

## UNMASKING THE FUTURE- THE POWER OF PROPER SPEECH!

RAV MOSHE S.

In this week's portion, Moshe is commanded to place "The Urim" and "The Tumim" (The U&T) inside the breastplate (Exodus 28:30). However one notices that nowhere has anything been commanded about making The Urim or The Tumim. Which leaves one to wonder what exactly these items are, where did they come from, and what purpose do they have?

They can be translated to mean "The Illuminator" and "The Completer". Various commentaries point out that these are divine names of the One Who created the world beginning with its illumination and finishing with its completion. Since these names deal with the fabric of creation itself, there was nothing to be created here, and they were simply placed inside the breastplate.

The function of The U&T involved the King of Israel or the Supreme Court asking a question regarding the present or the future and getting a response how to handle it. When these worthy leaders asked a question, letters on the front of the breastplate would light up, and the High Priest would convey the response (Tractate Yuma, end of Chapter 7).

The Vilna Gaon comments on this function, that if the High Priest did not sufficiently have the divine presence resting on him at the time, he could incorrectly decipher the proper order and word breaks of the letters, and improperly construct the response. Eli told Chana that he believed she was שכרה – drunk (I Samuel 1:13), when he asked The U&T why she was acting strangely. Rather the proper order was to be read as כשרה - like Sarah / proper - depending on the vowelization, to mean she was distraught over being childless like Sarah was and that her behavior was proper.

Judges Chapter 20 discusses how Israel asked of The U&T who should fight in a particular war first. After doing as instructed they ended up losing. The next day they asked if they should fight more, and the response was to continue, yet they lost again. But the third time, they asked if they should fight or not - meaning they wanted to know if they would actually win, or were merely being told that the appropriate action is to fight. This final time their response was to go fight and win - and they did. We see that until the

question was phrased correctly, asking if it was better to fight than ignore (which they intended originally but didn't verbalize), did it define their desired future. We learn from this that precise speech alongside The U&T could shape the future as well, while an incorrect question, even to The U&T, will only mislead.

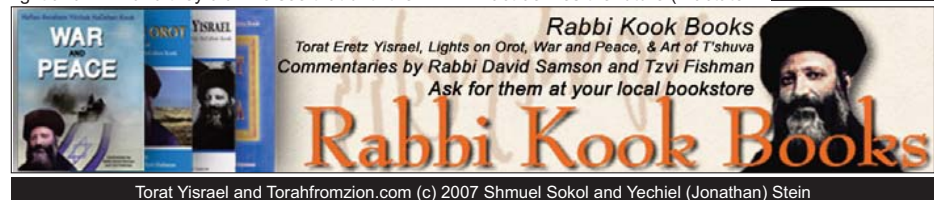
In regards to foreseeing the future, The Bible warns us to not practice divination (Leviticus 19:26), for "there is no divination or magic among Israel" (Numbers 23:23), nor should we attempt the methods listed in Deut. 18:10-11, rather we should "always be with HaShem your G-d" (Deut. 18:13). This last verse begins with the Hebrew word "Tamim", a clear connection to "The Tumim", cementing that our methods of uncovering the future are to be connected to G-d; asking those connected to Him (Prophets) or The U&T.

Divination is generally defined as someone who is going to do something, but because some negative thing happened to them, such as unintentionally dropping an item, they interpret the situation as an omen for bad and discontinue what they were planning to do (Maimonides Laws of Idol Worship 11:4-16, Yoreh Deah 179). However a person in this world is not able to move a limb unless it is willed by G-d (Tractate Chulin 7B). This means that everything a person experiences in this world is only experienced if G-d wants them to. Despite this, a person is not allowed to make a future decision based solely off of an omen, since G-d places these before us to test us.

Regarding speech however, we are allowed to pay attention to and base decisions on it. The Talmud in several places mentions how our Sages used to ask children what they learned that day and base their decisions on the response. We see several cases in the Bible where speech itself, unknowingly at the time, prophesied and even defined the future. Among these were Yosef's brothers telling him in response to his dream: "You will rule over us?" (Genesis 37:8). They meant it as a question, but they actually unwittingly prophesied that Yosef would rule over them. Furthermore this was also a dream interpretation, and interpreting a dream in fact defines the future (Tractate

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## THE TEACHINGS OF HARAV TZVI YEHUDA

Until the day of his death, 25 years ago, on Purim, at the age of 91, Rabbi Tzvi Yehuda HaKohen Kook championed the principle of Jewish settlement in all of Eretz Yisrael. The only son of Rabbi Avraham Yitzhak HaKohen Kook, and Rosh Yeshiva of Mercas HaRav in Jerusalem, he was the spiritual father of the renewed Jewish communities in Judea, Samaria, East Jerusalem, Gush Katif, and the Golan Heights. As a memorial, we are presenting a few of his teachings, may his memory be for a blessing.

"The time has come to return home. Whether we want to or not; whether we recognize this truth, or whether we want to run away from it. 'And I will bring them back to their Land.' Hashem has decided that the time has arrived."

"Because of our long exile amidst the impurity of the gentile nations, we have become accustomed to think that our life of exile is normal, and we forget that Eretz Yisrael is our natural, healthy, Divinely-intended place. We need to foster the understanding, and the feeling, that we must live in Israel, that this is our normal place, in terms of religion, and in terms of our nationhood. If we are not here, we are unhealthy. And from time to time, the gentiles forcibly remind us that we are living in their domain, in an alien land."

"The wholeness of the Jewish People appears only in Eretz Yisrael. The Divine value of this great nation appears only when it is situated in its own Land, in all of its health and stature. The revelation of Hashem's honor in the world comes through this nation in this Land. This is the order of Creation, that 'There is no G-d in all of the earth, except in Israel' (Melachim 2, 5:15). When this portion of mankind is situated in this particular Land, the Torah is revealed in all of its truth."

"The Ramban clearly establishes that this Land, which has Hashem has promised to our forefathers, must be kept under our control, and not under the control of any other nation. This is clearly meant in a national sense, for everyone understands that ruling a land means the establishment of a state in that land. Thus the establishment of Jewish sovereignty over the Land of Israel is a fundamental precept of the Torah."

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## HARAV TZVI YEHUDA CONTINUED



"We are indivisibly attached to Judea and Samaria, and to all the expanses of our Land, through the eternal bond between the Holy Nation and the Holy Land. We must stand in defense of this to the uppermost limits of dedication and self-sacrifice, without any surrender at all. There is absolutely no room to entertain thoughts of relinquishing even a single square meter of Hashem's inheritance to us. There is not to be any blemish in our borders, G-d forbid. We are to battle for this end with all of our strength."

"There isn't any man who is permitted to make territorial concessions over this Land. Are these kilometers ours? Is someone the owner of them? These kilometers belong to the millions of Jews in Russia and America and throughout the world, no less than they belong to us. How can a person not feel ashamed by the thought of making do with a truncated state? No one has the right to relinquish lands which belong to the millions of Jews of all generations. This is a disgrace, a sorrowful shame, and a violation of the

Torah."

\*  
 "The setbacks we face are temporary. All steps backwards are transitory and passing. Advances sometimes come in hidden stages. One must look at the global upheaval involved in bringing us back to our Land, and recognize that this is the Divine unfolding of, "When the L-rd brings the exiles back to Zion." Because of its staggering scale, the process naturally undergoes difficulties and problems. The greater a thing is, the more complicated it is. The unfolding of our Redemption is an historical event of colossal proportions. All of the disturbances and temporary setbacks are trivialities which have no substance in this sweeping historical pageant. The actions of the gentiles, or of superficially thinking Jews, which oppose this Divine plan, carry no weight whatsoever. They are null and void in the light of the Torah and Hashem's promise and providence over His people."

## Eretz Yisrael Photo of the Week

by Yechiel Stein



**Only in Israel: Pikachu getting frisked by security personnel in downtown Jerusalem**



### Editors' Note

You may be wondering why we have switched to a four page format instead of our traditional six pages. After looking over our run so far, we here at Torat Yisrael have decided to make our Parasha sheet shorter and punchier with briefer articles. Shortening our publication also has the added benefit of allowing us more leeway in distribution, allowing us to disseminate the Torah of Eretz Yisrael to more towns throughout the land. We would also like to apologize to those of you who did not receive copies of the last issue. The issue for Parashat Terumah was delivered late by the printers and subsequently there was not enough time to cover our normal delivery route. Rest assured that we at Torat Yisrael hold getting you your weekly Parasha fix to be our highest priority.

*Shmuel Sokol & Yechiel Stein*  
 Editors

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## UNMASKING THE FUTURE

Berachoth Chapter 9). We see from all this that the method G-d used to create the universe - speech, which separates us from animals, can be used to foresee and shape the future, and even The U&T would not function properly without it!

But does one really need The U&T? We've covered several cases without it, establishing that if people truly connect themselves to G-d, and have a sufficient amount of divine presence upon themselves, they can decipher what G-d allows them to hear, and in fact express what miracles they would like to occur. But how do people increase the divine presence upon themselves? G-d told Moshe: "All the praise and glorification you can say about Israel, say it" (Vayikra Rabba 2:5). And "for any praise that Israel praises before G-d, G-d increases His divine presence there" (Bereshith Rabba 48:7). Also, "prior to G-d performing a miracle somewhere, He first sends the divine presence there" (Tikunei Zohar 44A). From here we see how important it is to praise each and every member of Israel how you can, and conversely, saying derogatory things about any Jew will only cause the divine presence to depart, preventing the miracles we need from occurring. We definitely need miracles to survive as is asked: Why is Psalms 136:25, which says "[G-d] provides food to all creatures", found in a Psalm which solely discusses Miracles? It is answered that just as one can't live without food, so to one can't live without miracles (Midrash Socher Tov 106).

It pains me to see how many pro-Judaism-pro-Eretz-Yisrael people, who believe in fighting for the Torah cause, who also write articles or give speeches to large assemblies, don't praise certain Jews, but rather prefer to speak Lashon Hara (gossip) about their negative doings. This simply cannot continue. While trying to get the right message across, they are making the divine presence leave us, and rob us of the miracles we need to survive.

Recall the story of how the 2nd Temple was destroyed. There once was a wealthy man who made a party and put on his guest list his good friend Kamza. However the servant doing the inviting made a mistake and instead invited Kamza's son. The wealthy man, upon seeing Kamza's son, humiliated him publicly by saying that he didn't need a despicable person like him in his house, and had him ejected. Kamza's son then decided that since the Sages at the party didn't try to defend him, he will do his utmost to get Rome to wage war on Israel. The story concludes by saying that because the Sages didn't stand up for the man who in fact was so evil to have a foreign power attack us, our holy Temple was destroyed (Tractate Gitten 55B). I will not stand by and allow history to repeat itself, I will speak out against those

(even Sages) who give speeches to the masses that humiliate certain Jews. The misguided Jews of our time are no worse than Kamza's son was.

This week also happens to be Purim, when we read Esther. One can easily see that G-d's name is not mentioned in the book of Esther. However our tradition tells us that every time it says "The King", it is referring to G-d's will. Woe to us when a Jew makes a statement like: "Our Prime Minister is planning such and such". They may in fact be saying that our Prime Minister - The Prime Minister of Prime Ministers is planning to do something that will be harsh on us. One should never open his mouth to Satan (Tractate Berachoth 19A). See how those of us trying to fight for the right cause are in fact prophesying our own downfall. Avimelech cursed Sarah to have blindness (Genesis 20:16), and our commentators remark that this caused Yitzchok to become blind; so too we should try to avoid the curse of even a simple person. How much more so should we avoid the curse of a greater person, such as someone who tries to fight for the Torah and Eretz Yisrael.

We all need to protect ourselves from speaking improperly, and do our best to bring the divine presence closer to us. Know that "The divine presence can only be where people are in joy of fulfilling a commandment" (Tractate Shabbath 30B), and "What a joy it is for a person to live in his own house" (Jerusalem Talmud Moed Kattan 2:4). Combining the two statements we can deduce: where would the divine presence rest more than on a Jew who is happy living in his own land fulfilling the commandment to live in Israel? We should all live in our land and make use of our speech to shape the future and bring miracles for ourselves. We should gather by the Kothel showing we care, and begging G-d to bring the redemption, quoting verses alluding to such from our scripture. Know that for now the children of Yishmael won't let us pray higher up on our Temple Mount for they fear our prayers there, however "not even an iron wall can separate us from our Father in Heaven" (Tractate Pessachim 85B), so surely a distance of a few hundred meters won't. Rather "G-d is close to those close to Him, who call to Him truthfully" (Psalms 145:18). Let us use our speech properly so we can one day achieve what Yitzchok did and ascend the mountain, while Yishmael will be waiting below with the donkey (Genesis 22:5, see Rashi on 22:3). Shabbath Shalom, Purim Sameach.

**Rav Moshe S. Learned in Kollel at the Mir before making Aliyah. He currently is a lecturer who speaks on the parsha and Jewish issues in Eretz Yisrael. He agreed to write for us on the condition that we won't display his full last name.**