



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to the Rov & Rebbetzen on the occasion of the Aufruf in London this Shabbos and wedding next week in Israel of their grandson Eliezer Moller to Bayla Cohen.

Fatherly Rebuke

Rabbi Mordechai Kamenetzky (Torah.org)

This week's portion ends with a disheartening story, one that Jews are reminded to recount every day of their lives. The great prophetess, Miriam, sister of Moshe and heroine to a nation, spoke lashon horah (gossip) about her brother Moshe, "regarding the Cushite woman he had married. And Hashem heard." (Numbers 12:3)

She was upset at Moshe's righteous reaction to his omnipresent Divine communication, which had him separate from an intimate matrimonial life. "(Miriam) said (to Ahron), 'Was it only to Moshe that Hashem spoke? Did He not speak to us, as well?'"(ibid v.3)

After harsh rebuke from the Almighty for the audacity to speak against her brother Moshe, the world's greatest prophet and most humble man, Miriam was punished with leprosy. Her skin turned white as snow. But Moshe was not daunted by her remarks. His unyielding concern for her welfare proved itself as he fervently prayed for her immediate recovery and looked for Divine direction for the next step of penitence.

"Hashem said to Moshe, 'Were her father to spit in her face, would she not be humiliated for seven days? Let her be quarantined outside the camp for seven days, and then she may be brought in.'"(ibid v.14)The Talmud in Tractate Bava Kama, infers a logical supposition: if a father's wrath would result in a seven-day quarantine, surely (kal v'chomer) G-d's wrath should effect a fourteen-day punishment. However, an integral component of Talmudic exegesis states that a law that is derived by a kal v'chomer (a fortiori conclusion) can be only as strict as the baseline law from which it is derived, and not go beyond it. Therefore, even as a consequence of G-d's reprimand, surely more potent than a father's rebuke, would also warrant only be a seven-day punishment.

For example, if assault warrants a 30-day prison sentence, the logic of kal v'chomer cannot help us deduce that the crime of murder would warrant the death penalty. It can only meet the level of the baseline premise. Thus, if assault warrants a 30-day prison sentence, surely, or kal v'chomer, murder would warrant a 30-day prison sentence. For a longer sentence you would need a direct command.

However, while Divine chastisement should warrant a harsher ban, nevertheless, since Hashem used a fatherly analogy, Miriam was spared and only excommunicated for seven days. The question is why did Hashem use the parental analogy and thus limit the punishment to seven days? If there was a slight to the Divinity, then why not immediately use the Divine analogy to inflict a harsher punishment? What did Hashem want in mitigating the reprimand by asking, "If her father would spit in her face, would she not be humiliated for seven days."?

לעלוי נשמת דוב יצחק ב"ר אפרים אלחנן ז"ל

Davenning - Need To Say The Words

In order to pray properly, the ideal is that we should actually say the words with the voice so that we can hear the words. Prayer is nevertheless valid if we move our lips to say the words but the words cannot be heard. These laws are learnt from Chana in 1 Shemuel 1 (13)

"וְחָנָה הָיָה מְדַבֵּרֶת עַל לִבָּהּ, רַק שִׁפְתֶיהָ נָעוּת וְקוֹלָהּ לֹא יִשְׁמָעוּ, וַיַּחְשְׁבֶהָ עַל לִשְׁכֶּרָה" And Chana spoke to her heart, only her lips moved and her voice was not heard and Eli thought she was a drunkard.

The laws learnt are:

"Chana spoke to her heart"	We have to have intention of the heart for the prayer
"only her lips moved"	We have to articulate the words with our lips
"her voice was not heard"	We may not make our voice in prayer so loud that others can hear
"Eli thought she was a drunkard."	We may not pray when drunk.

William Howard Taft, the 27th President of the United States, did not have a record as chief executive without distinction, though it was beclouded by the bitter political factional quarrel that ended his presidency after one term.

He was sitting at the supper table with his family one evening, and, as children sometimes do, his son directed a disrespectful remark toward him.

Mrs. Taft looked at her husband and exclaimed, "I am sure you will not let that pass unpunished!"

Taft replied, "If he directed the remark toward me as President of the United States, I will let it pass as his Constitutional right. However, as a father to his child, I will surely deal with this abuse!"

Perhaps Hashem, in reprimanding Miriam as a father and not the Divine Presence, sent us all a message about the pain of lashon horah. Lashon Horah is considered a terrible sin. The Torah has no less than 31 warnings concerning that crime, and it is incumbent upon Jews to

The Week Ahead

שבת פרשת בהעלתך

Mincha	7.30pm
Candle Lighting	7.44pm - 7.55pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	8.56am
1st Mincha	2.00pm
2nd Mincha	6.00pm
3rd Mincha	9.37pm
Shiur	Following
Maariv & Motzei Shabbos	10.42pm
Sun	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	10.40pm

remember the story of Miriam as a daily reminder of the difficult test we face in our encounters and our oral reactions to them.

However, Hashem did not want to rebuke Miriam as Master of the Universe. He did not use the severity of the rebuke of the Divine Presence to ban her from the camp for fourteen days. Instead, he used a parental analogy, "If her father would spit." His rebuke did not come as a King but rather as a Father, hurt and dismayed about how one of his children talked against a sibling.

If we fail to avoid speaking lashon horah because of the pain that it inflicts upon our fellow Jews, I will give you another reason. Worry about the pain we inflict upon our Father in Heaven when we talk ill of his children. Think about how a parent cries when he sees his children quibble, and then remember that it is also Our Father in Heaven who hears how we talk about our sisters and brothers.

Personally . . .

Rabbi Pinchas Winston (Torah.org)

Speak to Aharon and tell him: "When you light the lamps, the seven lamps must cast their light toward the face of the Menorah." (Bamidbar 8:2)

THE LAST PART of the previous parsha was consumed with the gifts presented by the leaders of each tribe as part of the inauguration ceremony of the Mishkan. As explained in the past, the weight of the gifts, 130 shekels, had great significance. They are connected to the "damaged" souls Adam HaRishon "created" during his 130 years of teshuvah, and which eventually reincarnated into the Erev Rav. It was the Erev Rav who made the golden calf for which the Mishkan was a "tikun."

We have also spoken in the past about how the Torah presents each prince's gift as if it is unique, when in fact it was an exact replica of the first one. It is one of the easier sections for a "Ba'al Koreh" to read on Shabbos, because the duplication of paragraphs results in a certain rhythm when read.

If someone were to present that section of the Torah to an audience, they would probably just say, "And all of the leaders of the tribes brought the same thing: one silver bowl weighing 130 [shekels], one silver sprinkling basin [weighing] 70 shekels, etc." They might mention the individual names of the princes, because that did vary from gift to gift.

So, why did the Torah do the opposite, and "drag" us through all the details? To make sure the Torah had a certain amount of words and letters? They could have been made up elsewhere, and in a more interesting way.

Rather, the Torah is making a very IMPORTANT but subtle point. It is sharing with us HEAVEN'S perspective on our service of G-d. It is reminding us of how personalized service of G-d does not have to mean using your OWN or different words each time, but infusing the SAME words or act with a PERSONAL perspective.

Every prince was different. They had different souls, and that automatically varied their experiences of life. They came from different families, had different upbringings. They married women who were different from each other for the same reason, impacting their husbands' view on life. Who knows how many other factors made one prince different from another?

When it came time to offer their gifts for the Mishkan, no two moments were the same. Nachshon ben Aminadov was first, so he did not have someone before him to learn from. Nesanel ben Tzu'ar, who was second, did. But the actual moment he brought his gift was different, because time does not stand still. History had changed by the time his turn was up, and it changed the nature of the same gift of his predecessor. The same was true about each subsequent prince and gift.

The same can also be said about every individual, especially when it comes praying the same Shemonah Esrai, three times a day, six days a week. It's the EXACT same words, phrased the EXACT same way EACH time. For people for whom the phrase, "familiarity breeds

contempt" is a natural instinct, how is one supposed to put "umph" into their tefillah time-after-time-after-time?

That's where THIS week's parsha picks up. The first section returns to a discussion about the Menorah, which the Ramban sees as an allusion to Chanukah. But, the basic mitzvah discusses how to light the Menorah:

Speak to Aharon and tell him: "When you light the lamps, the seven lamps must cast their light toward the face of the Menorah." (Bamidbar 8:2)

When you light: Literally, when you cause to ascend. Since the flame rises, the Torah describes kindling in terms of ascending. He is required to kindle the lamp until the flame rises by itself. (Rashi)

All societies survive because of traditions that are passed down from one generation to the next, but Torah society DEPENDS upon it. It depends not just upon the accurate transmission of the material that is meant to technically guide us through life. It depends upon the accurate transmission of the "soul" meant to inspire each new generation to sincerely and energetically serve G-d.

Therefore, the education job of one generation is not complete until the light of the next generation is able to stand on its own. If the inspiration that first "sold" our ancestors on Torah is not successfully passed on from one generation to the next, then most Jews will be unable to maintain much of a connection to Torah in general.

What is the best way to measure the Torah inspiration level of a generation? By the way people perform their mitzvos, but primarily, by the way they pray.

Learning Torah is enjoyable, and it can even become competitive. Everyone wants to become a talmid chacham, and maybe even a Rosh Yeshiva one day.

There is plenty to be excited about when learning Torah even without the kind of inspiration we are talking about. You can find people who zealously learn Torah, but who also unzealously perform their other mitzvos, ESPECIALLY prayer.

Tefillah is something that you cannot become inspired about, unless you are generally inspired in your service of G-d. Not only does such a person pursue a close and intimate relationship with G-d, they usually already have one.

They are real with G-d as their benefactor, and they use prayer to both show their appreciation for what they have, and to ask G-d for what they need. They know that when they "show up" to prayer, G-d does as well.

What does this mean? Of course G-d is ALREADY everywhere at ALL times. But, for a person to SENSE this, which changes the entire nature of the way they perform mitzvos, and especially the way they pray, they have to be both INTELLECTUALLY and EMOTIONALLY involved. This is what it means to "show up" for anything.

Being somewhere intellectually is the less difficult of the two. Just being there already makes that easier, and focusing on what is being done adds to it. A person who comes to shul to pray, does what is expected of him, and even thinks about what he is doing is, for the most part, intellectually "there."

The question is, where is their heart? Where are they emotionally? Back at home, or the office, still thinking about what they were doing before they went to shul, or worrying about something they have to do once they leave?

There are countless things that can distract a person's heart from one moment to the next, and will continue to do so, if what the person is currently doing is not their activity of choice.

Every person works differently, but every person is like the kohen who lights the Menorah. A person's inspiration will not kindle on its own, and if not ignited properly, the flame will go out. The question is the same for everyone: How do I kindle my soul so that it burns brightly and strongly towards G-d? How a person answers that question is their own personal service of G-d while down here on earth.