



# Ohr Yerushalayim News

י"ב סיון תשע"ט - נשא - 15th June 2019 - Volume 11 - Issue 48

## News This Week

### מזל טוב

Mazel Tov to Dr David and Eunice Wolfson on the Bar Mitzvah of their grandson Meir Benveniste this Shabbos.

### Annual Siyum & Kiddush

The annual Kiddush for the Siyum Mishnayos will take place this Shabbos after davening. If you have not learnt your allocation yet please ensure you do so before then.

### חיים ארוכים

We wish חיים ארוכים to Family Shields on the Petira of Josh. The Shiva takes place at 14 Dorchester Avenue:

Shacharis 7.30 - Sunday 8.00

Mincha/Maariv 7.45

Mincha Friday 2pm, Maariv Motzei Shabbos בזמנו

NO visitors 1pm - 3pm, 6pm - 7.30pm and after 10pm

The Shiva ends Tuesday morning.

## Beaming Frustration

Aaron Gouldman

The division of schlepping responsibilities between the three Levite families is perhaps not the most memorable narrative which has the mazal of straddling Shavuot almost every year. However, it is well established that every event in the Torah can be viewed from a spiritual perspective, with a relevant message for all times.

In this case, the names of the three Levite families hint at why they were chosen to carry their particular burden. Listed first, although not the first-born, is Kehos. This name implies a sense of harmony and completeness (see Rashi to Bereishis 49:10). Then comes the first-born, Gershon, meaning expulsion. Finally we have Merrari, meaning bitterness and frustration.

The family of Kehos carried the holiest items of the Mishkon: the aron, menorah, shulchan, altars and all their utensils. The family of Gershon were given the job of carrying the coverings and curtains of the Tabernacle. The Merrari family was responsible to carry the planks, bars, pillars and sockets making up the Mishkon's structure.

The Divine soul within each of us is referred to as a 'miniature Mishkon' (see Rabbenu Bachaye, Parshas Teruma) Conceptually then, Gershon, Kehos and Merrari personify three distinct spiritual states of man, each of which may become in its own unique way a carrier and porter of the spiritual Mishkon within.

Kehos, whose family carried the holy articles of the Mishkon, represents the human being who succeeds in integrating all of the facets of his personality into a cohesive and harmonious whole. This person succeeds in transforming all of his limbs and organs into sacred utensils, housing the presence of the Divine reality.

Gershon – whose family carried the coverings and curtains of the Mishkon – personifies the human being who constantly needs to expel and drive away the negative forces that seek to infiltrate his being. This individual cannot define himself as harmonious and complete. His job in life is ensuring that the Mishkon existing within his heart remains protected and shielded from the many physical and emotional hazards that threaten to undermine it (expressed by the



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SECONDS TO PROPER SPEECH

### When an Act is Justified

Speaking rechilus is prohibited even when it is made clear that the act committed was totally justified. It is therefore forbidden to tell someone that another person spoke negatively of him for a constructive purpose (l'toeles). Moreover, it is forbidden to tell someone that another person spoke negatively of him upon the advice of a posek (halachic authority). People tend to bear ill will towards those who speak against them even when it is obvious that the speaker was justified in doing so.

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

fact that Gershon carried the coverings and curtains).

Merrari - whose family carried the pillars and planks of the Tabernacle – is an example of a person who does not always manage to expell the negative patterns of his daily life. Yet he is not apathetic to his condition; he is frustrated and disturbed by it. He longs for wholesomeness and redemption. One may think that someone in this state of mind is not one of the carriers of the inner Mishkon. After all, he appears to be distant from the spiritual sacredness of his soul.

It is striking then, that this frustrated human being is the one who carries the very foundations of the inner Mishkon This is because the disappointment and lack of contentment with one's present condition is what propels a person to discover new horizons in Avodas Hashem. If you are truly frustrated by your present situation, you are in a place far better than you can imagine.

Based on a shiur by Rabbi YY Jacobson

### Play It Again, Sam...

Rabbi Pinchas Winston (Torah.org)

Nachshon, the son of Aminadav of the tribe of Yehudah offered on the first day, He offered one silver dish ... (Bamidbar 7:12-13)

THE REDEMPTION BEGINS on Pesach, but it ends on Shavuot. This is another reason we read Megillas Rus on Shavuot, which documents the origin of Dovid HaMelech, ancestor of Moshiach Ben Dovid. And

## The Week Ahead

### שבת פרשת נשא

Mincha	7.30pm
Candle Lighting	7.53pm - 8.00pm
Shacharis	9.15am
סוף זמן ק"ש	8.54am
Children's Group	10.45am
1st Mincha	2.00pm
2nd Mincha	6.00pm
3rd Mincha	9.53pm
Rov's Shiur	Following
Motzei Shabbos	10.58pm
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

even though Pesach is called “Zmar Cheirusainu,” the “Time of our Freedom,” it is with respect to the luchos that it says:

The Tablets are the handiwork of God, and the script was God’s script engraved—charus—on the Tablets. Do not read “charus,” but “cheirus”—freedom. For, you can have no freer person than one who engages in Torah study. (Pirkei Avos 6:2)

Torah, therefore, is our ticket to freedom. Pesach sets it all in motion, but it is Shavuos that “punches the ticket,” so-to-speak. Unless a person is involved in Torah, they cannot achieve TRUE freedom.

This means more than just doing mitzvos or learning Torah. A person needs both, and to the extent that they have both, that is the extent to which they are free:

Rebi Yosi said, “Whoever says that he has no [desire to study the] Torah, has no [reward for the study of the] Torah”

Is this not obvious?

[This must be the meaning]: Whoever says that he has only [an interest in the study of the] Torah has only [reward for the study of the] Torah.

This, however, is also obvious!

But [the meaning really is] that he has no [reward] even [for the study of the] Torah.

Why? Rav Papa answered: “The verse says, ‘That you may learn them and observe to do them’ (Devarim 5:1): whoever is [engaged] in observance is [also regarded as engaged] in study, but whoever is not [engaged] in observance is not [regarded as engaged] in study...” (Yevamos 109b)

Because this year was a leap year, and we only celebrate one day of Yom Tov in Eretz Yisroel, we read Parashas NASO before Shavuos. Diaspora Jews however are a week behind, and will be reading BAMIDBAR before Shavuos, and only see THIS parsha sheet after Shavuos.

In a sense, it doesn’t really matter because the message is just as applicable after Shavuos as it is in advance of Shavuos. When it comes to Torah, you have to walk the walk, not just talk the talk. And that does not only mean doing the mitzvos, but doing them as if they REALLY matter to you. Doing the mitzvos habitually is also only called “talking the talk.”

This parsha has what to say about this as well. At the end of the parsha, we are presented with the gifts brought by the princes of each tribe in honor of the initiation of the mizbayach—altar. And the interesting thing about it is, that the Torah relates what each prince brought as if each one was different from the others, even though they were EXACTLY alike.

The Torah does not repeat itself unless there is something to learn. It could have easily taught that all the princes bought the same thing, in one paragraph. It would have saved parchment, ink, and reading time, significantly shortening the longest parsha in the ENTIRE Torah.

The Torah repeated each inauguration offering because each one WAS different, not by virtue of WHAT was brought, but by virtue of HOW the offering was brought. It was the SAME offering brought in 12 DIFFERENT ways, making the point that the “same thing” can be different when the person doing it is different.

This is why it never gets old. How many times have we dovened Shacharis, Minchah, Ma’ariv, Mussaf, etc. The text never changes, but the prayer does EACH time, because each time WE are different. We’re not the same person we were yesterday, or even this morning. We’ve changed, if only a little bit.

A person can treat themselves as if they are exactly the same, as if nothing ever changes. They can doven Shacharis today the same way they did yesterday, and Minchah, and Ma’ariv as well. They can treat their relationship with God like a desk job, the kind you show up to day-after-day because you HAVE to. Nothing much changes, and you just do what you have to keep your employer happy enough so that he doesn’t fire you.

Not much of a life, which is why so many people, even religious

ones, have to find “outside” activities to keep themselves sane. NOT being religious is out of the question for them. Growing in religion is not on their radar. So they just settle in on some level of quasi-Torah observance. Not exactly the idea of freedom the Torah had in mind, or is “engraved” on the luchos.

Pesach pointed us in the direction of freedom. Shavuos teaches us how to achieve it through the learning of Torah. But it won’t happen automatically, of course. You can get into a car, but unless you drive, it won’t take you ANYWHERE. You have to start the engine, step on the gas, and steer the car. How much more so is this the case with Torah.

Happy—and FREE—is the person who breathes fresh life into every mitzvah they do, and treats it like it is brand new. Then they can HAVE Torah, and the higher reality of life to which it provides access.

### **Pennies From Heaven** Rabbi Mordechai Kamenetzky (Torah.org)

The portion of Naso contains phrases that are said every day by every congregation in the world. In the Diaspora they are incorporated in the repetition of the Shemone Esrai, the (morning) standing prayer, and in Israel the kohanim themselves, the priests, recite them each morning as they bless the nation: Birkas Kohanim, the priestly blessings. In this week’s portion Hashem instructed the kohanim to bless the people: “Thus shall you bless the nation of Israel, speak unto them. May Hashem bless you and safeguard you. May He illuminate His countenance upon you and let you find grace. May He lift His countenance upon you and establish peace for you.” (Numbers 6:22-26)

It seems that we ask for more than blessing. Why is each one of the blessings followed with its practical implication? Bless us... and safeguard us. Illuminate us ... and let us find favor in the eyes of others. Lift countenance.. and establish peace for us. Is it not enough to be blessed and have the illumination of his countenance? What is the necessity of the second half of each blessing?

Noted attorney Robert Harris, Esq. of Woodmere, told me a wonderful story:

A man once pleaded with the Al-mighty to bestow a bit of His abundance upon him. He implored and begged his Creator for long life and wealth. After all, the poor soul figured, G-d had an abundance of everything; why then, wouldn’t He spare something for a Jew in need. He entered a huge, empty synagogue on the Lower East Side and began to cry. “Ribono Shel Olam (Master of the universe),” he cried “in the great extent of Your eternity what is a million years?”

The man began to tremble. He imagined that he actually heard a response. “To Me a million years is just a mere second!” boomed a voice inside his mind. The man continued. “And,” he pleaded, “to the magnitude of Your great bounty, what, may I ask, is a billion dollars?” “A billion dollars is just a mere penny,” came the resonating reply. “Then,” begged the man, “can I not have just one of your pennies?” “Surely!” came the response. And then a pause. “But you must wait a mere second!”

It is not enough to get a blessing from Hashem. It must be given with the assurance that it will have a practical implication. Many people receive blessings of wealth and health only to lose them to thieves and aggravation. Each of the priestly blessings is followed by a safeguard – a follow up. A blessing of wealth alone is not enough. Hashem must guard it. Illuminating us with His countenance is not enough. Unless fellow humans appreciate the grace that G-d has given the Jews, in this very corporeal world, it is a worthless gift. And of course, even if He lifts his countenance upon us we still need the blessings of shalom – peace.

The Torah also teaches us that blessing others must be done with a full heart and full hand. To bestow generosity on others must include a vehicle to appreciate the bounty. Otherwise you have given the gift of a billion dollars – in a million years. We may give blessings to our fellow Jews, but the greatest blessings we receive and give are those that we can use – immediately and forever.