



Ohr Yerushalayim News

ח איר תשע"ח - כ אמור - 5th May 2018 - Volume 10 - Issue 40

News This Week

מזל טוב

Mazel Tov to Mr & Mrs Daniel Harris on the Bar Mitzva of Dov this week. The Kehilla are invited to a Kiddush after Davenning in Stenecourt Shul hall.
Mazel Tov to Mr & Mrs Meir Possenheimer on the occasion of the recent birth of a granddaughter, born to Mr & Mrs Eli Possenheimer.

BBQ Thanks!

Many thanks to Mr & Mrs Dov Black for the use of their garden for the Lag B'Omer BBQ, to Mr Andrew Addleman for the amazing (and loud!) fireworks display, to Mr Michoel Issler for the soup and salad and to everyone who helped. Thanks to everyone who donated towards the costs of the event, if you've not yet had a chance to do so, please pass your donation to one of the Gabboim to help cover the costs.

Bank Holiday Yom Iyun

We will be holding a Yom Iyun in conjunction with Manchester Mesivta this Monday bank holiday. Divrei Pesicha at 10.00am from the Rov, Seder Limmud from 10.10am followed by Shiur at 11.15am by Rabbi Shlomo Zalman Hoff. The Sugya **תפלת המוספין** is on the notice wall in the foyer.

Siyum Mishnayos

Once again we will have a Siyum Mishnayos Shabbos after Shavuos that we have learned together as a Kehilla. This year we will be learning Sedorim Taharos and Zeroim. Members are encouraged to learn Mishnayos individually or Bechavrusa, the list is on the notice wall in the foyer.

Holier Than Thou

Rabbi Mordechai Kamenetzky (Torah.org)

One of the most disheartening episodes that occurred during the 40-year desert sojourn is recorded in this week's parsha. A man quarreled with a fellow Jew and left the dispute in a rage. He reacted by blaspheming Hashem. This abhorrent behavior was so aberrant that no one even knew what the punishment was!
So Hashem reviewed the grievous penalty for the deplorable act. As in any society, the ultimate act of treason was met with a capitol sentence. The Torah declared a death penalty. But curiously enough, Hashem does not leave it at that. When the Torah reveals the penalty for the heinous act of blasphemy, it continues:

"And one who blasphemes the name of Hashem shall be put to death... And if a man inflicts a mortal wound in his fellow man, he shall be put to death. If he inflicts damage then restitution shall be paid. The value of an eye for the loss of an eye, the value of a break for a break the value of a tooth for the loss of a tooth. And one who wounds an animal must be made to pay. (Leviticus 24:15-21)

Shouldn't blasphemy be in a league of it own? Surely the act of affronting G-d Almighty can not be equated with attacking human beings. And surely it has no place next to the laws of injurious action towards animals! Why, then is t

Rabbi Y'honasan Eibeschutz one of Jewry's most influential leaders during the early 1700s, was away from his home for one Yom Kippur and was forced to spend that holy day in a small town. Without revealing his identity as Chief Rabbi of Prague, Hamburg, and Altoona, he entered a synagogue that evening and surveyed the room, looking for a suitable place to sit and pray.

Toward the center of the synagogue, his eyes fell upon a man who was swaying fervently, tears swelling in his eyes. "How encouraging," thought

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

QUESTION

What is the next word that the Community should say after the Chazzan has said:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמֶיךָ: בְּרוּךְ אַתָּה ה', הַמְתַּחֲזֵיר שְׂכִינָתוֹ לְצִיּוֹן:

ANSWER : אמנן

and then the Chazzan and the Community can continue with **מודים** and then **אנחנו** together.

(Just in case you want to say that this is obvious, I have been davenning from the Omud recently and I hear that the Community do not answer **אמנן**.)

the Rabbi, "I will sit next to him. His prayers will surely inspire me." It was to be. The man cried softly as he prayed, tears flowed down his face. "I am but dust in my life, Oh Lord," wept the man. "Surely in death!" The sincerity was indisputable. Reb Y'honasan finished the prayers that evening, inspired. The next morning he took his seat next to the man, who, once again, poured out his heart to G-d, declaring his insignificance and vacuity of merit.

During the congregation's reading of the Torah, something amazing happened. A man from the front of the synagogue was called for the third aliyah, one of the most honorable aliyaos for an Israelite, and suddenly Rabbi Eibeschutz's neighbor charged the podium! "Him!" shouted the man. "You give him shlishi?!" The shul went silent. Reb Y'honasan stared in disbelief. "Why I know how to learn three times as much as he! I give more charity than he and I have a more illustrious family! Why on earth would you give him an aliyah over me?"

With that the man stormed back from the bimah toward his seat. Rabbi Eibeschutz could not believe what he saw and was forced to approach the man. "I don't understand," he began. "Minutes ago you were crying about how insignificant and unworthy you are and now you are clamoring to get the honor of that man's aliyah?" Disgusted the man snapped back. "What are you talking about? Compared to Hashem I am truly a nothing." Then he pointed to the bimah and sneered, "But not compared to him!"

The Week Ahead

שבת פרשת אמור

1st Mincha / Candle Lighting	6.50pm / Not before 7.09pm
2nd Mincha / Candle Lighting	7.35pm / 7.45pm - 8.00pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.16am
1st Mincha	2.00pm
2nd Mincha	6.00pm
3rd Mincha	8.41pm
Rov's Shiur	Following
Maariv & Motzei Shabbos	9.46pm
Sun	7.15am / 8.20am
Mon Bank Holiday	7.10am / 8.10am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Thurs	6.45am / 7.10am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.00pm

Perhaps the Torah reiterates the laws of damaging mortal and animals in direct conjunction with His directives toward blasphemy. Often people are very wary of the honor they afford their spiritual guides, mentors and institutions. More so are they indignant about the reverence and esteem afforded their Creator. Mortal feelings, property and possessions are often trampled upon even harmed even by those who seem to have utmost respect for the immortal. This week the Torah, in the portion that declares the enormity of blasphemy, does not forget to mention the iniquity of striking someone less than Omnipotent. It links the anthropomorphic blaspheming of G-d to the crime of physical damage toward those created in His image. It puts them one next to each other. Because all of Hashem's creations deserve respect. Even the cows.

Torah Appreciation **Rabbi Pinchas Winston (Torah.org)**

The son of an Israelite woman went out among the Bnei Yisrael – and he was the son of an Egyptian man. They fought in the camp, the son of the Israelite woman and an Israelite man. The son of the Israelite woman pronounced the Name of G-d, and blasphemed, so they brought him to Moshe. The name of his mother was Shlomis bas Divri of the tribe of Dan. There are many surprises in these few pesukim. Not surprising is that all of the problems are solved when they are read according to the teaching of Chazal.

Consider these:

We are told that the protagonist here “went out.” Went out from where? People are identified in the Torah by the group to which they belong. That association is determined by the father, not the mother. We would have expected the Torah to record him as the son of an Egyptian man (which would fix his group status) and a Jewish woman.

Why is his lineage given in such a roundabout manner: “and he was the son of an Egyptian man?” The Torah could have more efficiently combined his parents, and stated that “the son of an Israelite woman and an Egyptian man went out.”

If we already know that he “went out among the Bnei Yisrael,” is it not obvious that “they fought in the camp?” The camp is where the Bnei Yisrael all lived!

Matters of law had to be brought to Moshe. Prisoners did not. Why did they bring the blasphemer to Moshe, rather than just ask him about a point of law?

Why are we first told – multiple times! – about his being the son of some anonymous Jewish woman. In the end, we are told her name. Why, then, the anonymity to begin with?

We are familiar with Chazal’s understanding of this narrative. The Egyptian was none other than the one killed by Moshe, who witnessed his

cruel treatment of a Jewish slave – Shlomis’ husband. The relationship between the perpetrator and the victim was not by chance. The Egyptian had been taking advantage of Shlomis, until discovered by her husband, at which point the Egyptian mercilessly turned on him. The blasphemer was the product of the illicit union. He wished to hide his sordid roots, and tried passing himself off as just another member of the tribe of Dan, entitled to live among them. They would have none of it. They were on to him. They told him that tribal membership followed the father; in his case, his paternal legacy was a stained identity.

Chazal offer no source for this approach. This is not uncommon at all. They were the recipients of a mesorah from Sinai; they need no better authority than that. We would accept their approach on that basis alone. When we examine the text more closely, however, we see that their understanding of the parshah explains away all the difficulties that we listed.

The story begins with the villain “going out.” He had determined to go outside of his previous invisibility, and to claim full membership in his mother’s shevet. The sequence in which his mother and father are introduced is precise. He wanted to assert his rights through his mother, despite the fact that his father was an Egyptian. This began a fight “in the camp,” i.e. it concerned his rights of residence within the camp of Dan. The text underscores that the dispute was between “the son of the Israelite woman and an Israelite man” because that points to the positions of the contesting parties. One tried to assert rights as the son of his mother. The other rejected any claim to membership in Dan, and argued that he was entitled to no more than some general, amorphous identity as “an Israelite man,” outside the boundaries of any particular tribe.

They brought him to Moshe, because his very appearance gave him away. Moshe, like everyone else, was able to see that this person did not come from the same stock as his disputants.

It did not end there. Looking at him, Moshe saw more than non-Jewish features. He recognized in the son the similarity in some features to his mother. Moshe remembered the details surrounding the Egyptian taskmaster that he had eliminated. He was able to place the blasphemer in the specific context of a woman who had been victimized by an Egyptian, necessitating Moshe’s intervention. The fuller back-story about the blasphemer became apparent to Moshe.

He understood the implications of the lineage of this man. This is what the Torah alludes to in the last line cited above. “The name of his mother was Shlomis bas Divri of the tribe of Dan.” Moshe understood this person’s background, and the anger that seethed inside him.

