



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to Sruli Guttentag and his parents Shlomo Meir and Soro Rivka on the occasion of his Bar Mitzvah this Shabbos. The Kehilla is invited to a Kiddush after Davening in the Shul hall.

Mazel Tov to Michael and Anne Wilks on the birth of a grandson in Israel.

Mazel Tov To Rabbi and Mrs YY Katz on the occasion of the engagement of their son Yehuda.

Yomim Noraim Shiurim For Ladies

We would like to invite the ladies of the Kehilla to two Shiurim in preparation for the Yomim Noraim - details on the back page.

Yom Tov Seats

As in previous years, to ensure that everyone is allocated with a specific seat it would be appreciated if you confirm whether or not you or any of your family will be davening with us over ראש השנה and/or יום כפור. This should be done via the Shul website - <https://ohryerushalayim.org.uk/yomim-noraim-seat-request> (there's a link on the website homepage) - by no later than Thursday 26th September

Yomim Noroim Newsletter

We are pleased to announce that we hope to publish a bumper Yomim Noroim newsletter. If you would like to contribute a Dvar Torah for either Rosh Hashono or Yom Kippur, please speak to Avi Stern or contact Boruch Mordechai Michaels: WhatsApp 07419747766 Email: boruchmichaels@gmail.com

Pre-Yom Tov Collection

The Rov has started his bi-annual pre-Yom Tov collection for local families. All donations to the Rov will be gratefully welcomed (cash, vouchers or bank transfer).

The Rov gives a Brocho to all who have already donated and requests all others to respond to this important appeal for Yom Tov top-ups for very local families.

Stones of Inspiration

Boruch Mordechai Michaels

Moshe commands the Jews that after they have crossed the Jordan river into the Land of Israel: "קמת לך אבנים גדולות ושדת אתם בשיד, וכתבת": set up for yourselves great stones and coat them in plaster, you shall prescribe upon them all the words of the Torah when you cross over.

Q1: What does this commandment mean practically? What steps were taken to accomplish this task?

Q2: How did Moshe get the entire Torah written in these stones?

Q3: Why did Moshe command this? What is the purpose of this instruction?

Q1:

Ramban holds that after Moshe commanded the Jews to build these stones, the Elders repeated to the people: "Guard the mitzvot (that Moshe commands)." Ramban says that the Elder's role was not to teach Torah, but to encourage the Jews to listen to Moshe.

Rav Hirsch notes that there is repetition of the command to write the Torah on stones in verses 2 and 4. Verse 2 is in the future tense "תעברו" when you shall cross. This indicates that even before setting off to cross the Jordan and even while they were crossing, the jews were

required to start preparing for the erection of the stones. According to the Isaac Levy translation of Rav Hirsch, verse 4 should be read in the past tense: "בעברכם", "once you have crossed the border." This indicates that as soon as some of you have crossed the river, even if most of the nation is still in the process of traversing the river, you must immediately without delay start setting up the stones. Indeed, Rav Hirsch notes that before they set off, Yehoshua had already appointed 12 men from each tribe to locate, dig up stones from the river bed and to start erecting the stones. It should be noted that Rav Hirsch's interpretation seems to contradict the pesukim in Joshua 4: 1-10 which notes that it was only after they had completed crossing that Hashem commanded Yehoshua to appoint 12 men to start finding stones from the river bed and to begin erecting the stones. I don't know how this is resolved and if the reader has an explanation then please feel free to contact me.

Rav Hirsch explains that the idea behind using 12 men from each tribe for this task is that it takes every person from every tribe to write the Torah and to make the Torah work in the world that Hashem gave to us.

The stones were hued from under the place which the ארון stood in the Jordan River.

The Gemorah in Sotah 34a describes the journey from the Jordan to the mountains as a 40 mile trek with each stone being carried by one representative from each tribe.

According to Rav Hirsch and certain Rishonim, the stones were used as מצבות first and then the Torah was written on them.

The Gemora in Sotah 35b says that the written stones were then plastered in lime. Plaster is made from lime which is obtained by burning limestone. This was done to conserve the writing on the stones in such a way that they could be copied down by anyone who who wanted to learn Torah.

The posuk states that the inscriptions should be written "באר היטב": very clear". Ibn Ezra understands this too mean that it should be clearly written so that it could be easily read. Rashi quotes the Gemorah Sotah 32 which states that it means the stones were written in all 70 languages. Rashi on daf 35 states that the reason was so that

The Week Ahead

שבת פרשת כי תבוא

Mincha	6.15pm
Candle Lighting	6.26pm - 6.40pm
Shacharis	9.15am
סוף זמן ק"ש	9.56am
Children's Group	10.45am
1st Mincha	2.00pm
2nd Mincha	6.50pm
Rov's Shiur	Following
Motzei Shabbos	8.00pm
Sun Selichos	6.00am / 7.30am
Mon / Thurs Selichos	6.00am / 6.45am / 7.45am
Tues / Wed / Fri Selichos	6.00am / 6.55am / 7.45am
Mincha & Maariv	6.50pm
Late Maariv	10.00pm



**OJ LADIES COMMITTEE
INVITE YOU TO TWO
YOMIM NORAIM SHIURIM**

**TUESDAY 24TH SEPTEMBER
RABBI COHEN
8.30PM AT 48 WATERPARK ROAD**

**SUNDAY 6TH OCTOBER
RABBI JOHNNY GOODMAN
8.00PM AT 3 LINKSWAY, PRESTWICH**



no nation could have an excuse that the Torah was unavailable to them to study.

Joshua 8: 30-32 describes the erection of the stones on Mount Ebal which is north of Shechem. Mount Ebal is a small mountain compared to mount Gerizim. This is a metaphor for the idea that there is no preliminary earthly conditions required for learning Torah.

Finally, after the setting of the stones, the ברכות וקללות on the two mountains began.

Q2:

In Joshua 8:32, the writing on the stones is referred to as "משנה תורה": This has different translations. Artscroll translate: "repetition of the Torah of Moshe." This subscribes to the view of the ספר תגית quoted by Ramban which states that the entire Torah was written on the stones. The ספר תגית is a sefer listing all the words and letters written in the Torah which have be inscribed with crowns. This sefer states that the placement of crowns in all subsequent Sifrei torah are based on the inscription found on these stones rather than the prototype written by Moshe. Ramban says that either the stones were massive and could fit the entire Torah, or it was a miracle.

The Ibn Ezra holds that it was simply an enumeration of the 613 Mitzvot in a list. They took to the form of אזהרות : warnings.

Q3:

Ramban explains that the stones were set up as a reminder for the jews in the land to observe the commandments.

As the Gemora above states, the stones were a message to Jews and Non-Jews alike that they had no excuse not to learn Torah. Another reason could be that this generation of Jews had not seen the miracles in מצרים and therefore they required a new commitment to the divine plan and to the מצוות.

The Alshich states that the stones were a reminder that the survival of the jews in the desert, their success in the wars against Sichon & Og

and their continued survival in the land was/is due to the kindness of Hashem. The Jews should express their appreciation and gratitude by guarding the מצוות of Hashem.

Rav Bachya takes a similar view. The success of the Jews in the upcoming conquest of Israel was dependent on their allegiance on keeping the Torah.

Having done a small amount of research, I cannot seem to ascertain what exactly happened to these stones over the course of history. The reader is welcome to contact me if he/she has some insight.

May we be inspired in this month of Ellul in the same manner as the Jewish people were after the erection of these stones.

Q&A

Kids

1. Which fruit is brought as Bikkurim?
2. Why does possuk יא discuss a needy and a Levi?
3. How many years are there in the Maaser cycle? (the clue is in the question!!)
4. Who is Maaser Rishon given to?
5. Where is Maaser Sheni eaten?

Adults

1. Why is Possuk יא placed next to the Possuk explaining how the tithes should be distributed?
2. What Maaser is brought in each year?

Complete the following table:

Year	Maaser Rishon	Maaser Sheni	Maaser Oni
1			
2			
3			
Shemitta			
Yovel			

3. Why is the declaration that is said after tithing called a confession?
4. Which two tribes are joined together?
5. What does ארל כו ארל כו teach us?

does not care to be cursed. (Ramban)
has a position of authority to influence others into keeping torah, but possible. Ramban says that this possuk also teaches us, that if anyone 5. This teaches us that we must support torah study as much as 4. Menashe and Ephraim to form Yosef (oznaim l'torah) and give them to the kohanim and leviim, for this we confess. (Sforno) after we sinned in the chet haagel, did we need to separate the tithes each household would have their own "mini beis hamikdash", only firstborns could have served hashem, not the kohanim, therefore 3. This is because once the jews sinned in the golden calf, all

Year	Maaser Rishon	Maaser Sheni	Maaser Oni
1			
2			
3			
Shemitta			
Yovel			

2. (Rashi)
1. To teach that jews can only be sure of happiness once they provide for the leviim, the poor and helpless (Baal Ha-turim)

Adults

5. הרמב"ם
4. The levi
3. 3
celebrating ones good fortune (Ibn Ezra)
2. As it shows that a Jew must include Leviim and the needy when
1. The Shivas HaMinim

Kids