



Ohr Yerushalayim News

ד"ר - שבועות תשפ"ד - במדבר - 8th June 2024 - Volume 16 - Issue 48

News This Week

מזל טוב

Mazel Tov to Dani and Esti Epstein on the engagement of Elisheva to Levi Uzvolk

Mazel Tov to the Mesaymim of Dirshu Mishna Berura 'חלק ב'. For those who wish to join for 'חלק ג' the Rov gives a Shiur in the morning, Mon - Fri 6.25, Sun 6.55 and R' Shaya gives Shiur in the evening Sun-Weds 9.15 - 9.45

Chaim Aruchim

We wish Chaim Aruchim to the following who have Yahrtzeit this week:

Mon, 4th Sivan - Michael Brandeis for his mother
1st day Shavuot - Sue Sievers for her mother

Seder Limmud

There will be a Seder limud between Mincha and Maariv Erev Yom Tov and also 1st day Yom Tov. Booklets will be available from Erev Yom Tov with comics that the Kehilla can use at their Yom Tov tables. R' Shaya will give a Summary Shiur on some of the halachos approx 20 minutes before Maariv.

Tikun Leil Program

As in previous years there will be a Tikun Leil Program with speakers in the hall and learning in the Beis Hamedrash, details on the back page.

Kiddush

There will be a special Kiddush on second day Yom Tov following Davening

Oneg Yom Tov

There will be an Oneg Yom Tov in the hall on second day Yom Tov between Mincha and Maariv, details on the back page.

The Joint Legacy Of The Jewish People Rabbi J Rubinstein

We are told that Rabbi Yannai once welcomed in a visitor, and gave him a meal and honoured him, thinking he was a learned man. When Rabbi Yannai discovered that his visitor was ignorant and not deserving of such honour, the visitor said, you have my inheritance, because it is written יעקב קהלת יעקב מורשה קהלת יעקב - "Moshe commanded us the Torah, as an inheritance for the congregation of Jacob" not as an inheritance for Yannai (Midrash Vayikro 9:3). Rav Aharon Kotler explains, the visitor was saying that the Torah is like a joint inheritance to the whole Jewish nation. If two brothers inherit a property, and one of them improves the land, they both benefit, because they own it jointly. Similarly, the visitor was saying, he had a portion in Rabbi Yannai's knowledge of Torah, because the Torah is the joint inheritance of the whole Jewish nation (Mishnas Rav Aharon Vol 1 Page 34)

This fits perfectly with an explanation of the Maharal on the saying in Pirkei Ovos, that amongst the qualities required in order to acquire the Torah are, "being beloved", "Loving other people", and "Sharing the burdens of other people". The Maharal comments, for they make you part of Klal Yisroel-the totality of the whole people, and the Torah was given to the totality of the people not to one individual. All this gives additional meaning to the famous observation of Rashi

on the Verse ויחן שם ישראל - "And Israel camped there", when Israel arrived at Mt Sinai it says, and he camped there, in the singular, because they were unified like one person with one heart. This was a necessary prerequisite for receiving the Torah.

Perhaps one can suggest, this is also the reason the Shulchan Aruch tells us, we always read Parshah of Bamidbar before the Festival of Shovuos with the words ומונו ועצרו - "Count and gather together. The word count refers to the Parshah of Bamidbar, which is mainly about counting the numbers of the Jewish nation and, gather together refers to Shovuos when we gather to serve Hashem. One comes before the other, each individual has to be counted as part of the nation and then the whole unit can receive the Torah.

There are two important ideas in this explanation. First of all, if one person deepens and widens his knowledge of Torah, we all benefit since he is developing our joint inheritance. Second of all, we

Davening Times

Mincha & Kabbolas Shabbos	7.30pm
זמן שבת & Candle Lighting	7.50pm - 7.55pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	8.54am
Mincha	2.00pm / 6.00pm / 9.47pm
Rov's Shiur	Following Mincha
Motzei Shabbos	10.52pm
Sun	7.15am / 8.20am / 9.30am
Mon	6.45am / 7.10am / 8.00am
Tues	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.45pm

ליל א' שבועות	
Mincha	9.00pm
Candle Lighting	9.22pm
Seder Limmud & Shiur	Following Mincha
Maariv	10.15pm
Nacht	10.43pm
Tikun Leil	From 1.00am

יום א' שבועות	
Shacharis	2.30am / 9.15am
Mincha	9.25pm
Seder Limud & Shiur	Following

ליל ב' שבועות	
Maariv	10.45pm
Candle Lighting	Not before 10.56pm

יום ב' שבועות	
Shacharis	9.15am
Yizkor	Approximately 10.45am
Mincha	9.25pm
Oneg Yom Tov	Following
Maariv & Motzei Yom Tov	10.57pm

Fri Shacharis	6.45am / 7.20am / 8.00am
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must make sure we live harmoniously with all other Jewish people, so that we can definitely be considered part of the totality of the Jewish people, and thus be included in the description "The Torah was commanded to us as an inheritance for יַעֲקֹב קְהֵלָתוֹ-The Jewish nation".

The Key To Life

Rabbi Yisroel Ciner (Torah.org)

This week we begin the Sefer of Bamidbar. "Hashem spoke to Moshe in the midbar." [1:1] Moshe was commanded to count the members of each of the twelve tribes of Bnei Yisroel. Once that was done, Moshe was commanded to arrange the encampment of the tribes with three traveling in front of the Mishkan three on each side and three behind. These were called the 'degalim'—literally, the different flags that each of the tribes had. The formation that Moshe set was identical to the arrangement that Yaakov Avinu set for his sons when they would carry him out of Egypt to be buried in Ma'aras Hamachpelah. The same three sons were in the front, the same on each side and the same behind.

The Kli Yakar explains the formation in the following way. The first group, traveling on the eastern side, in front of the Mishkan was comprised of Yehuda, Yissachar and Zevulun. They represented the force of Torah. The light of Torah is what leads and guides Bnei Yisroel. They led the way into our battles which were won or lost based on our dedication to Torah. They therefore traveled first.

The second group, comprised of Reuven, Shimon and Gad, were situated on the south of the Mishkan. They exemplified good midos. On the west, the third ones to travel were Ephraim, Menashe and Binyomin. They exemplified gevurah and were on the west to illustrate the fact that their attribute is one that constantly and gradually diminishes until the time of death. The 'western sunset' of each individual. The last to travel, on the northern side were Dan, Asher and Naftali. They, the wealthiest of the tribes, stood for material wealth.

Each of these groups faced and surrounded the Mishkan.

The Medrash tells that at the time of matan Torah, Bnei Yisroel saw the angels arranged in 'degalim' formation. They had a tremendous desire to also be arranged in such a formation.

At first glance this seems to be a bit strange. I know that my children outgrew the Simchas Torah flag scene at a pretty young age. What was the mesmerizing impression that the degalim of the angels made on these towering spiritual giants as they stood at the foot of Mount Sinai and heard Hashem speak?!

The Talmud [Taanis 31A] teaches that in the time to come, Hashem will have the righteous form a circle in Gan Eden and Hashem will be in the middle.

The Mahara"l (as explained by Rav Dessler) explains that the idea of the righteous dancing in a circle is that each member is equally close to the center—to Hashem. Additionally, when dancing in a circle, each member is constantly moving and standing in what had been the other's place.

This alludes to two aspects of the existence and the reward in the world to come. Each person who uses his abilities to serve Hashem will stand as close to Him as anyone else. One person may have been granted less abilities. His lot was to serve Hashem to the utmost of his limited intellect and limited abilities. Another, blessed with a keen mind and a piercing intellect, also served Hashem to the best of his abilities. The difference that was quite apparent between them only exists in this world. In the world to come, in the circle of the righteous, each will stand equidistant from Hashem.

But they won't stand in one place. Each will move from one place to the next, in this glorious dance of eternity. Each individual, in addition to the reward earned by their own personal service, will also have earned reward for their role in the over-all, general kiddush Hashem. This was only made possible by the harmony of each of the many members of Klal Yisroel fulfilling his role with the abilities given to him without looking enviously at the abilities given to others. Each will receive additional reward for their role in the symphony of these different roles which contributed to the totality of the kiddush Hashem. Each rotates to the place of the other because they, by fulfilling their role, enabled each of the others to be a part of a complete entity.

Perhaps this is what Bnei Yisroel saw when they saw the angels

arranged in degalim. Each had their G-d-given position—there was no vestige of jealousy. Each angel wanting to contribute his part to the heavenly hosts surrounding and honoring Hashem.

The Bnei Yisroel desired to reach such a state in their service. They wanted to be arranged in degalim. Different tribes had different strong points. Some excelled in Torah, others in middos, others in strength and others in wealth. They wanted to know that if each used their abilities to the maximum, that they'd be as important as anyone else. They wanted to be arranged equidistantly around the Mishkan. They wanted to feel that equality of the circle of the righteous here in this world. They too wanted degalim.

Bnei Yisroel knew that this was the key to life. Not being able to control what comes our way but being able to field it properly. Understanding that everything is heaven-sent to allow us to play our role in the symphony of Klal Yisroel. Realizing that our proper perception of a situation actually creates the reality. If we know it's good then it is good...

This was shown to me very vividly and humorously a number of years ago. I was about to finish a certain mesechta with my shiur and I promised them the choice of one of my wife's famous cakes. They promptly chose a certain apple cake which was a favorite of theirs. However, as the day was arriving, my wife, pregnant at the time, was not venturing anywhere even near the kitchen. Undaunted, I rolled up my sleeves and decided to take matters into my own hands.

This was a very easy cake as it consisted of a batter that was put on the bottom of the pan, apple sauce which was spread on top and the remainder of the batter which was then spread on top of the apple sauce. When baked properly, the batter reached a crumb-like consistency and presto, we're ready to serve.

As I said, when baked properly... I messed up on the baking time in the oven and I was left with a gooey layer of unbaked batter on top of some apple sauce. It looked truly pathetic. My wife took one look and told me that I'd better not serve it to the boys. Knowing my customers quite well, I told her that I planned to serve it to them and I was sure that they'd love it. I promised her that if it went over well it would be credited to her and if it would bomb, I'd take the heat.

I served the cake as if nothing was wrong and waited for their reaction. It wasn't long in coming. One of my students, as he was enthusiastically chomping away, exclaimed, "You know Rabbi, lots of the Rebbitzins make this cake, but only your wife puts this special cream on top! This is the best that I've ever tasted!"

He knew the cake was going to be good and therefore it was good. If we know that everything that comes our way is from Hashem and good, then even what appears to be uncooked batter can be transformed into a special cream. Understanding that any role that we're dealt can lead us to stand as close to Hashem as any other role. Understanding the circle of the righteous. Understanding the degalim.

Confusion!

Rabbi Yisroel Ciner (Torah.org)

In just a few days we begin the holiday of Shavuos. Hashem's descent onto Har Sinai and His speaking to the entire nation would probably be considered the most earth-shattering event that has occurred since creation.

Man has a thirst for spirituality—a vacuum that longs to be filled. The clear feeling that there is more to life than our physical, earthly existence. We know that there is something more but there is confusion... How does one connect to it...

Without clear bearings we go off on some pretty desperate forays. The cults with their gurus and swamis prey on this desperate, confused emptiness that gnaws away at a person's complacency. Sweet, innocent people get led off on pretty confused paths...

We adherents of Torah have no such confusion... One time in the history of man the heavens opened up. The intimate connection between the physical and the spiritual—the way to touch the heavens while treading on earth—was revealed. The manual providing the instructions for that connection was transmitted.

Each year, on Shavuos, we try to re-live and re-experience that event, its feelings and what it imparted to us. But we feel somewhat detached. Although the souls of every Jew and every future convert were there at Sinai, we have no conscious memory of that awe-inspiring event. We feel that if only we had been there, we would be

much stronger, more focused and better able to serve Hashem. We feel that those generations were connected to Hashem, whereas our service is probably not nearly as dear...

However, we find that it can be viewed very differently. Shlomo HaMelech taught in Mishlei: "Sheker ha'chein {Charm is false} v'hevel ha'yofee {and beauty is vain}, ishah yir'as Hashem hee tis'hallal {a woman who fears Hashem, she should be praised}. [Proverbs 31:29]" The Talmud reveals the deeper level on which this pasuk can be understood. "Charm is false" refers to the generation of Moshe; "and beauty is vain" refers to the generation of Yehoshua; "a woman who fears Hashem, she should be praised" refers to the generation of King Chizkiyahu. [Sanhedrin 20A]

Incredible! The extraordinary generations of Moshe and Yehoshua were, in a certain way, false and vain. The later generations, those far removed from Sinai earned the praise of being compared to "a woman who fears Hashem."

How can we understand this?

The Ben Ish Chai offers a brilliant and illuminating explanation. People in every generation are lured with temptations to throw themselves after the physical. They know what's right but find it difficult to constantly maintain those standards. The pleasures of this world can be so tempting. The mission of man is to see through that illusory smoke screen and recognize the true bankruptcy of the temptations and pleasures that beckon. But, as we'd readily agree, it can be an extremely difficult task.

"Sheker ha'chein" refers to the generation of Moshe.

'Chain' indicates that there is not an inherent beauty. It is the way that it's represented that creates a certain allure. The generation of Moshe had stood at the foot of Sinai and had experienced Hashem's revelation. They had seen the real thing. After experiencing the intimate, deep pleasure of connecting to Hashem, the temptations of the world were not beautiful. It was at best 'chein' and they were able to see how even that chain was sheker. After all that they had experienced, they couldn't be crowned with the accolade of true fear of Hashem.

"V'hevel ha'yofee" refers to the generation of Yehoshua.

The next generation, as it began the inexorable march through history and away from Sinai, began the move away from that clarity. It still had carry-over members from the generation of Moshe but it was living in a different world.

The temptations, which had been seen as 'chein', had now transformed into 'yo'fee'. It seemed to be quite beautiful. Yet, they were still close enough to Sinai to clearly recognize that that apparent 'yo'fee' was actually vain, empty. They too didn't earn the praise of being compared to "a woman who fears Hashem."

"Ishah yir'as Hashem hee tis'hallal {a woman who fears Hashem, she should be praised}" refers to the generation of King Chizkiyahu.

The generation of King Chizkiyahu was far down the road that stretched from Sinai. They hadn't experienced it themselves nor did they know anyone who had. The clarity was long gone and as such, the temptations were great. Yet, their devotion to the study of Torah was incredible. In that generation, young boys and girls were all proficient even in the intricate laws of tum'ah and taharah.

That generation, not those that preceded it, was praised by the comparison to "a woman who fears Hashem."

We've traveled that much further down the road. The temptations and our confusion are that much greater. Shavuos is the time for us to connect to Sinai and connect to the Torah.

We have the capacity to earn praises that were beyond the reach of the generations of Moshe and Yehoshua.

Wishing you a good Shabbos and a joyous and meaningful holiday of Shavuos

Shavuos

Dr. Nosson Chayim Leff (Torah.org)

The Sfas Emes begins this ma'amar with a quote from the Zohar: "A person should hold tight to the special tahara that descends upon him on this night" (the night of Shavuos). For, explains the Sfas Emes, HaShem purifies Bnei Yisroel on this night, so we can be keilim tehorim (vessels in a state of purity), and thus fit to receive the Torah. Continuing, the Sfas Emes quotes from Tehillim (12:7-8): "Imros HaShem imaros tehoros ... " (ArtScroll: "The words of HaShem are pure words; like purified silver ... refined sevenfold ("shiva'sayim").

Note this word – "sevenfold". Later in the ma'amar, we will often encounter the number 49. This pasuk is the source from which that number is drawn.

The pasuk continues: "May, You, HaShem, protect them ...". The Sfas Emes explains that the "them" which the pasuk is asking HaShem to protect refers to the words of Torah. Their purity will be preserved by their being kept in the purity of our hearts. The Zohar (and the Sfas Emes) are telling us is that now, at our Matan Torah, we too should prepare our hearts to be vessels suitable for preserving the Torah in its purity.

Note the implication. If we do not make a special effort to preserve the words in their purity, they will be lost. Apparently, there are powerful forces in the world that erode the purity of our hearts, and thus, of HaShem's words. Those corrosive agents go under multiple names; but they share the same underlying identity. As Chazal phrase it (Bava Basra, 16a): "Hu hasatan, hu yetzer hara, hu malach hamaves". ["Satan, the Evil Inclination and the Angel of Death are all one and the same."] All of these names refer to the same basic feature of human existence: the dark forces of self-destruction that lurk deep within all of us.

The Sfas Emes explains that we can achieve the necessary preparation for receiving the Torah during sefiras ha'omer. Clearly, this process of purification is not automatic. How does it work? To help us understand what he has in mind, the Sfas Emes refers us to the Medrash Rabba on parshas Emor. The Medrash there comments on the pesukim in Tehilim that the Sfas Emes cited earlier in this ma'amar. The Medrash explains that Dovid Hamelech composed that perek (chapter) (Tehilim, 12) in a very specific historical context. In the time of Dovid Hamelech, there were children who were extremely accomplished. These children were so advanced in Learning that they could discern many alternative "pahnim" (perspectives; ways of looking at a case) on which to decide a halachic question. In fact, their intellect took them so far that they could see 49 ways of ruling a halachic case as being tahor (ritually pure) and – in the very same case – 49 perspectives to rule it tamei (ritually impure).

The Medrash is saying that working with their precocious intellect, these young talmidei chachamim came up with utter ambiguity. Consequently, they had no basis for knowing right from wrong. Further, ambiguity also means uncertainty and doubt – i.e., "safeik". And, as you may recall, the word "safeik" is exactly the same gematria (numerical value) as the name of our – and HaShem's – arch-enemy Amaleik.

This was the context within which Dovid Hamelech prayed to HaShem to protect them (the bright scholars and their Learning). The Sfas Emes extends this line of thought by presenting his non-pshat of the Medrash. During the 49 days of sefiras ha'omer, we work to separate ("levarer") the 49 pahnim of tahara which are mixed together with the 49 pahnim of tum'a. The mixture of purity with impurity can easily put us in a state of confusion. In the 49 days of sefiras ha'omer, we wrestle intellectually with life's ambiguities, doubts, and moral uncertainties. Apparently, the Sfas Emes sees this phase of struggle with doubt as a necessary part of the process of receiving the Torah. Ultimately, we can come through this stage of 49 levels of ambiguity, and reach the 50th gateway ("sha'ar") – Shavu'os. There, receiving the Torah anew, we have access to unalloyed tahara!

Finally, the Sfas Emes notes an allusion that we may have missed. To the Sfas Emes, the word "pahnim" brings irresistibly to mind the fact of "penimiyus" – the inner Presence of HaShem. The Sfas Emes tells us that the 49 pahnim of tum'a also contain HaShem at their penimiyus. Thus, the process of sefiras ha'omer can also include extracting the tahor from the tamei.

For these reasons, on Shavuos we bring the offering of the two Loaves of Chometz. (Note: leavened bread, i.e., chometz, symbolizes the yetzer hara.) For, with the Torah, we can (try to?) handle the yetzer hara. Also, by bringing this offering of chometz, we express another thought. If a person looks at the world with untutored eyes, he/she could well come to a metaphysics of dualism. That is, he/she could perceive good and evil – tum'a and tahara – as independent forces. By bringing the offering of chometz to HaShem, we make it clear (to ourselves) that at the Source, all is unity and tahara.



בס"ד

**Join us for an
ice cream and cheesecake
Kiddush**

**Second day Yom Tov
after Davenning**



בס"ד

**Ohr Yerushalayim
invite to you to
תיקון ליל שבועות**

Shiurim Programme In The Hall



1.00am - 1.40am

Rabbi Asher Richman שליט"א



1.50am - 2.30am

Rabbi Yakov Hibbert שליט"א

Main Beis HaMedrash

Chavrusa learning alongside Mesivta



Shacharis 2.30am

Refreshments kindly sponsored by Brackmans Bakery



בס"ד

**Join us this שבועות for a
Seder Limmud followed by summary Shiur
הלכות טבילת כלים**



**Erev Yom Tov and 1st day Yom Tov
Between Mincha and Maariv**

**Following the SCP programme,
booklets provided**

בס"ד

Ohr Yerushalayim
invites you to
עונג יום טוב

On second day Yom Tov between
Mincha & Maariv

With guest speakers:

**R' Dovi Colman and
R' Eli Bookman**

Mincha at 9.25pm

