

Cup of Coffee and a Quick Thought

by Spark of Jewish Experience

Parshat Re'eh

candle lighting 7:11 Shabbat ends 8:18 August 30, 2024 Av 27, 5784

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WANT A 30 SECOND QUICK D'VAR TORAH TRY READING EACH SEGMENT OF OUR HIGHLIGHT SECTION

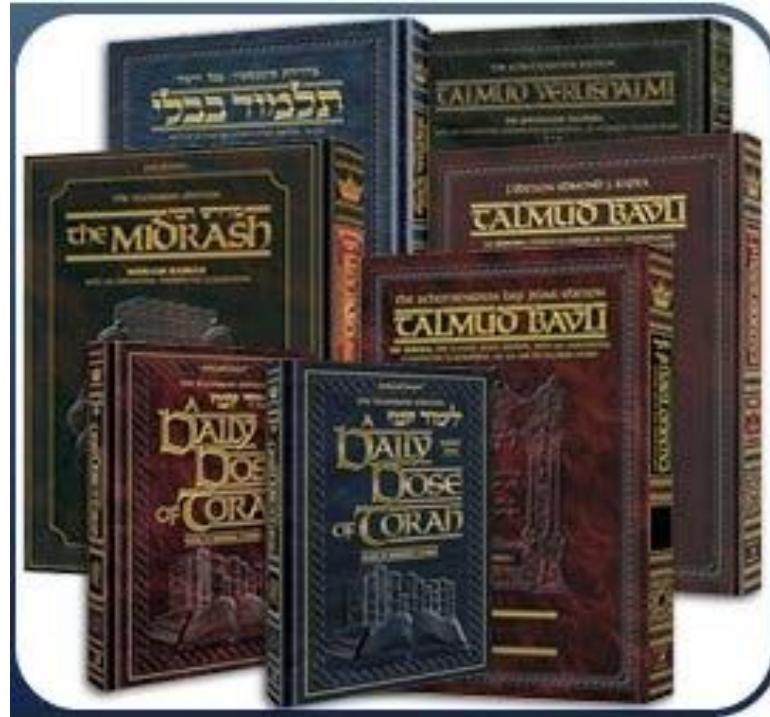
The controversy of the Temple

This article was constructed with the help of either writings, lectures or shiurim of Rabbi's Asher Hurzberg, Yossi Bilus, Yehuda Shaviv, Paysach Krohn, Lenny Bromberg and Dr. Avi Haggigi

Israel made a compromise and allowed Jordan to instill the "Islamic Waqf", or religious committee to manage the Temple Mount, though Israel provides security and upholds decisions made by the Waqf about access to the site.

For Jews, visiting the Temple Mount is a very controversial subject- both in terms of religious allowance and because non-Muslim prayer is prohibited at the site. Although freedom of access to the site is enshrined as law, Israel does not allow non-Muslim prayer on the Mount so as not to offend Muslim worshippers. Beyond this, many rabbis say that since the Jewish Temple's Holy of Holies stood near the center of today's Temple Mount, Jews are religiously forbidden from entering the area.

I believe the answer to these questions above lies in a discussions of this week's parsha and we would have a better understanding if we introduce a noble act done by a fellow Jew. Many of us had the unfortunate task of calling for help when our loved ones fell unexpectedly ill. Who do we call? "Hatzalah" Hatzalah is a volunteer ambulance run by religious Jews. Who started this?



Hatzalah started in Williamsburg, in 1965, by Rabbi Hershel Weber. After witnessing a prominent member of his Hasidic Jewish community have a



heart attack and die while waiting for an ambulance to arrive. Weber took the initiative, he and a few volunteers in Williamsburg began to carry oxygen tanks and first aid kits. They had minimal training but maximum motivation. Weber then went to the Satmar Rav who encouraged him to take his idea a step further by organizing his own volunteer-run ambulance service, which today is known as "Hatzalah" (alternatively spelled Hatzolah) -Hebrew for "rescue" or "relief." The Satmar Rav believed that a person who is brought down on earth is a conduit between heaven and earth similarly to the holy Temple. When one saves a life, he is maintaining that existence, that spirituality from the heavens. It is an absolute, total commitment to the sanctity of life - the embodiment of the 2,000- year-old dictum that "Whoever saves even one life, it is as if he saved an entire world."

Soon, Hasidic communities in other neighborhoods-like Crown Heights and Borough Park-frustrated by slow responses to 911 calls, began to copy the model. It has since spread to the other boroughs, as well as Los Angeles, Switzerland, Mexico, Australia, and Israel-in other words, anywhere that there's a large Orthodox Jewish population.

Today, the average response time to 911 calls in New York has improved significantly-FDNY data shows a drop from eleven minutes and four seconds in 1988 to just under seven minutes in 2014. Still, Chevra Hatzalah, the umbrella organization for all the New York-area ambulances, comes out ahead, with an average that ranges from between two and half to four minutes. The organization claims to have the fastest response times in the world, though that hasn't been definitively tested. This was started by one man's ability to take the initiative and to use his power, his drive to better the world.

In this week's parsha we come across something rather odd. One phrase that is repeated often "the place that G-d will choose". This phrase appears sixteen times! The Torah warns again and again that all the sacrifices are to be brought at this site which will be chosen by G-d and it is strictly forbidden for Bnei Yisrael to offer sacrifices at any other site. The next thing one might expect is a description of where this holy site is in at least much detail as it devotes to the mountains of Gerizim and Eival, the sites where the Bnei Yisrael recite the blessing and the curses on entering the land. However, no such luck. There is no mention what so ever of where the Temple site should be.



The parsha opens with a dramatic ceremony. Firstly, Moshe continues addressing the Israelites just before he passes away as they cross the Jordan River to enter the land of Israel. Moshe commands the Israelites to proclaim certain blessings and curses on Mount Gerizim and Mount Eival, once they reach the land of Israel. Moshe informs them that they can be the recipients of either blessings or curses -- blessings if they obey G-d's commandments, and curses if they do not. There is much detail describing the whereabouts of these two mountains which were used only once. Contrast this with the site of the sacrifices for generations to come which is not even described by a single word.

It is also clear that there was no oral tradition that gave the details since we are told that two of the greatest scholars of all time had to expend a



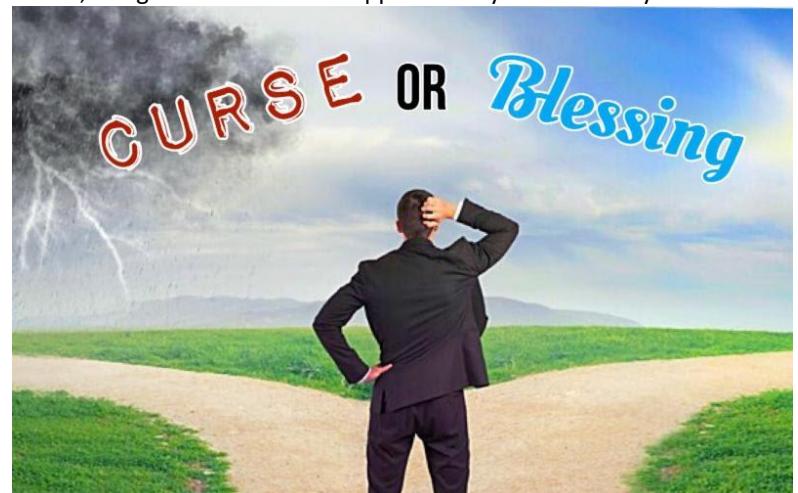
significant effort in order to find the site "and he (David) and Shmuel went and stayed in Nayot" (1 Shmuel 19:18) They sat at Rama studying the attraction of the world. (Zevachim 54b) Rashi explains they were trying to determine the site of the Temple which was not clear from the Torah.

The Talmud describes different suggestions that were proposed by David and Shmuel. Could it be in spite of oral tradition these two scholars did not know where the Temple was to be built?

It is reasonable to assume the Torah purposefully leaves out the geographic details of the site of the Temple. The key to understanding this maybe from the passage "Only at the site that G-d chooses ... look for his site and come there" (Devarim 12:5) The Torah hid the site, so that the children of Israel expend their own efforts in finding it and only after this, they will they obtain confirmation from a holy source. Building a Temple which will be a meeting place between the children of Israel, between heaven and earth is an action that must result from a significant effort on the part of the Jewish people. David had discovered the precise place - "Makom of where the center of the world-where the holiest spot on earth is. There is an insight here. The Torah played hide and seek purposely. It was designed that way not just for the nation as a whole, but for the individual.

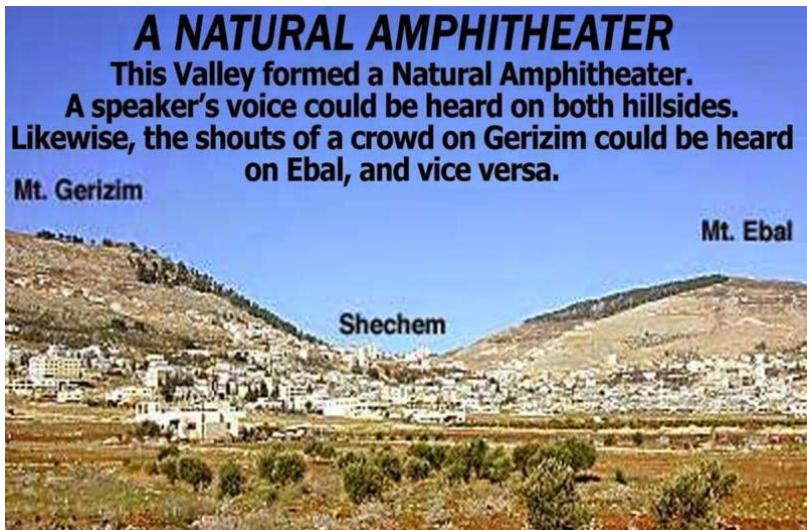
An example: when one loses a relative; friends come to appease the one who lost the loved one. In the Ashkenasic communities it is a custom to say these words "Hamakom Yenachem etchem" - "the place (meaning G-d, for he is called place because he is everywhere) will appease you". It is a tremendous bracha to give to the mourner. But where does one get appeased after the shiva is over?

The answer is that where ever he goes, thereafter, any Makom-place, he can think of G-d, and with his power that the Master of the Universe instill in him, bring Him down and be appeased any ware and anytime.



I heard something profound by my mother's doctor, Dr. Avi Haggigi. After my mother went into cardiac arrest she has been unconscious and on life support for the past 5 months. The good Doctor came to visit her right before Tisha b'Av and said as he was looking at her "You don't need to go to Israel and pray at the Kotel, the Bet Hamikdash is right here. Your mother's soul is stuck imprisoned. This is the biggest anguish; however, G-d has his reason for maintaining her life. She is waiting to get out. There is no greater waiting in anguish than this. By you praying right by her bedside it is as if you're praying at the holiest site in the world which is also in waiting to get redeemed."

We find something amazing in parshat Lech Lecha pertaining to the first Jew that ever lived our forefather Avraham. G-d said to him "And I will make you into a great nation, and I will bless you, and I will aggrandize your name, and [you shall] be a blessing". Rabbi Paysach Krohn teaches us on the last part of the pasuk which should affect us where ever we go "...and you shall be a blessing" meaning by your actions you will bring a blessing to the world.



In other words, we have the power to shower the world with brachot, goodness similar to Rabbi Hershel Webber. Does one have any idea, through his creation of Hatzalah how many lives were saved on his behalf? This is what the Satmar Rebbe was explaining that every Jew who is brought down on earth is a conduit between heaven and earth similarly to



the holy Temple. He is a walking Bet Hamikdash-Temple and he must infuse the bracha and built that conduit weather contributing in any shape and form-in his own creative way. Whether it be to his Bet Haknesset, the Bet Midrash and especially his home. His Shabbat table should be the alter just like in the temple. That is why G-d purposely hid the location; HE wants YOU to be the aggressor, the doer, the builder!

Regarding the first Jew that ever lived our forefather Avraham the Kli Yakar, one of the commentaries on the Chumash, has difficulty with the one of the parsha titles in the Torah, Lech-lecha; literally it means "go to you" which doesn't make sense. The scripture should be, either, "go" or "leave". He explains, it actually does mean what it sounds like. "Go to you" is referring to one shall go to himself; he should explore his inner-self, the essence of man. Where shall he do that? The Parsha describes later, by the MAKOM - place. Which place? The place, G-d refers to, is Har Hamoria. This is the place where the Temple Mount stands today. The Kli Yakar informs us this is where the souls are manufactured; the nucleus of mankind is structured. Yaakov had his dream on this spot. The Kodesh Hakadoshim, the most important part of the temple, rested on that spot. Besides offering Avraham's children riches, G-d offered Avraham clarity, a chance to be more spiritually close to G-d. The Kedusha - holiness of the land of Israel, especially in certain parts of Jerusalem, is very apparent.

Although it is important to have the Temple and to be as close to the Temple mount for that is the source of the optimal Kedusha, one can achieve great heights within the confines of his own creative make shift

temple. If we are going to risk lives and create animosity stirring up our enemies by going to the Temple Mount, then perhaps the lesson of "the place that G-d will choose" is very apparent. One should take lesson from history not to expedite time before actually meant. The tribe of Ephraim left Egypt prematurely (30 years too early) ahead of the ordained time, based on wrong calculations - and as a result, most were massacred. King Solomon said there is a time for everything and with G-d's help there will be a time where we will have the Temple mount in Jewish control.

One last inspirational story about by one man's ability to take the initiative and to use his power, his drive to better the world. As a child in Yeshiva, one always needed to have a little help in the complex subject of Gemara. One has to be a top notch note taker extraordinaire to understand fully what the Rabbi conveyed and that is just impossible. We were all forced to get help any which way possible, so our father purchased a translation of the Talmud. However, it was downright insulting and frustrating. The text was translated in old English. Old English hasn't been used in 150 years! Why in the world would anyone think that old English text is the best choice? Do you really expect a grade school student to comprehend? If you didn't get it in school, you didn't get it ... case closed. One person changed all that - Rabbi Meir Zlotowitz, z"l, pioneer of English-language Torah literature who stood at the helm of ArtScroll Mesorah Publishers since its founding and brought Tanach, Mishnayot, Shas Bavli and Yerushalmi and hundreds more books on topics in Judaism to an avid public. Today, there is hardly a Bet Medrash or Orthodox home that does not contain the works of ArtScroll. Much more than a publishing house, the company's work has often been termed a "revolution," due to the scale of the impact it has had on the availability of fundamental Torah works to English-speaking Jewry. He had an iron will, and the drive to make sure his ideas became reality.



A person is brought down on earth and is a conduit between heaven and earth similarly to the holy Temple. "...and you shall be a blessing" Our actions matter.... So, let's bring a blessing to the world in our own way and creativity and build a Bet HaMikdash.



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- 1) Why do Jews wear a kipa (skull cap)? (1st portion highlights section)
- 2) Why are we allowed to eat meat? (2nd portion)
- 3) Why are the holidays of Pesach, Shavuot and Succot called Shalosh regalim? (7th portion)

First Portion: * Our Sages say if one sees a loved one who has passed away, appear in a dream, he should light a candle. Someone who is no longer in this world has to ask permission from the heavens to make contact with the living; even a dream is considered contact. For the most part, there is no communication with dead people because this is a world of doers and the deceased have already exhausted their resources to accomplish. "See, I have presented to you a blessing and a curse." Rabbi Gedalya Schorr says that every moment we live in this world, we are faced with opportunities, with the end result of a blessing or a curse. Eating, drinking, walking, talking, greeting, crying and laughing, all require some sort of positive energy or acknowledgement and appreciation of G-d. Then, one will get a blessing, a reward. However, if one takes these opportunities without the awareness of G-d, then that moment is a cursed moment. This concept explains the tradition of wearing a kipa. We wear a kipa so we can constantly be aware of G-d's existence. The head is where the soul of a man lies and therefore is the most significant part of the physical body.

Second Portion: * We had previously mentioned regarding Tisha B'Av, the main reason why our ancestors consumed meat was to sanctify it for the name of G-d in the Temple. The meat, then, tasted better because it had an added flavor of leshem - Mitzvah - to do G-d's commandment. When the Temple was destroyed, the Sages proclaimed nine days of no consumption of meat, which we have a tradition till this very day. It didn't taste the same because that added flavor was gone, of "to do G-d's commandment." In this parsha, G-d gives us the permission to eat meat without the pilgrimage to the Temple. Although meat was permitted, generally, it should not be over indulged. For there are some commentaries that say it's not healthy (commentary - Ikarim).

* One of the reasons we eat meat is to show our superiority to animals. This is derived from the two sons of Adam, Kayin and Hevel. Kayin thought that man is no better than animals, therefore, he brought an offering of produce. While Hevel, on the other hand, knew man is superior and man rules them. G-d endorsed Hevel's view. Nevertheless, the damage was done; people were confused and they followed the views of Kayin, that man is not superior and therefore sank to all types of loathsome and animalistic despicable acts. After the flood, though, Kayin and his philosophy was obliterated and Noach and civilization undoubtedly ate meat.

* At the same time that G-d permitted the Jews to eat regular meat, he gave another warning against consuming the blood. According to Rashi, the fact that G-d stressed this, is an indication that the people were very much involved in and habituated in violating this prohibition.

Third Portion: * There are people that have certain sorcery gifts; the Torah refers to these individuals who try to lure others into serving idolatry as "prophets", therefore, acknowledging their powers. Apparently, these false prophets of evil have the capability to manipulate nature. They have the power to perform signs and wonders. They give signs as to what will be in the future. A strong question is asked, how is it possible that people who have come to deny G-d be given such strength? According to the RAMBAN, these individuals are called kahin. They have powers more than the average Joe and exploit their influence over simple people in order to spread heretic views. Our nation is tested in a very big way by these people who get their source from evil.

Fourth Portion: * Do not over-mourn the dead. One should not take their hair and beat themselves. One of the major foundations of our religion is life after death. As my wife puts it so beautifully; time marches on and it doesn't wait for anybody. Before you know it, you've got gray hair and are huffing and puffing down the basketball court. We are all going to see our loved ones one day soon again, G-d willing, in heaven. One friend was sad after losing his mother. He said to me "I'm sad that I'm never going to see her again." I said to him "We're all going to have a chance to see our loved ones again."

* Some commentaries say fish was prohibited for consumption till the receiving of the Torah. (The Israelites never ate fish in Egypt; they just imagined it.) The Torah was given on Shabbat. This is the reason we have fish, usually first course, during the Shabbat meal.

* The sign of a kosher fish - it should have fins and scales.

Fifth Portion: * Every Jew that makes a living has to give 10% of his earnings to Tzedakah; this is called ma'aser.

Sixth Portion: * The ability to help your fellow Jew reaps great rewards. The Torah refers to a person who considers his money as belonging to him alone, to do with it as he sees fit as b'li ya'al - wicked or worthless person. The Or Hachayim says "there will be no poor among you" (15:4); namely, that if there is a poor person among you, it is because of you, in that the other man's portion is in your hands. Whatever he has lacking is in your possession. We have to be unified as a nation, not just in "RA, RA let's cheer on together!!" but in your pocket as well. One has to see to it that his fellow is financially okay.

Seventh Portion: * There are three holidays called the Shalosh Regalim, the three legs; they are Pesach, Shavuot, and Sukkot. It is called the three legs because on each of these holidays, many Jews all over Israel, would congregate at the Holy Temple in Yerushalayim.

Dedications

MAZAL TOV

MAZAL TOV! Doctor and Mrs. Arkady Izraelov on the birth of a grandson

MAZAL TOV! Gavriel Yakubov on the marriage of their children Evelyn and Nathan

MAZAL TOV! Doctor and Mrs. Igal Aharon on the birth of a grandson

MAZAL TOV! Mr. and Mrs. Aaron Ambalu on the engagement of their daughter

CONDOLENCES AND YORTZIETS

Dedicated to the memory of the KEDOSHIM that have perished MENUCHATAM B'GAN EDEN

Mr. and Mrs. Isaac Cohen dedicating in loving memory of his father Azaria ben Yehuda and Rachel Hakohen zichrono l'bracha MENUCHATO B'GAN EDEN.

We regret to inform you of the passing of our dear family friend Mr. Gavriel Aharon ben Moshe Elyashar z'lmay he be a melitz yoshar for his wife Shoshana Children Rafi, Nathan, Manny, Ilana, Igal, Ami and their families

We regret to inform you of the passing of our dear family Gavriel Aharon ben Elisha

We regret to inform you the passing of our dear friend and mentor "Doctor Abba Goldman" zt'l

The Gavrielov Family in loving memory of their father Meir Chai ben Mazal z'l

We regret to inform you of the petira of Mrs. Marilyn Zimmer A"t Mother of Mrs. Channie Walfish, Mrs. Malkie Levine, Mrs. Chaya Shafran, Mrs. Ronnie Jeger

We regret to inform you of the passing of Mrs. Balore Simantov z'l

Joe and Tali Ambalu for the Hatzlacha of our soldiers and their safe return including Yair Moshe ben Michal

We regret to inform you of the passing of Yosef ben Bachmal z'l the grandfather of our friends Mr. and Mrs. Johnathan Shalom...the family should not see any more Tza'ar-anguish.

We regret to inform you of the passing of Mrs. Pearl Shaps a"h, our condolences to the Grunberg and Shaps families

We regret to inform you of the passing of our dear friend's father Rabbi Reuvain Katz father of Yoni May he, his brothers and his mother have Nechama

We regret to inform you of the passing of Raphael Amram z'l MENUCHATO B'GAN EDEN

Nisanov and Maximov families dedicating in loving memory Simcha Marusa bat Sarah MENUCHATA B'GAN EDEN

Rafi, Moti and Edna Fouzailoff Henkes, and their families dedicate in loving memory of Tzipora Henkes mother of Mayer Henkes MENUCHATA B'GAN EDEN

Mr. and Mrs. Eli Babayov dedicating for the success of all of Israel's soldiers and the safe return of all hostages B"t

Doctor Lev and Margarita Aminov dedicating in loving memory of Tsviya bat Rivka and Rivka bat Michal MENUCHATAM B'GAN EDEN

Mr. and Mrs. Tzion Shmuel Chai and Meirav Chana Mosheyev dedication in loving memory of his beloved mother Leah bat Shura also Shura bat Rachel, Natan ben Zoya MENUCHATAM B'GAN EDEN

Mr. and Mrs. Chananya Fuzailov dedicating in loving memory Menashe ben Ima Shalom MENUCHATO B'GAN EDEN

The Kordvani family in loving memory Yedidya ben Ephraim, Shimon ben David, Yaakov ben Moshe, Nissan ben Yona, Eliezer ben Aharon...MENUCHATAM B'GAN EDEN

Mr. and Mrs. Jonathan and Sigalit Shalom dedicating in loving memory of Mazal bat Robel and Marusa bat Ima Shalom MENUCHATAM B'GAN EDEN

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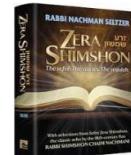
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לזין 305

אמרות שמשון

The Forbidden Ritual of Setting the Table for Gad

השמר לך פון תנקש אחריהם אחרי השמדם מפניך ופונן תדרש לאלהיהם לאמר איך יעכדו הנויים האלה את אלהיהם ואעשה בן גם אני. לא תעשה בן לה אלקייך כי כל תועצתה ה' אשר שנא עשו לאלהיהם וכו' (דברים יב ל-לא)

Beware for yourself, lest you be attracted after them, after they had been destroyed before you, and lest you seek out their gods saying, "How will these nations worship their gods and I will do the same". You shall not do so to Hashem, for everything that is an abomination of Hashem, that He hates, have they done to their gods...

In this Passuk, Moshe warns the Jewish People that after they will conquer the Land of Canaan and wipe out its inhabitants, 'they must not be drawn to the Canaanite idolatry rites and say, "How will these nations worship their gods and we shall do the same", for these rites are hateful to Hashem'.

Moshe's words are difficult to understand. Firstly, because Moshe was quoting what the Jews might say 'after the Nations had been destroyed', why did he quote the Jews using a future tense, **איך יעבדו הגויים האלה את אלקייהם** - *How will these nations worship their gods*; he should have rather quoted them using a past tense, *How had these nations worshipped their gods*; for it's obvious that the Canaanite People had worshiped their idols only before they were wiped out, but could no longer do so after being wiped out. Secondly, why did

Moshe warn the Jews that they shall 'not do so to Hashem, for everything that is an abomination of Hashem, that He hates, have they done to their gods', which makes it appear that they are to refrain from this practice only on account of it being a hateful abomination of Hashem; hadn't the Torah already so strictly and severely forbidden any idol worship?

♦ ♦ ♦

When the prophet Yeshaya reprimanded the Jewish People and censured them for their evil behaviors, he told them as follows. ואתם עזבי ה', השכחים את ה' קדשי, הערכים לגד שלחן וכו' - *You who have forsaken Hashem, who have forgotten*

My holy mountain, who set a table for Gad... When the prophet reprimanded them for 'setting the table for Gad', it was a reference to the ritual of setting a table with food and drink that was designated for the constellation called Gad. It was believed that this constellation brought good fortune upon its worshippers, and thus when one was in a specific need for good fortune, he would follow this ritual and 'set the table for Gad'.

This custom of 'setting the table for Gad' was performed by Bilaam before practicing sorcery; as the Zohar explains that it was in reference to this very ritual of 'setting the table' that the name of Bilaam's city was 'Pesorah', which in Aramaic means 'table'. Similarly, we find the Beis Yosef (ר' יוסטוף) who quotes Rabbeinu Yerucham who says that his teachers protested against the custom of setting a table with a variety of food the

night before a circumcision, in order to draw good fortune upon the baby who was to be circumcised, for it is reminiscent of the repulsive rite of 'setting a table for Gad'.

♦ ♦ ♦



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הלה להו ורבה מושך ידו
טנק מונחה והגמץ כל
דאגות מהדרים

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וחומר של רוזן ובון וארוי
לשמחת כל שפחתה

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רפאל בן סופיה
וזונתו נטלי בת אליסיה
ללא רקע דודון בקרוב
ולשען בדורו ליל בבל

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ברוך צב ניסים
זונתו סופיה לב אסטור
שאיל כל שפחי היה ורבה
חגון והפוך מושך מושך
להו ברכיה שוע ורשות בדור

שפע ווישע
אל-איס בן אסטריה
זונתו סופיה לב אסטור
שאיל כל שפחי היה ורבה
חגון והפוך מושך מושך
להו ברכיה שוע ורשות בדור

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זונתו
צביה רחל בר ברכה
שיטו כל הלה ורבה מושך
טודו ברכיה שוע מושך הורבת
הדר ורימתה ר' כל שאלות להם
לטב

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להו ברכיה צביה רחל שוע כל מושך

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