



# Ohr Yerushalayim News

י"ט סיון תשע"ט – בהעלתך – 22nd June 2019 - Volume 11 - Issue 49

## News This Week

### מזל טוב

Mazel Tov to Dov and Debbie Black on the wedding in London this Monday of Yanky to Ariella Morris. The Aufruf takes place this Shabbos followed by Kiddush in Stenecourt Hall.

Mazel Tov also to grandparents Dovzi and Anne Lopian and Mervyn and Shirley Black.

Congratulations to our Shul football team for successfully getting to the quarter-finals of the inter-Shul five-a-side competition this past Sunday!

## "You, Hashem, gave us the Torah of life..."

Daniel Shields

In memory of Josh Shields z"l, R' Yehoshua Ahron ben yblcht"v R' Shlomo

There is a remarkable Kli Yakar hidden away in the middle of this week's Parsha. The idea he writes is, to my mind, one that my brother Josh z"l would have wanted me to learn, and I would like to share it with you too. Parshas Behaaloshocho contains the beautiful description of how the Jewish Nation began their travels from Har Sinai through the desert. We read of the grandeur and orderliness with which each group of three tribes journeyed, led by their respective tribal Prince, customarily sung each year to a distinctive tune expressing triumph and glory.

There is, however, one section which is out of place (Shabbos 116a) - the section starting with "יהי בנסות הארון" is written only after the journeys, even though it represents an intrinsic part of them.

The Gemoro there tells us that its placement in fact strategic - to create a form of division between two different sins committed by the Jewish People during their time in the desert, in order that we should not encounter them immediately one after the other:

1) Having been presented with the body of the 613 Mitzvos of the Torah at Har Sinai, the people became nervous that if they stayed any longer, Hashem would give them even more obligations! They left the holy site in a spirit described by our Sages as being 'like a child running away from school'!

2) The second sin was that despite the miraculous nature of the Manna and the regularity of its delivery, they complained about the food they were missing that had previously been available to them in Mitzrayim: 'We remember the fish, which we ate in Mitzrayim for free...'

The two verses of "יהי בנסות הארון" are therefore placed in between to separate them, with the sign of a letter "Nunn" - written back-to-front - placed on either side, to signify that it is out of place.

Why was this specifically chosen as the sign? And why these specific verses?

The Oron, containing the Luchos, represents the physical manifestation of the Presence of Hashem in this world - the Shechina.

The word "nunn" is Aramaic for a fish. We can already see why the inappropriate complaints expressing a desire for Egypt's 'fish' is a twisted corruption of the feelings of gratitude that the people should have felt - and hence the second 'back-to-front Nunn'.

What about the first one?

At the times of Roman persecution, Rabbi Akiva was asked why the Jewish People insisted on keeping the Torah when by so doing they place themselves in mortal danger. He responded that the implicit suggestion - namely to abandon the Torah - was comparable to a fish



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SECONDS TO PROPER SPEECH

### Committees and Courts

The prohibition against speaking rechilus is highly relevant when a committee meets to consider an individual for possible enrollment in a school, employment in a firm, or appointment to a communal or organizational position. Whether or not the final outcome is in the person's favor, it is forbidden to divulge the identity of anyone who expressed an opinion against the person. It is wrong for a member of the committee to tell the candidate, "I was on your side but was outvoted by my colleagues."

The same would apply when a beis din (rabbinical court) considers a case and comes to a decision against a party. It is forbidden for any of the judges to state that the ruling was unanimous, or which judges sided with which party, or to even say, "I voted in your favor but was outnumbered," for it is natural for people to harbor ill will toward those who ruled against them.

We thank the Chofetz Chaim Heritage Foundation [powerofspeech.org](http://powerofspeech.org) for the use of this material

leaving the water in order to avoid the nets and hooks of the fishermen! Just as a fish cannot live without water, so too the Jews - as a nation and as individuals - cannot survive without the Torah. By absconding from Har Sinai in a spirit of escape from responsibility, the 'fish' were, so to speak, 'turning their back' on the very item on which their lives depend - the Torah, which Chazal compare to water - hence the first reversed Nunn.

The idea is taken even further. The Midrash states: "אם תעזבי יום יומים אעזבך" - the Torah is speaking to us and saying: don't think you can just 'dabble' in me when it suits you; or cancel a chavrusa or a kevius haphazardly; or make shiur attendance irregular. No - if you forsake me for a single day, the natural result will be that I become doubly as distant from you.

Here, where the Jewish People travelled - or ran away - a distance of three days from the Shechina, so too the Oron travelled three days in the opposite direction - making a total of six days distance between them and the Torah, their source of life.

Josh z"l was, to my mind, a person who took these lessons firmly to heart. Having been introduced to the joy of learning from a very young age and having furthered this learning throughout his school years and yeshiva life, where he achieved immense levels of attachment to and

## The Week Ahead

### שבת פרשת בהעלתך

Mincha	7.30pm
Candle Lighting	7.56pm - 8.00pm
Shacharis	9.15am
סוף זמן ק"ש	8.55am
Children's Group	10.45am
1st Mincha	2.00pm
2nd Mincha	6.00pm
3rd Mincha	9.56pm
Rov's Shiur	Following
Motzei Shabbos	11.00pm
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	10.50pm

love of learning, he continued to maintain this dedication to learning every day of his life, despite his professional and personal commitments. As a student in university he maintained a number of daily learning sessions; tapes of the Sunderland 'blatt' shiur were recorded and sent down to him so he could continue to follow it; he took on new commitments of daily Mishnayos, and merited to complete Shass Mishnayos on at least three occasions in his short life; he joined a voluntary Tenach programme of 10 Pessukim per day, and five years later was able to make a Siyum on the entire Tenach. This was all additional to his daily Gemoro chavrusa session, which he kept up for the majority of his years in Manchester. And when he missed the daily Mishna taught in his city centre mincha minyan in the middle of his working day, he would make sure to catch up afterwards so as not to fall behind with even this small fragment of Torah learning.

"It is not your responsibility to complete the entire job – but do not think you are free to desist from it altogether," so our Sages advise and encourage in Pirkei Ovos.

The challenge of maintaining our commitment to Torah outside the walls of the Beis Hamedrash when surrounded by the responsibilities of daily life – this is the 120-year-long challenge of life itself, one lived and experience by each and every one of us on a daily basis, as we try to carve out a little more time from our schedules to keep the fire of Torah burning within our hearts.

"שתולים בבית ה' בחצרות אלקינו יפריחו" – my brother loved the well-known tune to which these words are sung in some shuls. But perhaps more than the tune, it was the words themselves which touched his soul. For as Rav S R Hirsch explains, the Psalmist is telling us that all the ideas we absorb from being "planted in the House of Hashem" – the Beis Hamikdash and our own contemporary shuls and places of learning – can only reach their true and ideal fulfilment and "fruition" when they find themselves implemented and realised in the "courtyards" of our everyday lives.

I look to my brother Josh as one who strove to become the embodiment of this ideal. May his name and memory be for a blessing.

Perhaps it was also the words, which, with the explanation of Rav S R Hirsch, do appear to sum up the embodiment of a life filled with dedication to learning in all circumstances

## FOMO

Aaron Chaim David

In this week's parsha we see a Torah precedent for a ghastly and all-consuming sickness, for which there often can be no cure. This sickness is known as FOMO (Fear Of Missing Out) and many of our generation are tragically afflicted by it.

6. There were men who were ritually unclean [because of contact with] a dead person, and therefore could not make the Passover sacrifice on that day. So they approached Moses and Aaron on that day.

7. Those men said to him, "We are ritually unclean [because of contact] with a dead person; [but] why should we be excluded so as not to bring the offering to the Lord in its appointed time, with all the children of Israel?"

Bnei Yisrael are preparing to perform the second ever Korban Pesach (the first one having been performed exactly a year earlier, just before Yetzias Mitzrayim) and Moshe is confronted with a question. Some of Bnei Yisrael in the desert were tamei mes (impure) and therefore could not bring the Korban. Even though they were exempt because of this, and had no obligation to perform this special Mitzva, they didn't want to miss out on this national ceremony and asked Moshe – Lama Nigara – why should we miss out?

The medresh explains that these people that missed out were one of three groups: the people escorting the bones of Yosef from Mitzrayim, the Leviim that took out the bodies of Nadav and Avihu or people that were simply dealing with mes mitzvah - a member of their family had died and they had to bury them. Each of these three groups were clearly very honourable people who were oseik b'mitzva and felt strongly that they wanted to be part of Bnei Yisrael, being genuinely upset that they couldn't bring the Korban Pesach one year on.

The pesukim go on to explain that Moshe consulted with Hashem and we are introduced to the idea of Pesach Sheni, a second chance for those that missed out. Exactly one month after, on the 14th of the second month, those that were tamei mes at the first opportunity have a second opportunity to bring the Korban Pesach, for it to be eaten on the 15th.

A number of mefarshim ask why it is that Pesach Sheni is a month after the

actual Pesach Rishon? For those individuals that were tamei mes at Pesach Rishon, the purification process involving the Para Aduma only took one week, so why wait a month? Why not bring the Korban Pesach exactly a week after the first date that they missed, or perhaps as soon as they become pure, which could be just a couple days after Pesach Rishon? Why wait a whole month until the 15th of the second month, to take part in this Mitzva that they were so eager to perform?

This question can be answered by focusing on the only other time in the Torah we see the date of the 15th of the second month and thinking about why this date is appropriate for Pesach Sheni. Rewind exactly one year, to the previous 15th of the second month and we are in Perek 16 of Shemos, parshas Beshalach. Bnei Yisrael left Mitzrayim one month ago and have crossed the Yam Suf. The Torah tells us that on this day Bnei Yisrael complain to Moshe Rabbeinu, reminiscing about the meat that they used to eat in Egypt (this must be referring to the meaty Korban Pesach they ate one month earlier – the night that they left). Hashem then provides them with "bread from heaven" – the man – on this day, the 15th of the second month.

We now see that whilst Pesach Rishon (15th of the first month) is an anniversary of leaving Egypt, Pesach Sheni (15th of the second month) is an anniversary of receiving the man.

The message is clear - Pesach, which comes around once a year, isn't the only time to connect ourselves to Yetzias Mitzrayim, our national identity and to recognise Hashem's involvement in this world and our lives. We should also stop and recognise Hashem's hashgacha every single day of the year, focussing on the man he provides us with, even though nowadays it may come in varying forms! The honourable people that couldn't bring the Korban Pesach in the ideal time because they were tamei mes were shown that through appreciating the man and everything that Hashem does for the Jewish people, every day of the year we can connect ourselves to the story of Bnei Yisrael and thank Hashem for his kindness. Therefore, as long as we are trying our best to serve Hashem and be part of the story of Bnei Yisrael, our FOMO will only be focused on the right things!

Based on a shiur by S Taragin

## Q&A

### Kids

1. What was in the water used to make the leviim טהור?
2. What age were leviim counted from?
3. How many times was the Korban pesach brought during the 40 year period of being in the desert?
4. How did the Bnei Yisroel know where to go in the desert?
5. What was the sign for the entire Bnei Yisroel to go to the mishkan?

### Adults

1. Why did the wicks of the menorah have to be facing the middle?
2. Why does the Torah need to repeat some of the laws regarding the Menorah that it taught us in שמות?
3. Why did בני ישראל lean on the leviim? (הי;)
4. What age did leviim start serving in the beis hamikdash and how long was their apprenticeship for?
5. If one needed to bring a pesach sheni korban can he own chometz?

1. Both the three wicks on the left and the three on the right were directed to the Menorah's centre, therefore all the light was focused in the middle. Because the light was not dispersed, the menorah symbolises that Hashem, the source of light did not need it to light up the מדות (Rashi).

2. The fact that the Torah repeats only some of the requirements given shows that one is only meant to make a menorah which is hammered out of one piece of gold, with the elaborate artwork if it is made from only gold. This can be seen as the Hashmoneans made a temporary menorah (Ramdhan and sifre).

3. As leaning upon another human being shows that the person being leaned on is being elevated to a greater position, (semicha) therefore the Jews leaned on the leviim to show that the leviim had a greater position. (Chizkuni)

4. They started at age 25 and had a 5 year apprenticeship. (Rashi).

5. Yes, they may own chometz and eat it on the same day that they bring the korban, however they may not eat chometz with the korban. (Rashi, pesochim)

### Adults

1. The ashes of the Porah Adumah. 2. 30. 3. Once (Rashi) 4. During the day there was a cloud and at night there was a pillar of fire to lead them. 5. Both trumpets being blown in a long blast.

### Kids