



Ohr Yerushalayim News

י"ט אייר תשע"ו – בהעלתך – 25th June 2016 - Volume 8 - Issue 48

News This Week

מזל טוב

Mazel Tov to Dr and Mrs Howard Sacho on the birth of a granddaughter, born to Mr & Mrs Tzvi Sacho in London.

Guest Speaker at Kabbolas Shabbos

We welcome Rabbi Paysach Khron who will be speaking in Shul on Friday night - see back page for further details.

Annual Siyum Mishnayos

The annual Siyum Mishnayos takes place this Shabbos with a Kiddush after Davenning.

חיים ארוכים

We wish חיים ארוכים to Mrs Angela Addleman who is sitting Shiva for her late mother, Mrs Sharon Bailey. The Shiva takes place in Luton until Shabbos and then at 36 Hilton Crescent until Tuesday morning. Mincha & Maariv at 8.00pm. No visitors between 1.00-3.00pm please.

JRCC Appeal

A reminder that donations towards the JRCC appeal can be given to either Chizky or Frenchie.

Longing For Longing

Rabbi Yitzchok Adlerstein (Torah.org)

The rabble that was among them cultivated a craving, and the Bnei Yisrael also wept again, saying, "Who shall feed us meat?"

Meshech Chochmah: Short of a supply of meat, they weren't. A surfeit of cattle led to Reuven and Gad choosing to pass up their portion of the Land in favor of more appropriate grazing land on the east side of the Jordan. What they lacked was not the meat, but the ability to eat it the way they preferred, which was simply to satisfy their desire. According to R. Yishmael, they were halachically constrained from consuming meat as a desirable menu item. Meat was permitted to this generation only as part of some holiness exercise, like the meat of a korban shelamim. Even those who disagree with R. Yishmael still had them (and us!) subject to innumerable laws and restrictions regarding the preparation of meat before it could be eaten. They wanted the license to eat like they had earlier in Egypt – "we remember the fish that we ate for free." As Rashi explains, free means unencumbered by the demands of any mitzvos. (Specifying fish is particularly apposite, because all of a fish is permitted – even its blood.)

We can detect another dimension in their complaint. It was, after all, the mohn that they tired of, and wished some "real" food in its place. This becomes understandable if we remember that it was Moshe's merit that brought them the mohn, which was more spiritual than material, and is called the food of the angels. Food does more than sustain us. Different foods affect our personalities differently. While plants nurture forces of life and growth within us, only animal flesh carries with it craving and lust. (This is why the gemara states that an ignoramus may not eat meat. Without Torah, he has no defense against the elevation of his level of desire that the meat contributes to him.) Those who clamored for meat longed for the experience of passion and desire. The mohn was good food – perfect food, really. But they did not get from it the passion-surge that they reasoned they would get from meat. They longed for meat because they longed to experience longing!

The same phenomenon accounts for their "crying in/for their families,"

which the Sifrei takes to mean arayos. This may not mean classes of forbidden relationships, as it is usually understood, but the experience of lust and desire in their intimate lives. After the experience at Sinai, Moshe had become a "godly person," and separated from his wife. Typical desires had become irrelevant to him on his lofty level. They had not become irrelevant to his people, some of whom wanted to see those desires return to their previous strength and prominence.

Moshe's superior spiritual level made him the perfect conduit to provide the spiritual food of mohn to his people. By the same reasoning, however, he was useless in providing meat that was laden with desire. He therefore registered his complaint to Hashem. "Where will I get all this meat?" He knew that his merit was a mismatch for it. Hashem had a workaround. Moshe was to gather seventy people, each one worthy of receiving some of his spirit. Great as they were, they were not clones of Moshe – nor were they close. They had not separated from their wives; they still knew the meaning of taavah. If they would elevate their inner selves to the point that they, too, could be recipients of some of a Divine spirit, they would be suitable conduits to provide meat to the people.

Moshe, however, on his greater madregah, was not capable of providing the meat.

When One Is In Pain He Says "Ouch"

Rabbi Yissocher Frand (Torah.org)

Tosfos in Tractate Kiddushin [37b] says that when the Torah describes Pesach Sheni [the "makeup" Paschal offering], it is actually implying an indictment of the Jewish people for not offering the Korban Pesach during the next 39 years. The fact is that during the next 39 years — after the offering of the Pesach sacrifice that year — they never again offered a Korban Pesach. This was the first and only time they brought a Paschal sacrifice during their 40 years of wandering in the wilderness. The Haftorah of the first day of Pesach [Yehoshua Chapter 5] describes the next time that they offered a Korban Pesach, after they had already entered the Land of Israel.

The Chiddushei HaRim (1799-1866) questions Tosfos' assertion that

The Week Ahead

שבת פרשת בהעלתך

Candle Lighting	7.56 - 8.00pm
Mincha	7.30pm
Shacharis	9.00am
סוף זמן ק"ש	8.58am
1st Mincha	2.00pm
2nd Mincha	6.00pm
3rd Mincha	9.55pm
Rov's Shiur	following
Maariv & Motzei Shabbos	11.00pm
Sunday	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.50pm

this was an indictment of the Jewish people. The reason why they did not offer the Pesach during the years in the wilderness was not because they did not care about the Korban Pesach. Rather, they did not offer the Korban Pesach for a technical reason. The Halacha requires that everyone who brings a Korban Pesach must be circumcised and all the male members of his family must be circumcised. During the 40 years in the wilderness, they were unable to perform circumcision as a result of the adverse conditions that existed in the desert. Such an operation would have presented a danger to the child.

For forty years, their hands were tied. They were victims of circumstances beyond their control (anusim). This was a technicality. It was not due to callousness or a bad attitude on their part. So why, asks the Chiddushei HaRim, does Tosfos call this an indictment of the Jewish people?

The Chiddushei HaRim answers that the indictment consists of the contrast in attitude, between the people who brought the makeup Pesach that year and all of the Jewish people for the next 39 years.

What happened in the story of the “make-up” Paschal offering? Certain individuals came to Moshe and complained, “We are ritually impure due to contact with the dead. Why should we lose out (Lamah nigarah) on the opportunity to bring the Korban Pesach?” [Bamidbar 9:7]

What is the meaning of the question “Lamah Nigarah?” They just explained why they should lose out — because of the technicality that someone who is ritually impure could not bring a Korban Pesach! They were Tameh Mes. That is why they could not bring the Korban Pesach. So what is their question?

The Chiddushei HaRim explains that they were pained by the fact that they were losing out. They understood the technicalities of the Halacha, but they were pleading in desperation “...but what about our spiritual welfare? What is going to be with us? How are we going to manage without being able to bring a Korban Pesach?” They were not challenging the halacha. They were sharing their pain.

The people who brought the make-up Pesach in that second year expressed their anguish at being told that they could not bring the Korban Pesach. Even if one is unable to fulfill a commandment for valid reasons, he should at least feel bad about it.

This was the indictment of the Jewish People. True, for the balance of the 40 years, they could not bring the sacrifice due to halachic technicalities. However, it should have bothered them! It should hurt! The status quo should feel intolerable!

There are many situations in life like this. Nothing can in fact be done, but we can at least feel the pain and anguish at the loss.

When a person wakes up in the middle of the night and stubs his toe while walking around in the dark, he screams. How does screaming help? Clearly, it does not help. But when something hurts, we cry out in pain.

Even if we cannot do anything about our inability to bring a Korban Pesach, we should at least cry about it. We should at least we should have the sensitivity to feel the pain. We should at least say the word ‘ouch!’

Making the Torah Great(er)

Shlomo Katz (Torah.org)

“Moshe said to Hashem, ‘Why have You done evil to Your servant; why have I not found favor in Your eyes, that You place the burden of this entire People upon me? Did I conceive this entire People or did I give birth to it, that You say to me, “Carry them in your bosom, as a nurse carries a suckling, to the Land that You swore to its forefathers?” Where shall I get meat to give to this entire People when they weep to me, saying, “Give us meat that we may eat?” I alone cannot carry this entire nation, for it is too heavy for me. And if this is how You deal with me, then kill me now, if I have found favor in Your eyes, and let me not see my evil!’” (11:11 <-15)

R’ Avigdor Miller z”l (1908-2001; mashgiach ruchani of Yeshiva Chaim Berlin, shul rabbi and a prolific lecturer and author) observes that these are the harshest words uttered by Moshe Rabbeinu in the entire Torah. Why did he react this way now, when Bnei Yisrael complained about eating the mahn day-after-day?

R’ Miller explains: The foundation of our relationship with Hashem is hakarat ha’tov / recognition of, and gratitude for, His never ending kindness to us. When Moshe saw that Bnei Yisrael were not satisfied

with their lot, he understood that everything he had worked for—the Shechinah’s very presence in the midst of Bnei Yisrael—was at risk. Moshe Rabbeinu loved Bnei Yisrael and shared their pain, but his worry about preserving their future as the nation in whose midst the Shechinah resided outweighed his empathy for their present unhappiness.

Adding to Moshe’s frustration was the fact that, in his great humility, he blamed himself, R’ Miller adds. Moshe assumed that, if Bnei Yisrael lacked a proper perspective on their condition, he (Moshe) must have failed to teach them well.

Hashem responds to Moshe (verse 16): “Gather to Me seventy men from the elders of Yisrael, whom you know to be the elders of the People.” How, asks R’ Miller, was this supposed to help a hungry nation? Moreover, isn’t the verse’s description of the elders (“elders of Yisrael . . . elders of the People”) redundant?

R’ Miller answers: Bnei Yisrael’s problem wasn’t a lack of food, since they had the mahn—the most perfect food that ever existed. Their problem was a lack of hakarat ha’tov. When a person has a bad attitude about material belongings, be it food or anything else, the problem cannot be solved by giving him more belongings. He will never be satisfied that way. Rather, the only solution is to counsel him to have a healthier attitude. For this, R’ Miller explains, Bnei Yisrael needed counselors who were “elders of Yisrael”—Torah scholars—but also “elders of the People”—leaders who knew the people and could relate to their feelings.

R’ Miller concludes: To sing to and rejoice with Hashem, a person must be grateful to Hashem for his eyesight, his lucidity, his daily bread, and every delicious glass of water; he must recognize the debt of gratitude that he owes Hashem for a good night’s sleep and for peace and tranquility in the streets of his neighborhood; he must realize how wonderful it is to have a roof over his head, to have each article of clothing that he has, and to have each of the furnishings in his house; not to mention appreciating an infinite number of other kindnesses that Hashem bestows. That was Bnei Yisrael’s trial here. (Sha’arei Orach Vol. I, p.113)

Guest Speaker

Ohr Yerushalayim together with Phone And Learn (PAL) are delighted to welcome

Rabbi Paysach Krohn שליט"א

who will be speaking at Kabbolas Shabbos

Mincha & Kabbolas Shabbos at 7.30pm

For further details about PAL see their website www.phoneandlearn.org or email info@phoneandlearn.org