



# Ohr Yerushalayim News

י"ד סיון תש"פ - נשא - 6th June 2020 - Volume 12 - Issue 43

## News This Week

### מזל טוב

Mazel Tov to the Rov & Rebbetzen on the birth of a great granddaughter in Israel.

Mazel Tov to Ari and Elisheva Scherer on the birth of their son.

Mazel Tov to Yael Pereira and parents Yochanan and Jodie on the occasion of her Bas Mitzvah next week

Mazel Tov to Dan and Rochelle Smith on the engagement of Abi to Simon Ibgui, son of Yamin and Shuli Ibgui.

### צקתך צדק

The Shul minhag is to say צדקתך צדק this Shabbos 14th סיון.

### Chaim Aruchim

We wish the following Chaim Aruchim for Yahrtzeit this week  
Sunday 15th Sivan Malcolm Fagleman and David Steinberg for their respective fathers

Monday 16th Sivan Angela Addleman for her mother  
We apologize for any errors or omissions.

## Clarification Of Candle Lighting Times For Shabbos

### The Rov

1) There are two ways to accept Shabbos:

a - Men who recite **שיר ליום השבת** or **מזמור שיר ליום השבת**

b - Women who light candles for Shabbos.

**But** neither are valid before **פלג המנחה**

2) It is highly preferable that women should light candles **before** their husbands say **שיר מזמור**

3) On the summer timetable and as texted, the earliest times gives for **הדלקת נרות** are the time of **פלג המנחה** (which is also the earliest time for **מזמור שיר**)

4) The times given for Friday Mincha vary between 10 minutes and 25 minutes before **פלאג האמינחה** allowing time for weekday Minchas and the first part of **שבת** **שיר** to **קבלת שבת**.

5) The latest time for candle lighting is approximately 25 minutes after the beginning of Mincha which assumes that will be the time of **שיר מזמור** being said in Shul. Therefore, based on note 2 above, it is the time by which one should have lit Shabbos candles.

6) Thus the times given for **הדלקת נרות** are the times from **פלג המנחה** to the time when **שיר מזמור** is said in Shul.

7) When as at present men are Davenning at home, the latest time can be adjusted according to the time when the man of the house is about to say **שיר ליום השבת**.

### Revealed Secrets

Rabbi Pinchas Winston (Torah.org)

Should any man's wife go astray and deal treacherously with him... (Bamidbar 5:12)

CORONAVIRUS HAS CAUSED many changes to occur in the Torah world. A headline last week in one of the Charedi news sites bemoaned the death of many well-known and respected rabbis in Bnei Brak alone. And though many are beginning to return to their shuls once again in Israel, it is with caution, precautions, and masks. Others still prefer the "safer" outdoor environment.

## "את מקדשי תיראו"

שליט"א The Rov

As we have mentioned before, our Shuls are called **בית מקדש מעט** accordingly many of the **הלכות** and **מנהגים** are based on the laws of the **בית המקדש**. BSD we hope to note a number of these similarities over the next few weeks.

It is customary in our Shuls to place the **בימה** from which the **תורה** is read in the centre of the Shul. The **תנ"ך** objects very strongly to any changes. Besides the fact that he considers this as a move towards the Reform who placed their **בימה** at the front as is done in other places of worship, he points out that the position of our **בימה** is based on the position of the **מזבח** in the **בית המקדש**.

On Succos and Hoshana Rabbo we encircle the **בימה** with our **לולבים** and **אתרוגים** to follow the custom in the **בית המקדש**. Also the ceremony of the king reading from the **תורה** was done from a specially constructed stage in the centre of the **עזרת נשים**.

(We can note that in some **ספרדי** Shuls, the **בימה** is at the back)

One change is certainly going to be felt this Shavuot, b"H. Normally Shavuot is a great and joyous time for everyone to crowd the Battei Midroshe all over the place for all-night learning, followed by Shacharis at sunrise. The more the merrier. The more the greater the honor of Torah.

Warnings have already gone out that people have to be vigilant this Shavuot while abiding by the rules laid out by the Ministry of Health. Enthusiasm for Torah does not take priority over the health of others, or even ourselves. The Torah we are celebrating tells us exactly that.

When it comes to Succos, the Talmud says that rain signals Divine rejection, at least in Eretz Yisroel (it's not yet the rainy season). It compares rain in the succah to water thrown back at a servant who had brought it to his master. Likewise, if after building a succah it rains and it prevents the proper fulfillment of the mitzvah, it's as if G-d has rejected our effort.

Fortunately, we can learn Torah just about anywhere, b"H, in shul, at home, or even in the streets. And even if it will necessitate extreme measures like masks and social distancing, at least people will be learning Torah and celebrating the chag. If G-d is rejecting our "avodah," at least it's only part of it.

## Davening Times

### פרשת נשא

Mincha & Kabbolas Shabbos	7.30pm
Candle Lighting	7.48pm-7.55pm
Shacharis	9.15am
סוף זמן ק"ש	8.55am
1st Mincha	2.00pm
2nd Mincha	6.00pm
3rd Mincha	9.44pm
Motzei Shabbos	10.49pm
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	10.45pm

The truth is, it's not even the avodah that we are being denied. We still prayed, either by ourselves on in street or garden minyanim. We found ways to continue on with Krias HaTorah away from the shuls, and many have pointed out some positive benefits of these changes as well.

The fear of death was certainly more pronounced in the beginning, aided by the media's constant reporting of coronavirus cases and COVID-19 deaths. For a while cities were like ghost towns, and people retreated to the safety of their homes. Judging by the lifting of restrictions and people's quick and sometimes unwarranted return to normalcy, that has ended.

As for the people who died, many "unexpectedly" and within the same time period as others, it's not so clear cut. When G-d doesn't want to shake us up, He arranges for people to die in ways that do not make us wonder. If He wants us to notice, then He does it in ways that make us pay attention and think about what is happening...even though all those who died may have died at the same time anyhow. (In a week, b"H, I hope to start my next webinar on reincarnation, during which I will discuss the idea of "early" death.)

Some, maybe even many, believe that what has happened has nothing or little to do with the Jewish people, at least in any specific way. Even though the Talmud says quite clearly that all punishment comes to the world because of the Jewish people (Yevamos 63a), this pandemic happened to affect a lot of people other than the Jewish people.

You have to be careful about thinking like that. We just finished reading in Parashas Bechukosai that G-d only sends more troubles to the Jewish people when we downplay the specific Divine origin of the ones we already have. And a lot of them would have definitely constituted pandemics when they occurred.

On the other hand, as we learn from the redemption from Egypt and Babylonia, not everything is punishment, per se. Usually we're not ready when redemption comes, and require a spiritual upgrade to be a part of an impending one. That was the increased slavery Pharaoh imposed upon the Jewish people before the plagues came, and the mental anguish Haman caused through his plan to exterminate the Jews.

Of course, G-d is capable of carrying many agendas at one time, punishing some, preparing others, or both. Sometimes He does what He does to implement changes that we should make on our own, but haven't. Like it or not, we change because of the situation, and the only question is, will we revert back once the situation quiets down again.

There is something to be learned about all of this from this week's parsha, especially regarding the mitzvah of the Sotah. She is the woman who causes herself to become suspected of adultery, forcing her husband to bring her up to the Temple for Divine verification. Her illicit seclusion with a forbidden man, even if nothing happened, set in motion a very long and complex process to clarify the truth.

If she is guilty, then the miraculous waters she is forced to drink will cause her a horrible death, together with the man with whom she was in seclusion, wherever he is at the time. If she is innocent, she will survive the drink and instead have children with her husband, and life will go on for them together.

The question is, why was all of this necessary for something G-d could have revealed without all the dramatics and erasing of the Divine Name to make the "Sotah Waters"? There were many prophets through whom G-d could have revealed her secret of guilt or innocent, keeping it off of the public agenda. We're not talking Hollywood where drama is the name of the game and source of big bucks. We're talking about G-d, Whose entire concern is simply the truth. Any drama HE creates is purely for us.

The main thing about the Sotah is the secrecy. The adultery is one thing. It's the fact that something so "abnormal" is done with a desire to actually make things appear to others as if they are still normal. The inability to control oneself is suicide enough, but the fact that the adulterers deceived their families and the society of which they are supposed to be a part kills others as well. Their fatal attraction to one

another attacked the very foundation of life upon which so many others have built their lives.

This makes the sin of the Sotah about much more than just the cheating man and woman. It's a societal issue, so G-d has made sure that society is involved in the result and subsequent punishment. Even the woman who is proven innocent compromised herself to such an extent that doubt about her loyalty arose, and had to prove her innocence. People who care about people are careful about such things, and when we are don't care enough, then we are ALL like the Sotah to some degree. "And I will expose you," G-d tells the perpetrators, miraculously. I will create scenarios that you cannot escape and which will show the world who you are and what you are really like, no matter what kind of face you wear in public. Your guilt will be revealed, and Emet—Truth will be served.

You know why Lavan was called "lavan—white"? So that it would become so obvious to everyone just how "black" his deeds really were. Sometimes people are called what they are called because the title fits. Sometimes they are called the complete opposite of who they really are, as a matter of Divine Providence, to make it so clear to others just how bad they are.

The coronavirus, whatever it is and wherever it came from and for whatever reason it got out, is from G-d. Nothing happens without His approval, though for the sake of free will, He prefers to keep His involvement somewhat mysterious. So He works through all kinds of channels, taking advantage of good and evil people alike, each to play their role in HIS plan. Someone's belief in G-d, or disbelief in Him, just determines the part G-d gives them to play, either as a "good" guy or a "bad" guy.

But at the end of the day, at least from the perspective of the Jew, it has to all plug into the eventual redemption. Whatever we're seeing happen today, it is all just a means to a redemption end. Drama and intrigue aside, G-d is moving pieces around to reveal hidden truths to help the Jewish people better assess where we are holding in this last and final exile, to know what to do as we approach the end. Additional information can be found on Twitter at @pwinston36.

The redemption begins on Pesach. It's supposed to end on Shavuot. Maybe even this year, b"H.

## Q&A

### KIDS

1. How many Pesukim are there in this weeks sedra?
2. How many many leviim were there between the ages of 30 and 50 at the beginning of the sedra?
3. What three things can a Nazir not do?
4. Can a woman become a Nazir?
5. On what day of Nissan did Ahron do Birkhas Cohanim in the Mishkan?

### ADULTS

1. What does the Torah mean when it says the family of Gershon must perform work פְּרִקֵי ד פְּסוּקֵי כַגּ לְעַבְדַּי עֲבָדָה?
2. What are the Kelim the family of Gershon had to carry?
3. What water was used for the Sotah?
4. What is the minimum period that a Nazir has to do Nazirus?
5. Why is a Nazir not allowed to cut hair? are they?

5. As it helps one avoid showing physical beauty (Sforno)

4. 30 days (Gemora Nazir)

3. Literally- holy water, this was water taken from the kior,

tables and hooks (Ibn Ezra)

2. The accessories that were used to build the Mishkan and during its use such as pegs,

(Bamidbar Rabvah)

1. Part of their work included playing musical accompanying some of the offerings.

### Adults

5. The first of NissanAdults

4. Yes

through a dead body.

3. Eat or drink grapes or things that come from grapes, have a hair cut, become to meh

2. 8580 מֵי קִיּוֹר ד פְּרִקֵי

1. 146

### Kids

If you have the desire to spread Divrei Torah on the Parsha or on any other interesting topics, please contact Boruch Michaels via the following details: Mobile (Call, Text, WhatsApp) : 07419747766, Email: boruchmichaels@gmail.com