



MESSAGE FROM THE RAV

Dear Chevra

Welcome to our minyan! We hope that you had a meaningful week and wish you a relaxing Shabbat. Our double-barrelled parsha is loaded with fundamental concepts for the understanding of life.

At the entrance to The Holy Land, the tribes of ראובן, גד and later ½ the tribe of מנשה request to receive their inheritance, not within ארץ ישראל, but on the eastern side of the Jordan River. The status of עבר לירדן has to be evaluated. On the one hand, it is included in the Promised Land to אברהם אבינו which extends all the way to the Euphrates River. On the other hand, these tribes draw immense criticism from משה רבינו for their suggestion. Let us analyse the problem and see potential solutions.

At first glance, it seems that משה רבינו chastises them for their mere suggestion! How could they abandon ארץ ישראל??? Furthermore, how could they abandon their brothers – עמ ישראל?! And to seal off the motto of Bnei Akiva, how could they thus abandon תורת ישראל which commands us to live here?! Other commentaries look at the reason for their request – their flocks. Did they not think that there would be good grazing ground in ארץ ישראל as well? More so, it seems that their cause was a statement of choosing East and wealth vs. West and spiritual closeness. Humanity naturally strives towards the core and essence of existence. Why would they choose to be further away from the centre of the universe, from the place from where creation started, upon which the בית המקדש was to be built?

The criticism is sharp. משה corrects the 2 tribes' phraseology and order of priorities of building houses for their cattle and families. Wherein they were emphasizing that the main reason they were putting in this request

was for their cattle; they are reminded that a Jew's focus is first and foremost on his family and nation and the foundation reason always has to be לפני ה' – a desire for spiritual closeness. The 2 tribes commit to leading their brothers into battle לפני ה' and not returning home until after all the other tribes have inherited their portion.

We learn the importance of phrasing ourselves correctly! Kabalistically, the human is called the מדבר – the speaker. As I have mentioned before, Judaism does not believe that "sticks and stones can break my bones, but words can never harm me". The Hebrew word for 'word' and 'thing' are one and the same – דבר. When we speak, our words become reality. We create as we speak – אברא כדברא (abra kadabra)! Not only our words, but also our approach, emphasize our desired outcome. The approach of positivity, קדושה and a national perspective (as opposed to a selfish one) are essential to the existence of עם ישראל.

Finally, פרשת מסעי lists the journeys that עם ישראל have travelled over the past 40 years. Each stage of the journey is listed in a travelling and camping format: ...ויסעו מ... ויחנו ב... We know that every letter of the תורה is precious! Wouldn't the תורה have wanted to save space and just given a list of locations? Why repeat "and they travelled from... and they camped at..." every single time? The 40 years that the Jews spent in the desert was filled with spiritual growth, and the "travels" represented that growth. The Torah attests to the fact that not only did the Jews travel to point A, but they camped there! It is essential to camp at every stage of spiritual growth in order to internalise and become fully comfortable with that stage before moving towards the next level. So too, the destination is not the only goal – every stage of the journey is just as essential. And finally, the destination should always be directed to our source – ארץ ישראל!

שבת שלום
רב שמואל וטליה

THE LATE MINYAN EICHA READING

THE TRADITION CONTINUES.....

EICHA AT THE WINDMILL IN YEMIN MOSHE.

FAST BEGINS: 7.42PM
MAARIV & EICHA 8.10PM

PLEASE BRING A COPY OF EICHA AND A TORCH (FLASH LIGHT) TO HELP YOU SEE!





The Nine Days - by Rabbi Neustadt – www.torah.org

It is forbidden to eat meat or drink wine during the nine days. The restriction ends at midday on the tenth of Av. All meat and poultry and their derivatives, even if no meat or poultry is actually visible, e.g., chicken soup, are included. Parev dishes cooked in a utensil used for meat are permitted. [If a small piece of meat accidentally fell into a parev dish and its taste will not be sensed, the dish may be eaten.]

All wines and grape juices are prohibited. Beer, whiskey, and wine vinegar are permitted. The restriction applies to men, women and children, even to children who are under the age of chinuch and who do not understand the concept of mourning for the destruction of the Beit ha-Mikdash.

A child, a pregnant or nursing woman, or an elderly or sick person who cannot eat dairy foods or who needs to eat meat for health reasons, may eat meat. If possible, they should limit themselves to meat derivatives or to poultry rather than to actual meat.

On Friday afternoon close to the onset of Shabbat, it is permitted to feed children - who normally eat at that time - the regular meat Shabbat foods. A woman who needs to taste the Shabbat foods while cooking may do so on Friday afternoon after midday. On Shabbat there is no restriction against eating meat or drinking wine even if one began Shabbat early - any time after plag ha-Mincha. It is forbidden, however, to eat food left over from Shabbat even for melaveh malka.

If, by mistake, one recited a blessing over meat or wine, he should taste a bit so that his blessing will not have been in vain.

The restriction against eating meat and drinking wine is lifted when a se'udat mitzvah takes place. This includes a siyum, a brit, or a pidyon ha-ben. Several poskim also include a bar mitzvah dinner which takes place on the day the boy becomes bar mitzvah. For a se'udat mitzvah one may invite any man or woman who would normally be invited at any other time of the year, e.g., relatives or friends. During the week in which Tisha b'Av occurs, only a minyan of people plus close relatives may partake of meat and wine at a se'udat mitzvah meal. When a se'udat mitzvah takes place, it is also permitted to drink the wine after Birkat ha-Mazon. But the cup of wine which is usually drunk at a brit [or pidyon ha-ben] should be given either to a minor or to the mother of the child.

Those who are particular to recite Havdala every week over wine or grape juice should do so during the Nine Days as well. In some places it is customary for a minor, if one is present, to drink the wine, while in other places an adult drinks the Havdala wine. Those who make Havdala on beer or another chamar medina year-round should do so this week as well.

It is forbidden to make a major purchase, such as a car, silver items, or furniture during the Nine Days. There are two possible prohibitions involved in such a purchase: Purchasing a substantial (chashuv) item, even if used, obligates one to recite a שהחיינו, and it is improper to recite it throughout the Three Weeks and especially during the Nine Days. If the car or furniture is for the use and enjoyment of the entire family, in which case הטוב והמיטיב is recited instead of שהחיינו, one would be allowed to buy it during the Three Weeks but not during the Nine Days.

Shopping for clothing or shoes, even if they are intended for use after the Nine Days, is prohibited. Both expensive and inexpensive items (such as socks) are included. [If one has no clean shirt for Shabbat, he may wear a new shirt.] Shopping for items which a) do not require a שהחיינו; b) are not purchases which could be classified as a בנין של שמחה; and c) are not apparel, is permitted. Even when shopping is prohibited, the following leniencies apply: Only actual buying is prohibited. It is permitted to shop without buying. Window or comparison shopping is permitted. Returns are permitted. Exchanges may be prohibited.

An item which is forbidden to be bought during the Nine Days because of the שהחיינו restriction may be bought during the Nine Days if it requires assembly and if the assembly will be done after the Nine Days. The same rule applies to a utensil that requires immersion. If the immersion will not take place until after the Nine Days, שהחיינו is said at the time of purchase.

It is permitted to buy a car or furniture for business purposes. The שהחיינו should be said after Tisha b'Av. People in the clothing business may purchase stock during the Nine Days. If delaying the purchase will cause one a substantial loss, or if the item will not be available after Tisha b'Av, it is permitted to buy the item during the Nine Days.

A bachelor who is getting married after Tisha b'Av may buy anything he needs during the Nine Days.

One who does not have appropriate shoes to wear on Tisha b'Av may buy them during the Nine Days. If one will run out of clothing for small children, one may either wash the clothes or buy new clothes.

COMMUNITY ANNOUNCEMENTS

*WE WOULD LIKE TO WELCOME ALL THE NEW FACES TO OUR MINYAN. IF YOU ARE NEW IN THE AREA, PLEASE FEEL FREE TO INTRODUCE YOURSELF TO EITHER RAV SHMUEL OR TALY AFTER SHUL. IF YOU NEED A PLACE FOR LUNCH, WE WILL DO OUR BEST TO ORGANISE ONE FOR YOU.

*FOR COMMENTS ON THE PARSHA PAGE OR QUESTIONS FOR RAV BLOOM PLEASE E-MAIL: RABBI@LATEMINYAN.COM

*IF ANYONE WOULD LIKE TO SPONSOR THIS WEEKLY PARSHA PAGE IN MEMORY OF A CLOSE ONE OR IN HONOUR OF AN UPCOMING SIMCHA, PLEASE CONTACT TAMMY WILSON AT: CHAIR@LATEMINYAN.COM

*IF ANYONE WOULD LIKE TO SPONSOR A KIDDUSH IN HONOUR OF AN UPCOMING SIMCHA, PLEASE CONTACT GALI DORN AT: EVENTS@LATEMINYAN.COM

SHABBAT SHALOM

FROM THE LATE MINYAN

WE INVITE YOU TO ADD YOURSELF TO THE SHUL MAILING LIST. VISIT WWW.LATEMINYAN.COM.