



# Ohr Yerushalayim News

21st September 2024 - Volume 17 - Issue 9 - כי תבוא - י"ח אלול תשפ"ד

## News This Week

### מזל טוב

Mazel Tov to Meir Freedman and his parents, Dovid and Hadassah, on his Bar Mitzva this Shabbos. The Kehillah is invited to a Kiddush after davening in the Shul hall.

Mazel Tov to Anaelle Di Veroli and her parents, Yochanan and Avigail, on the occasion of her Bas Mitzva. The Kehillah is invited to a Kiddush after davening in the Stenecourt new hall

### Chaim Aruchim

We wish Chaim Aruchim to the following who have Yahrtzeit this week:

Tues, 21st Elul - Joy Berkovitz for her father

Tues, 21st Elul - Marilyn Sacho for her father

Tues, 21st Elul - Linda Levine for her mother

### Hakomas Matzeivo

The Hakomas Matzeivo of Martin Sellman ah Father of Jodie Pereira will be on Sunday 22nd September at 11am UHC cemetery, 253 Gelderd Road, LS12 6DJ

### A Motto For Life

Rabbi J Rubinstein

For many years I, like many other people in Manchester, had the pleasure and privilege of knowing Rabbi Moshe Kupetz. He once said to me, his motto in life is the two words in a passage of Rashi in this week's Parshah; שמחתי ושימחתי - "I was happy and I made others happy". I can testify, as I am sure all who knew him can also do, he really lived according to his motto.

Rashi makes that comment, when the Chumash describes the statement a farmer said before Hashem, after he made sure he had given all the amounts of his produce he was meant to donate, to Kohanim, to Leviim to poor people, and to be eaten in Jerusalem. One phrase in the statement was, "I have done according to everything which you commanded me" Rashi says this means, I was happy and I made others happy. Rav Pam explained, when a farmer reviewed all he had grown and how he had given the various donations over the preceding years, he might look at other farmers and feel they had an easier time, or were more successful than him, and feel dissatisfied. So the Torah emphasises, the command is to be able to say, I was happy and made others happy.

Indeed, one of the greatest and most common threats to feeling happy and content, is to compare oneself to other people. Mr Avi Shulman gave an updated version of a parable of the Chofetz Chaim, to help us avoid this pitfall. He told of a lumberjack who had a chainsaw which had cost him a few hundred pounds and which he expertly used to do his job. One day he saw a diamond-cutter use a special diamond cutting saw, which cost thousands of pounds, to cut diamonds. The diamond immediately wanted to purchase a similar tool. He reckoned that if it can cut diamonds which are so much tougher than the wood of trees, it would surely make his job far easier. His mistake is obvious, the diamond cutting machine is tailor made for cutting diamonds, if you try and use for felling trees it would be a disaster. A chain is designed specifically for trees and that is what should be used for. Similarly, every person has particular strengths and weaknesses, and individual circumstances in which he lives. One should be happy with one's own life, comparisons are usually misleading and best avoided.

Another aid to achieving "I was happy", is to realise the Mitzvos which can be contained in what you are already doing, and have in mind to do them, for the purpose of the Mitzvah. For example, the Chafetz

## Urgent Appeal From The Rov

### תשובה תפילה וצדקה מעבירין את רוע הגזרה

With the approach of the ימים נוראים I request from each and every member who is able to support my annual collection for funds to help those of our Kehilla who require a "top up" for י"ט expenses. All donations are gratefully accepted with a ברכה שנה טובה ומתוקה for a

Donations can be made in either of the following

1. Directly to myself (in Shul or at home) either cash, cheque or voucher payable to ZY Gemach (charity no. 1153306)
2. By bank transfer to  
A/c Name : ZY Gemach  
Sort Code: 77-19-09  
A/c No. 2935 0768  
Reference: RHC 85.

**Thank you in advance for your generous response to this Mitzva.**

Chaim once told a pharmacist, "When you prepare medicines and deliver them, have in mind that you are doing a Mitzvah. This transforms an act which is merely a way to make money, in to a Mitzvah" The pharmacist said, this advice changed his life. Similarly, dealing honestly in business, and being courteous in every area of life, can create a great Kiddush Hashem. Being aware of this and deliberately behaving in that way, is a great Mitzva. This attitude can completely alter appreciation of one's own life.

If one achieves "I was happy", then it becomes so much easier to accomplish "I made others happy" The feeling of contentment and happiness spreads to one's family and friends, and that is truly a great Mitzvah.

## Davening Times

Mincha & Kabbolas Shabbos	6.15pm
זמן שבת & Candle Lighting	6.25pm - 6.40pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.57am
Ovos uBonim	5.00pm
Mincha	6.00pm / 6.53pm
Rov's Shiur	Following Mincha
Motzei Shabbos	7.58pm
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	6.50pm
Late Maariv	10.00pm

## Bikkurim

Michael Black

There are two Mitzvos with Bikurim. The first is bringing them to the Beis Hamikdosh and the second is saying the declaration of ארמי אובד אבי, which we say on Seder night. The Mitzvah of bringing Bikurim is in שמות 23,19 and is repeated in 26,34. שמות 26,5. The Mitzvah of saying the declaration is in this week's sidra 26, 5. Bikurim are not brought before Shavuos. From Shavuos until Sukkos, they are brought, and the declaration is said i.e. both Mitzvos are performed. After Sukkos, they may be brought but without the declaration so only one of the two Mitzvos is performed.

Some people bring Bikurim but don't say the declaration e.g. a servant or a שליח because they cannot say part of the declaration "the land which Hashem gave to me" because these fruits didn't grow on their land. The Sefer Hachinuch writes that we learn from this, that in our prayers and requests from Hashem, we must be very careful in choosing accurate words.

Bikurim are brought from the seven species, grapes, figs, pomegranates, olives & dates but also wheat and barley. What about spelt, oats & rye? Does the expression ארץ חטה ושעורה from 8,8 דברים include spelt, oats & rye? The first Mishna in Chalah says that we separate Chalah from wheat, barley, spelt, oats & rye. We also take Terumah from all five species. In Pesochim 35a, we see that one can fulfil Mitzvas Matzah from spelt, oats & rye & the Gemoro there tells us that spelt is a type of wheat and that oats and rye are types of barley. The Mogen Avrohom 168,6 quotes the Tur who follows this Gemoro and treats spelt as Shivas Haminim for Berochos. The Shivas Haminim take precedence over other foods when making a Berochah.

However, we don't find anywhere that that one brings Bikurim from spelt, oats or rye. The Pnei Yehoshua suggests that this is either because they are not mentioned explicitly in the Posuk ארץ חטה ושעורה or alternatively because bikurim are brought from the best fruits and spelt, oats and rye are regarded as secondary to wheat & barley (Artscroll Mishnayos Bikurim 1,3).

I will leave with a question. Bikurim was brought from barley. Barley was brought to the Beis Hamikdosh, from the new crop, on the second day of Pesach and from that time, we were allowed to eat the new crops of wheat, barley, spelt, oats and rye. But they couldn't bring Bikurim until Shavuos, seven weeks later! What did they do in those seven weeks? Did they first separate Bikurim and wait seven weeks to bring them to the Beis Hamikdosh? They had to take Challah. Did they have to take Bikurim before taking challah?

## It's Not About Milk and Honey

Rabbi Yitzchok Adlerstein (Torah.org)

When you enter the Land that Hashem your G-d gives you...you shall take of the first of every fruit of the ground...and you shall put it in a basket and go to the place that Hashem your G-d will choose...

Surprisingly, the Sifrei remarks about this, "Do this mitzvah, for because of it you will enter the Land." It seems to say that the merit of the mitzvah of bikurim is necessary for the Bnei Yisrael to take possession of Eretz Yisrael. How can that be? The mitzvah did not even begin (as Rashi observes citing the gemara) until after they conquered and divided the Land!

The answer has to do with the eigel hazahav. Before that aveirah, the Bnei Yisrael could have entered the Land on their own merit. After that tragic episode, it was only the merit of the forefathers (and particularly Hashem's promise to them) that entitled their descendants to possess it. Who cares whose merit allowed them to get the Land, as long as they got it? Actually, there is a great difference. Ramban points out that the avos were never promised a land of milk and honey! When the Torah speaks in the Maaser Confession of "the ground that You gave us, as You swore to our forefathers," it does not mean the avos! It means, according to one of his two approaches, our ancestors who left Egypt!

However, this may be begging the question. Why didn't Hashem promise a land of milk and honey to Avraham Avinu? Why did He wait for a future generation?

Ramban writes in several places that Hashem's promise of the Land to Avraham's descendants, as well as all the blessings He tells us about in the first section of tochechah in Bechukosai, are not by way of reward for the performance of mitzvos. Rather, they are support mechanisms, to allow for our proper avodah of Hashem. It is difficult to serve Him properly when we do not have a land and place of our own. Therefore, he gave us the Land of Israel. Moreover, He promised in Bechukosai that if we settled the Land and observed his mitzvos, He would rain other berachos down upon us, so that our distractions from His avodah would be minimalized. All these gifts were given to facilitate our observance, not to reward it.

Yet, even in the best of circumstances, we are forced to spend much of our day attending to various needs. We fall short of the goal of a society maximally involved in avodas Hashem. For this reason, Hashem gave us the shmittah year. We enter the year with all agricultural work closed for business. All people have easy access to whatever grows after the preparations of the year before. Finally, people have an opportunity to spend a considerable amount of time on Torah and avodah!

This is why the Torah points to the lack of observance of shmittah as the cause of all the curses in the tochechah of Bechukosai. Proper observance of shmittah – living a life of Torah-focus, concentration, and diligence – is what justifies Hashem's original promise of the Land to Avraham! We received the Land only to provide the wherewithal for our full, undistracted avodah.

This also explains why Avraham did not receive the milk-and-honey berachah. He had minimal needs. A land not so blessed would have provided him with all the support he needed to fulfill his holy mission. The generation that left Egypt, however, was far from his level. They wanted – and therefore needed – more abundance to be able to focus on their avodah. Hashem therefore raised the ante, and agreed to support a richer life-style, so long as the people would remember that their major focus had to be on avodah.

Rambam observes that bikurim is a wonderful teaching tool to facilitate taming our desires. After months of very difficult labor, the farmer notices the first fruits that emerge. He takes extraordinary pride in them, and wishes to fully possess and savor them. Instead, the Torah instructs him to take the fruit that gives him so much joy, set off for Yerushalayim, and there give them up in favor of the mitzvah of supporting the kohanim. In other words, avodas Hashem comes first! He tells the kohein, "I have come to the Land that Hashem swore to our avos to give us." In other words, I have not forgotten that the reason for the original promise of the Land to Avraham – even before the milk-and-honey addition – was not a reward for anything he did. It was meant to allow his descendants to live as ovdei Hashem, understanding that their chief calling in life was not their vocation, but dedicating themselves to His service.

We now understand what the Sifrei meant. The ethos of bikurim, the idea that what Hashem gives us is meant to enable our living a Torah-connected life, is indeed the reason we were allowed to enter and possess the Land.

We would like to thank all those who have sponsored Ner Lamaor this year – 5784.

The thousands of hours of Davening and לימוד תורה over this year have been made possible through your generosity and should be a tremendous source of ברכה for you and your families.

As we approach the new year 5785, there is once again the opportunity to sponsor Ner Lamaor and to become a true partner and facilitator of the כבוד מלכות שמים that comes through the Shul.

ומי שנותנים נר למאור... הקדוש ברוך הוא ישלם שכרם ויסיר מהם כל מחלה וירפא לכל גופם ויסלח לכל עונם וישלח ברכה והצלחה בכל מעשה ידיהם עם כל ישראל אחיהם

ד"ר אהרן כהן  
THE ROV

ר' ש' ש' ש'  
R' SHAYA

