



# Ohr Yerushalayim News

בהעלתך - כ"א סיון תשפ"ו - 6th June 2026 - Volume 18 - Issue 46

## News This Week

### Mazel Tov

Mazel Tov to Malcolm and Vivienne Fagleman on the birth of a grandson to Yehuda and Shiri Fagleman

### Chaim Aruchim

We wish Chaim Aruchim to Michael (Frenchie) Freedman on the Petira of his mother, Lise Freedman. He is sitting shiva until Friday afternoon at 26 Moor Lane. Shacharis 7.15am, Mincha Friday 2pm. Rest times: 1pm - 3pm

We wish Chaim Aruchim to Laurence Ross for the Yahrtzeit of his father on Sunday, 22nd Sivan

### Why Me?

Rabbi Yitzchok Adlerstein (Torah.org)

For the shevet of Ephraim, Hoshea ben Nun....For the shevet of Yosef, for the shevet of Menashe, Gadi ben Susi.

One pasuk speaks of Ephraim's shevet, without connecting it to Yosef. The other pasuk first speaks of the mega-shevet of Yosef (the father of both Ephraim and Menashe), before zooming in on shevet Menashe. Why? Additionally, Menashe always precedes Menashe. Why was Ephraim mentioned here before Menashe?

Rashbam's commentary might provide the answer. In the phrase "every one a nasi among them," most render nasi as prince, or leader. They consider the twelve spies the leaders of their respective shevatim. Not so, Rashbam. He believes the word is related to "lifting up" their hearts to undertake a task that required strength and courage. Candidates all volunteered where others were reluctant. From that pool, one was selected from each tribe.

Expanding upon this, we can understand what happened. Menashe should have contributed one spy, on behalf of the entire mega-tribe of Yosef. But Yehoshua had volunteered, and somehow made the cut. That created a dilemma for Gadi ben Susi. He could have allowed Yehoshua to do the job, solo. But he thought that would be insulting to the idea of a shevet Yosef - in which Menashe was always put ahead of Ephraim. Standing up for the honor of Yosef, Gadi ben Susi threw his name out for consideration. In fact, he also was selected. In the end, both half-shevatim of Menashe and Ephraim were represented by a delegate.

Targum Yonoson writes that when Moshe saw the humility of Hoshea, as he was originally called, he changed his name to Yehoshua, with an accompanying prayer that Hashem should save him from the designs of the meraglim. Ever since that time, people have asked why Moshe did not do the same for Calev.

As Shmuel anointed Shaul king, he told a very shy, humble, and retiring Shaul that he would soon encounter a group of prophets, and a new spirit would descend upon him, allowing him to prophesy along with them, and turning him into "a different person."

This was not a one-off, but a description of what must happen to anyone who takes on a leadership role in the community. A leader must believe in himself. He must exude confidence and strength. (For this reason, Moshe, the quintessential anav, resisted his appointment over the nation for a full week, before he was persuaded by Hashem.)

This is what the Targum means. When Moshe contemplated Yehoshua's humility, he worried about him. Moshe already had doubts about how this episode was going to end. Anticipating trouble, he was concerned that Yehoshua did not possess enough of this confidence to resist any possible nefarious plotting on the part of the other spies. He feared that Yehoshua - alone among the other contenders - volunteered

because he saw a job that needed to get done (acting as an anchor on the rest of the group), but not because he had the brashness of an effective leader. Therefore, Moshe davened that Yehoshua should come to possess the personality strengths that would allow him to resist any plots hatched by the others.

Calev, on the other hand, did not need this boost. He already possessed such a leadership personality!

### Fish & Chip On the Shoulder

Rabbi Mordechai Kamenetzky (Torah.org)

It seems that some people cannot appreciate something special. Imagine! The Jews were treated to a heavenly gift of manna, a supernatural delicacy that fell from the heavens, yet they complained about it. Not only did the manna sustain the Jewish nation during their 40-year sojourn in the desert; it had the ability to transform itself to please the palate of the most advanced culinary critic. It tasted exactly the way its eaters desired it to taste! Whether Belgian waffles with ice cream, steak, or hash browns, through mere thought the eater was able to transform the manna's flavor into the most delicious of delicacies. Yet, the Jewish nation was still not happy. "We remember the free fish that we ate in Egypt!" (Numbers 11:5) they exclaimed. The Talmud is troubled by the words 'free fish,' "since when," asks the Talmud, "was anything free in the land of slavery?" The Talmud answers that the word free, means free from mitzvos (commandments). The Jews had no mitzvos to observe during most of their exile in Egypt. They had not yet received their charge at Sinai. Therefore, they recalled the free fish that they ate during the Egyptian bondage.

The obvious question is, however, what does food - fish or manna - have to do with freedom? Why did they complain about their new responsibilities and intrinsically link it with the miraculous bread? Was it the miraculous bread that changed their status? Why did they link fish with freedom? What was it about the manna that made them feel the had a chip on their shoulders?

Rabbi Dr. Abraham Twerski tells a wonderful story that took place back in Europe. Little Chaim sat in the back row of his cheder. One day the Rebbe, a stern fellow who had little patience with his young charges, called upon him to recite the letters of the Aleph-Bet from a small reader. The teacher took a long stick and pointed to the letter Aleph on the page. "Vos iz Das? (What is this?)" he shouted. Chaim looked him straight in the eye, shrugged his shoulders, and said nothing.

Whack! The stick came down solidly on the boy's hand. "I said, 'Vos iz Das!' " screamed the teacher tapping his stick fiercely on the letter.

Again, Chaim jutted out his lower lip and shrugged his shoulders even higher. He spread out his hands, palms up offering his hand as a sacrifice to the dreaded stick, while intoning, 'I have no idea what that letter is!

## Davening Times

Mincha & Kabbolas Shabbos	7.30pm
Candle Lighting	7.48pm-7.55pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	8.55am
Ovos uBonim	5.00pm
Mincha	6.00pm / 9.44pm
Motzei Shabbos	10.49pm
Sun	7.15am / 8.20am / 9.30am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.45pm

His offering was duly accepted, and once again, the frustrated teacher brought the stick down on poor Chaim's hand. After futile attempts to have Chaim pronounce the Aleph, the teacher went to the next student who proceeded to recite the entire Aleph Bet flawlessly.

After class, Chaim's friends surrounded him. "We don't understand." They stated in uniform amazement. "Everybody knows the letter Aleph! When the Rebbe pointed to the Aleph, why didn't you just tell him, 'It's an Aleph?'"

Chaim smiled. "I'm smarter than that. Of course I knew what the letter was! But I also I knew that the moment I say 'Aleph,' our Rabbi would point to the Bet and ask me, 'what is that?' Then he'd point to the Gimmel and Dalet! Soon I'd have to recite the entire Aleph-Bet! I'd rather take a few whacks at the beginning and not have to go through the whole ordeal!"

The commentaries explain that when the Jewish people reminisced about free fish they remembered an era when they had no spiritual or moral responsibilities. The Jews understood that when one eats manna > the fare of the angels > angelic responsibility accompanies his gastronomic actions. The Jews would have rather foregone the delicacies of miraculous manna to be freed of the responsibilities it entailed. They did not want to recite even the Aleph in the knowledge that an obligation to recite the Bet and Gimmel would follow naturally. Often in life we hesitate to begin the first step. Though that step may be simple and uncomplicated, we fear to begin treading in full awareness of the responsibilities that those first steps may lead us. Accepting responsibility is, however, the role of a people to whom the world looks for guidance.

The first bite of a new undertaking will be surely be deliciously challenging, though the second bite perhaps a little more difficult to swallow. But at the end of the meal you have will have not bitten more than you can swallow. Those who have dined on the fare of leadership and responsibility will realize that the food of accomplishment is truly more delicious than chewing over misery. The fare of leadership may even be spiritually delicious – perhaps as delicious the manna.

## The Torah is Not Just for Rabbis

**Rabbi Yaakov Menken (Torah.org)**

"[Moses said,] 'I cannot carry the entire burden of this nation alone, for it is too great for me'... G-d said to Moses, 'gather for me 70 men from the elders of Israel...' [Numbers 11:14,16]

"And Moses left and spoke the words of G-d to the people, and he gathered 70 men from the elders of the nation, and he stood them around the Tent. HaShem descended in a cloud, and He spoke to him, and He took from the Spirit which was upon him, and He gave it to the 70 elders, and it was that when the Spirit rested upon them, they prophesied, but they did not do so again.

"And two men remained in the camp, the name of one was Eldad, and the name of the second was Meidad, and the Spirit rested upon them; they were among those written down, but they did not go to the Tent, and they prophesied within the camp.

"And the boy went and told it to Moshe, and he said, 'Eldad and Meidad are prophesying within the camp.' And Yehoshuah Bin-Nun, the servant of Moshe from his early days, responded and said, 'my master Moshe, stop them!'

"Moshe said to him, 'are you being jealous on my behalf? Let the entire nation of HaShem be prophets, when HaShem will place his Spirit upon them!'" [Numbers 11:24-29]

This fascinating passage provides a wealth of insights into the Torah's attitude towards scholarship, humility, and closeness to G-d.

Moshe complained that he could not lead the nation alone, and G-d responded by asking Moshe to select 70 elders. Moshe did so, and they came forward – and G-d briefly gave them prophecy, a stamp of Divine recognition of their elevated stature.

Two scholars, however, were "among those written down" – but nonetheless they did not go forward. The Talmud (Sanhedrin 17a) says that Eldad and Meidad considered themselves unfit for this honor. [I once heard, although I did not find a source now, that 72 names were written down – six from each of the 12 tribes. These two decided to take their names off the list, preventing any sort of argument between the tribes over the 70 who would be selected.]

How did G-d respond? The Talmud tells us. "The Holy One, Blessed be He, said 'Since you have reduced ourselves, behold, I am adding further heights upon your existing greatness.' And what greatness did He add?

That all the (other) prophets prophesied and then stopped, while they prophesied and did not stop. How do we know this? Because the verse says here 'they prophesied, but they did not do so again,' while elsewhere [verse 27, concerning Eldad and Meidad] it says 'they are prophesying' – they are still continuing to prophesy."

Those who worked under Moshe were concerned for his honor – "the boy," whom Rashi says some identify as Gershom, son of Moshe, ran to tell him, and Yehoshua wanted Moshe to stop them. The students were concerned for the honor of their teacher, as students should be. We should recognize and honor scholars, and seek to follow them.

But Moshe, who was "more humble than any man," was not concerned. He would have been delighted if every Jew had the same gifts as he. And Eldad and Meidad behaved the same way – they withdrew from honor, and instead prophesied among the nation. Not only were they great scholars, but they remained truly approachable. They were 'within the camp,' sharing their knowledge. Eldad and Meidad considered themselves 'regular Jews' despite their scholarship, and for this they were richly rewarded.

The Talmud [Brachos 28a] says that when Rebbe Elazar ben Azaryah became Head of the Yeshiva, replacing Rabban Gamliel, "On that day, they took away the guard from the door, and permitted all of the students to enter. For Rabban Gamliel had declared, 'any student who is not the same on the inside as he is on the outside, he should not come in to the House of Study.' On that day, they added many benches – Rebbe Yochanon said, this is an argument between Aba Yosef ben Dustai and the Rabbis, one said [that they added] 400 benches, and one said 700 benches..." The Talmud goes on to say that a tremendous amount of Torah was learned and shared on that very day.

Rabban Gamliel had said that only a certain elite, who were truly worthy, should have access to the best resources for learning. Rebbe Elazar ben Azaryah threw open the gates and welcomed all who wanted to enter – and the Talmud declares that Rebbe Elazar was right.

Torah scholarship is to be shared. Torah cannot be reserved for a certain select group; rather, all who know Torah are encouraged to share it with others, to teach without limit. Seeing others reach their own heights in Torah should inspire admiration and love.

Every Jew should have the opportunity to study. It's not just for the Rabbis – on the contrary, everyone should have the opportunity to know as much as the Rabbi! This is how Torah study has continued for thousands of years. So please – find a Rabbi, join a class, and study, and surprise yourself with how much you can learn!

## A Taste of Their Own Medicine **Rabbi Yochanan Zweig (Torah.org)**

"...My master Moshe, destroy them!" (11:28)

Acquiescing to Moshe's request for assistance, Hashem incorporated a new political entity into the corporate structure of Bnei Yisroel, the Sanhedrin. The Sanhedrin's function was to assist Moshe in leading the nation. Two of the chosen elders, Eldad and Meidad, who, because of their appointment became imbued with the ability to prophesy, did not follow the others to meet Moshe at the Ohel Mo'ed – Tent of Meeting. They remained in the camp, prophesying. The Torah records that Yehoshua was angered by their behavior and suggested to Moshe "kela'aim". The Rashbam, who generally follows a more literal interpretation of the verses, translates "kela'aim" as "incarcerate them", from the word "kela" – "prison". Rashi only offers this as a secondary interpretation; his primary interpretation, based upon the word "kalah" – "destroy", is that Yehoshua suggested that Moshe appoint them to positions which would require community service, resulting in their demise. Why does Rashi not favor the more literal interpretation? Furthermore, how did Yehoshua's suggestion address what he perceived to be the violation?

The Ramban explains that Yehoshua's anger was prompted by his perception that since Moshe had summoned the seventy elders to the Ohel Mo'ed, Eldad's and Meidad's reluctance to go had to be viewed as dissent. Consequently, incarceration would not be the recommended course of action, for if a person is a political dissenter, incarcerating him brings more attention to his cause and could spark a grassroots movement in his support. Therefore, Yehoshua suggested that if they were objecting to the manner in which the leadership was serving the nation, the best course of action would be to let them experience the difficulty of contending with community pressure. This experience would either diffuse their opposition to the current leadership or destroy them in their attempt to reform the system.