

Every morning, when I wake and arise here in Yerushalayim, it is with a happy feeling, that I am privileged to live in the land that HaShem swore to our Avot, that it will be given to us. If I wish to speak to HaShem I walk to the Kotel. If I want to see HaShem I go to Machaneh Yehudah and just gaze the bountiful variety of fruits and vegetables that our country is blessed with. I sense with pride that the Pesukim in our Parasha are alive and speaking to us, today. I specifically refer to (7:12-13) which state, *“And it will be when (or because) you listen to these laws....that HaShem will keep with you the Brit (Covenant) ...which He swore to your fathers, and He will bless you and multiply you...in the land which He swore unto your fathers to give you”*.

But soon I suddenly shudder and think; Doesn't G-d see what I see? Certainly we both see the great amount of Torah Shiurim, Torah learning that is taking place in **our** communities, and the tremendous number of Chesed organizations that exist all over the country. But could I honestly say that we are in this wonderful land *“because we follow the laws of the Torah?”* ***That Chesed, Mishpat and Emet are the rule of the Land?*** I'm afraid to say that concerning a large number of people in this country –the answer would be a resounding -**NEGATIVE**, and HaShem sees this as well.

But then we read further in our Parsha (9:4-6), and here it states, *“It is not because of your righteousness,...that you got to possess this Land; but it was because of the wickedness of these nations that HaShem drove them out before you”*. Here we see a different slant on our right to the land, it has less to do with our worthiness, and more to do with our neighbors' unworthiness.

Rav Soloveitchik saw in these contradictory Pesukim a two-staged Ge'ulah process. **Entering the Land of Israel, is the first,- Remaining there for good is the second. Our entry into the Land in 1948 came about as a result of the wickedness of all the other nations. The Nazis' and all who associated with them are beyond the term “wickedness”, they were “Amaleikim” in every sense, but even our own friends and glorious country, the USA, could have done much more to save thousands of Jewish lives, but alas -they didn't.**

Being here and remaining here are two different things. I begin thinking about Mishkan Shiloh and the community of Shiloh that existed for 369 years. The country was then not run by the rules of **chesed, Tzedaka and Mishpat**, see Yirmiyahu Perek 7, and it was eventually destroyed. Now, my cheerful mood seems to change somewhat. But then I look at the end of Sefer Devarim, (30:1-2), that after the second Churban, HaShem guarantees our permanent deliverance, with the Havtacha (The Promise) that *“You shall (will) return to G-d and hearken to His voice”*. ***The Havtacha is that we will eventually do Teshuva***

This Havtacha will come- but WE must do our share in Hasbara. There are only two types of Jews, those who see the beauty in religion and those who DO NOT SEE IT YET. On a one to one basis each of us can do our share in bringing ONE Jew closer to HaShem. We have our work cut out, and B'ezrat HaShem, we will succeed.

Shabbat Shalom, from Yerushalayim—IR HA'KODESH

Rabbi Aharon Ziegler

THIS WEEK'S QUESTIONS:

A-When presented with a variety of foods, how do we know the correct order of Brachot?

B-From which pasuk do we derive the Mitzvah of Birkat HaMazon?

C-Which Mitzvah in our parasha comes with a promise of longevity (long life)?

D- What is the first word of the third Bracha of Birkat Hamazon?

E- Where is the source that teaches us that our domesticated animals must be fed before we eat?

F- Our Sages tell us that we should recite 100 Brachot every day. Where is that source?

Of course, those who suffer from a bladder problem, have no problem, for reciting "ASHER YATZAR" covers that.