we make today determine where we end up tomorrow. Every choice has its consequences. To close our eyes and go with the flow leads to a dead end... or worse.

We're all drivers. The traffic is speeding along. A wrong turn gets you nowhere very fast. Be sure to have your AA map close at hand. Seek counsel from others to help you spot the elusive road signs. If you make a wrong turn, don't be afraid to turn around and get back on track. Most of all remain alert.

Look where you're going.