



Ohr Yerushalayim News

שבועות תשע"ד – 6th June 2014 - Volume 6 - Issue 46

T NEWS ... LATEST NEWS ... LATEST

Tikul Leil Shavuos

Once again, we will be holding a Tikul Leil Shavuos with a great line up of speakers, followed by an early Minyan for Shacharis. We are also delighted to host a Chavrusa programme in association with Manchester Mesivta which will take place in the hall. Refreshments will be available throughout, kindly sponsored by Brackman's Bakery. Full details on the back page.

Oneg Yom Tov

We invite all men to an Oneg Yom Tov which will take place between Mincha and Maariv on the second day of Shavuos, see back page for details

Yasher Koach

We wish Avi Stern a Yasher Koach on behalf of the Kehilla for the Sefira texts which kept everyone on track!

Siyum Mishnayos

A reminder that the annual Siyum Mishnayos takes place on Shabbos - why not learn your allocation over Yom Tov!

T NEWS ... LATEST NEWS ... LATEST

NU!?

Rabbi Label Lam (Torah.org)

If He would have brought us to Mt. Sinai and not given us the Torah, it would have been enough! (Haggada-Dayanu)

We were galloping through the Pesach Seder and the delicious aromas of the Yom Tov meal were wafting in from the kitchen when one of my boys did what every Jewish parent hopes his child would do, especially on Pesach night, he had the moral audacity to interrupt the singing and ask a sincere question, "What's the good of coming to Mt. Sinai, Abba, if we would not have received the Torah?" I was stunned-answerless and proud. However, since he asked the question my ear was tuned in when within a week I heard two senior colleagues discussing that same point.

Here's the long way to the answer. A good many years ago when I was to leave the holy walls of the Yeshiva to venture out to New York City for work, I was confronted with a problem many in our community face. How was I to arrive at an early enough time having already prayed the morning prayers? Thankfully we have a solution to that challenge. It's called the "Davening Bus"! No the bus doesn't Daven for us. We Daven on the bus! It was my first time doing this so I mistakenly strategized that in order to get a little extra sleep I would meet the bus at the last stop before the highway rather than the main stop. I realized right away how wrong I was.

I was the last person to get on and there was one seat left. It was a window seat and the fellow in the aisle was a man two or three times my size. He stepped out so I could take my place. Immediately when I sat down it became clear to me why this seat was still available. There were no springs in the cushion and so I sank almost to the floor. Then I reached up to that little light that sends a laser like beam on your small

The Week Ahead

ערב שבועות

Shacharis 6.45 / 7.20am
Mincha followed by 8.15pm
Seder HaLimud followed
by a Shiur from the Rov שליט"א

ליל א שבועות

Candle Lighting 9.14pm
Maariv and Kabbolas Yom Tov 9.45pm
Earliest time for Kiddush 10.33pm
Chavrusa תקון ליל שבועות 12.45am
Shiurim תקון ליל שבועות 1.00am
Shacharis 1st Minyan 2.41am

יום א שבועות

Shacharis 2nd Minyan 9.00am
Mincha followed by a Shiur 9.15pm
from Rabbi Moshe Stamler שליט"א

ליל ב שבועות

Maariv 10.15pm
Candle Lighting No earlier than 10.45pm

שבועות יום ב

Shacharis 9.00am
Mincha followed by an 9.15pm

עונג יום טוב

Maariv & Motzei Yom Tov 10.47pm

אסרו חג

Friday Shacharis 6.45 / 7.20am

travel Siddur only to discover it didn't work either. In that dark and cramped corner I struggled to put on my Talis and Tefillin. By the time I was as set as I could be the bus was on the highway and in high gear and so was the Minyan. I was saying some preliminary blessings and they were already deep into "Pesukei D'zimra". By the time I was up to that point they were already saying "SHEMA!" I was still trying to catch up.

When finally I reached "SHEMA!" and I was grasping and kissing the Tzitzis of my Talis with love and devotion something unexpected happened. The bus came to a grinding halt by the side of the highway so everyone could comfortably stand for the silent Amida. The giant of a fellow who had been pressing up against me stood up and I immediately felt great relief but then for some reason he turned to me and asked with an almost hostile urgency that two letter question that Jews ask each other all over the planet, "NU!? NU!?" I looked up at him with wonder. I thought to myself, "What does he want from me? Have I been pressing him against the window for the past 25 minutes?" He

persisted, "NU!? NU?!" Then it dawned on me that I was kissing his and my Tsitsis together."

Isn't that a beautiful true story? You can't make that stuff up! When Jews get together for the purpose of kissing a Mitzvah together it's already a tremendous accomplishment. We are told (Shemos 19:2- Rashi) that Israel encamped, in a singular and unified fashion, like one person with one heart by Mount Sinai to receive the Torah. How goodly and sweet it is? Even if the Torah had not been given, since everyone was united for the highest of purposes, it was already a worthwhile event.

A close friend from "Yeshiva days" told me that the Talmud says, "Keshet Elyon D'Oraisa"-meaning that "the top knot (of the Tsitsis) is a Torah requirement". Literally the same statement can be understood to mean that the top knot, the highest connection between people is when they have a Torah (learning) connection with each other." Ain't it the truth!?

I whimsically shared with a well-known Hebrew Language linguist a cute theory I have about that utterance, "NU?!" Words that express "us" tend to end with "nu" like the word for "us" "anachnu", (hashevaynu-return us). We usually use that nudging expression, "NU!?" when someone is acting like an "I" and there's a pressing need to remind him of others, "NU!? He liked my idea and said there was a great deal of truth to it. Now, we share that connection. NU?!

Now It's Our Turn

Rabbi Pinchas Avruch (Torah.org)

Of the numerous celebrations that are part of the festival of Shavuot, the one alluded to in the holiday liturgy is "the Time of the Giving of our Torah". One of the many references to this theme is the day's Torah reading, the narrative of the revelation at Sinai.

After the mandated three days of preparation for this most awesome event, "Moshe brought the people forth from the camp toward G-d, and they stood at the bottom of the mountain." (Shemos 19:17) Rashi explains that the simple understanding of the verse is that the Jewish Nation was at the base of the mountain. But he also quotes the Talmud

Ohr Yerushalayim invite to you to תיקון ליל שבועות

Shiurim Programme

1.00am-1.45am Rabbi Y שליט"א Chazan

1.55am-2.35am Rabbi YA שליט"א Schwalbe

Chavrusa Programme in association with Manchester Mesivta in the Hall from 12.45am

Shiur rooms available for learning b'Chavrusa

Shacharis 2.41am

Refreshments kindly sponsored by Brackmans Bakery

Ohr Yerushalayim invites you to an עונג יום טוב on second day שבועות

Mincha at 9.15pm

Followed by Oneg with Divrei Torah from

Rabbi Johnny Ross שליט"א & R' Noach Fletcher נ"י שליט"א

עונג יום טוב

in Shabbos (88a) which explains the original Hebrew "besachtis hahar" - literally, "at the underside of the mountain" - to mean that the Children of Israel were standing UNDERNEATH Mount Sinai, the mountain literally ripped up from the earth by G-d and suspended over their heads. G-d advised, "If you accept the Torah, that is good, but if not, there will be your grave."

This is very challenging. The Talmud (Avoda Zara 2b) states that G-d offered the Torah to all of the nations of the world, but only the Jews were willing to take it. Why, at this moment of great revelation when they are to receive that which they enthusiastically accepted, would such measures be necessary? And why did G-d say, "there will be your grave"? G-d's here, the Jews are here and the mount is here; He should say, "here will be your grave"!

The Chofetz Chaim explains that without Torah observance and Torah study the world cannot continue to exist; that if the Children of Avraham, Yitzchak and Yaakov had not accepted G-d's Torah, all of creation would have imploded. Because this consequence would destroy all of humanity, it was not only "here" that would be a grave, but everywhere - every "there" - on earth would be a place of death. Thus, it was not a threat to THIS nation; rather, it was a communication of the imperative of their decision. Because the Jewish people accepted the Torah - as the blueprint for life, as the source of ultimate knowledge and G-d consciousness - the world would continue to exist.

And that mission of the Jewish nation continues to this day. Jewish history, our Sages tell us, is not a timeline, it is a spiral. The festivals are not a commemoration of a quaint Divine kindness or victory of yesteryear; they are a point in time auspicious to a particular spiritual energy. As the liturgy states, it is the Time of the Giving of our Torah: Giving again in the present, not Given in the past. Rabbi Kagan notes that those in every generation who safeguard and cleave to the Torah are the ones upon whom the universe is supported. Use this Shavuot for rededication to Torah study and mitzvah observance, stand tall, stand proud and stand firm!