



# Ohr Yerushalayim News

פינחס - י"ט תמוז תשפ"ג - 8th July 2023 - Volume 16 - Issue 1

## News This Week

### מזל טוב

Mazel Tov to Miles and Linda Levine on the birth of their first great grandchild in Israel - born on Miles' 80th birthday!

Mazel Tov to Dean and Susan Kaye on the birth of a grandson to Doni and Adina Kaye.

### Chaim Aruchim

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

Mon, 21st Tammuz - Meir Possenheimer for his mother

Thurs, 24th Tammuz - Jonny Berkovitz for his mother

### Ner Lamaor

We would like to thank those who have committed to sponsor a month. There is still a part dedication for the month of Av. Please speak to either Chizky Salomon or Avi Stern for more information and to discuss payment options

## Daughters-and-Law

Rabbi Mordechai Kamenetzky (Torah.org)

There is a fascinating sequence of events in this week's portion that is analyzed by the Medrash and expounded upon by every major Torah commentator.

At the beginning of Chapter 27, the daughters of Zelophchad appeal to Moshe. Their father died in the desert, but he was not amongst the insurgents who rebelled against Moshe during Korach's uprising. He died of his own sin and left no sons. The daughters want an inheritance in the Land of Israel.

Moshe did not remember the law and consulted with Hashem. He advised Moshe that Zelophchad's daughters had a valid argument. They were entitled to a portion of the land that had been allotted for Zelophchad.

The ensuing section of the weekly Parsha has Hashem reminding Moshe that he will not enter the Land of Israel. Immediately a conversation follows. In verses 15-18 Moshe pleads to Hashem, "the Lord of all spirits and flesh to appoint a man over the assembly who will go out before them and go in before them; so they shall not be like sheep that have no shepherd."

Rashi quotes a Medrash that links the two episodes. He explains that after Moshe saw that Zelophchad's daughters were entitled to inherit the Land, he felt that the time had come to ask for the torch of leadership to be passed to his own children. This does not come to pass. Hashem tells Moshe to bestow authority to his own disciple, Joshua, who ultimately leads the Jewish Nation into Israel.

Many Biblical commentators are puzzled by the connection of the request of Zelophchad's daughters and Moshe's request. Why did the former prompt the latter?

Second, were Moshe's sons worthy of leadership or not? It seems that only after Moshe saw that Zelophchad's daughter's inherited did he say, "the time has come that I shall ask for my needs." Why would the episode or conveyance of land to Zelophchad's kin affect Moshe's opinion of his own children's leadership abilities?

The pious and humble Tzadik, Rabbi Yisroel Meir Kagan of Radin, known as the Chofetz Chaim, was once riding a train to Radin. He wore a simple cap and traveled alone, and hardly anyone knew who

he was. A middle-aged Jew sat down beside him and asked him where he was going. The Chofetz Chaim answered softly, "to Radin."

The man was excited. "Do you know the saintly Chofetz Chaim? I am going to Radin just to see him!"

The Chofetz Chaim was unimpressed. "M'nyeh," he shrugged. "I don't think he is so saintly."

The visitor was so appalled that he slapped the old man and left his seat shouting. "How dare you make light of the leader of our generation!" A week later the man came to the humble abode of the great Tzadik. Lo and behold, the old man from the train was sitting by the table in the dining room. The man collapsed in shock.

He could not stop apologizing for the incident on the train when the Chofetz Chaim halted him.

"Do not worry, you taught me a great lesson," said the sage. "One may not even slander himself."

R' Mordechai of Czernobel (d.1837) explains the connection. Moshe was concerned that the very sin that prohibited him entry into the Land of Israel would also prevent his children a chance at inheriting leadership.

When Hashem told Moshe that Zelophchad's daughters shall not suffer for any past misdeeds, he reconsidered his own situation. He realized that his problem and sin had nothing to do with his children. They should not suffer from his humility and self-effacing.

We all may get down on ourselves at one time or another. But our children look up to us. We must show that we have confidence in ourselves. The qualities that they believe we possess are those that we must pass on to them.

## No Little Things

Rabbi Naftali Reich (Torah.org)

What is the image that comes to mind when we think of the ideal national leader? Someone who has a grasp of the issues, who can see the big picture. Someone who is strong and courageous, who can hold his own in the arena of international affairs in times of war and peace. Someone who has a vision for the future and the ability to make it happen. Someone who, through his words and actions, can inspire and galvanize his people.

But in this week's Torah portion we find an altogether different measure of leadership. As the Jewish people approach the Promised Land, Hashem appoints Joshua as the successor to Moses. And what is his qualification for leadership? That he is attuned to the spirit of each and every individual Jew.

## Davening Times

|                           |                          |
|---------------------------|--------------------------|
| Mincha & Kabbolas Shabbos | 7.30pm                   |
| Candle Lighting           | 7.53pm - 8.00pm          |
| Shacharis                 | 7.25am / 9.15am          |
| סוף זמן ק"ש               | 9.01am                   |
| Ovos uBonim               | 5.00-6.00pm              |
| Mincha                    | 2.00pm / 6.00pm / 9.46pm |
| Motzei Shabbos            | 10.51pm                  |
| 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           | 7.45pm                   |
| Late Maariv               | 10.40pm                  |

The commentators explain that this is the overriding quality required of a leader. It is not enough for a leader to have grand schemes and plans. It is not enough for a leader to deliver soul-stirring addresses to the people. A leader must be able to relate to his people on every level. He must be sensitive to their needs and aspiration. He must empathize with their pain and joy. A true leader cannot stand off in the distance. He must be thoroughly attuned to the most minor requirements of his people in order to lead effectively. For a true leader, there are no little things.

For forty years, Moses had fulfilled this role. During all this time, as he enjoyed daily prophetic encounters with Hashem, Moses was constantly growing in holiness until he reached a point where he was, according to the Midrash, half human, half angel. Even so, whenever the people had challenged the divine will, he had fathomed their motivations and defended them. Even as he ascended from the mundane to the celestial, the gulf between him and his people had never widened to the point where he could not relate to them. Now that it was time for a change in leadership, Hashem chose Joshua who also excelled in his sensitivity to the nuances of each individual's spirit. This was the fundamental quality that Hashem wanted for a Jewish leader.

A revolutionary general was trying to revive the fighting spirit of his trapped and starving guerillas. "If we can fight our way out of this corner," he announced, "I will issue a large bonus to each man. You will have enough money to buy all the bread and meat and fruits and vegetables you need to recover your strength."

The guerillas responded to the promise. They fought like tigers and were able to break out and get away. As soon as they got to safer territory, the general, true to his word, awarded each man his bonus. The next day, the one of the general's aides stormed into his tent.

"Sir, a whole group of the men took their bonus money and wasted it!" "Indeed?" said the general. "And what did they do?"

"Instead of buying food to rebuild their strength," the aide said furiously, "they spent all their money on tiny tins of caviar!"

The general stroked his chin thoughtfully for a few moments.

"Thank you for telling me this," he said to his aide. "It is important information. This caviar must have been very important to them if they would spend all their money on it even when they are starving and exhausted. Apparently, the men need occasional splurges of luxury to help them deal with the tensions of battle. I will make sure to provide it for them in the future."

In our own lives, as we seek to grow spiritually, we must never lose

sight of the physical needs of those around us. A great sage once said, "My spiritual need is to serve the physical needs of others." There is profound spiritual fulfillment in bringing comfort and happiness to other people, even on the physical level. But in order to do so, we must be extremely sensitive and attuned, for as people are different from each other so are their needs.

## Great Leaders

Rabbi Shlomo Jarcaig (Torah.org)

In his first public address to his followers after he was appointed as a leader in the community of Vilna some 120 years ago, Rabbi Yaakov HaDarshan took note of a peculiarity in the verses in which Moshe requests of G-d to appoint a new leader. As Moshe neared the end of his life, he expressed to G-d his concern that he be replaced with a competent leader. "May G-d, Lord of the spirits of all flesh, appoint a man over the assembly, who shall go out before them and come in before them, who shall take them out and bring them in; and let the assembly of G-d not be like sheep that for them there is no shepherd." (Bamidbar/Numbers 27:16-17) Following the maxim that the Torah is always concise and precise in its use of words – never is there a superfluous, purposeless expression – Rabbi Yaakov noted the most succinct way for Moshe to conclude his request would be to ask that the assembly not be like sheep "bli roeh", without shepherd; why did the Torah add seemingly unnecessary words and ask that they not be like sheep "asher ein lahem roeh", that for them there is no shepherd? The word "lahem" – for them – is a necessary characteristic of a leader. Moshe knew that there would certainly be another leader. His concern was that it be a leader who would not be concerned with his own honor and reputation. They would certainly have a new shepherd, but Moshe wanted to make sure that he would be "lahem", for them.

Indeed, the Midrash (Shemos Rabbah 2:2) tells us that before G-d chose to appoint King David as the leader of His nation, He tested him to see if he was compassionate with the sheep of which he was then in charge. In order to earn the responsibility of being the King of Israel, he had to demonstrate that he was prepared to sacrifice his own energies for those under his charge.

Going about our daily business most of us do consider ourselves to be amongst "the leaders", but, in reality, we are all leaders in particular circumstances in our lives. As responsible superiors we are the mentor for our children and coworkers; in many circumstances we become a role model for peers and acquaintances. The Torah's paradigm for leadership is an essential lesson for all: the successful leader is one who focuses on the needs and wants of the constituency.

## Ohr Yerushalayim High School Boys Shabbaton

"An incredible Shabbos" – "such a polite group of boys". A couple of the comments to describe Ohr Yerushalayim's first Shabbaton for high school boys and the wonderful impression that was created! Rolling out of Charlton Ave on Friday afternoon, over 20 of our high school boys set off to YHA Chester, for what would be a beautiful weekend getaway of achdus, friendship and fun. Joined by R' Shaya and a few of the shul balabatim with their families, the guys ranging from בר מצוה to sixth form, bonded, built friendships and apple bobbed to create a memorable Shabbos. The whole event was infused with the energy and warmth of Ari Fletcher, Yisroel Chaim Marks and friends who made the trip from Gateshead Yeshiva.

There were so many highlights, such as קבלת שבת in the gardens, cholent at Seuda Shlishis and late night strolls in the Chester countryside.

Despite retiring on Shabbos during the early morning hours (there's no clock in the games room – so how do we know what time it is / teens will be teens!), we had more than a minyan of boys at 9.45 to start shacharis which was followed by a kugel kiddush outside. As the rain began to fall and the rats emerged to partake in the leftovers, we headed indoors to our makeshift shul / beis hamedrash complete with soft, plush sitting chairs - Avrohom Moshe the first to notice that the blue ones were the most comfortable! Reb Shaya discussed the topic of "eating before davening shacharis" after we had

split into groups to learn the sugya. The guys then leined the long, double sedra magnificently. All the meals were filled with uplifting niggunim and divrei torah from the boys. While some searched for the pool cues and table tennis bats that had been hidden, everyone enjoyed the plentiful and delicious Shabbos food. The long Shabbos afternoon was full and non-stop. Activities included "how well do you know Ohr Yerushalayim", Pool and table tennis competitions and the incredible spectacle of Yitzchok and Naftoli in the apple bobbing contest! There were great questions during the Q & A session at seuda shlishis – the boys eager to mention that they would love other opportunities to join together as part of the Shul's youth. It was wonderful to see chavrusas learning during the afternoon – there were even a few who were up early for R'Shaya's Daf Hayomi shiur before Shacharis!

On Sunday morning, we embarked on a hike / sleep walk – the boys spurred on by Ben Stokes's sixes and the in depth discussions provided by the Bochorim from Gateshead. (Who said they would pull the lever?) The fathers and year 7 boys who joined us for the fantastic bbq enhanced what was a great finish to a memorable getaway. Fathers may be surprised to hear how effectively the bochorim woke up your sons after just a few hours of sleep on Sunday morning – the odd cup of water certainly helped. Mothers will be shocked to hear that their sons



actually know the meaning of "strip your bed". Everyone will agree that an incredible Shabbos was experienced by all and lived up to the goal of uniting the boys of our shul together! Thank you to Naftoli Stamler, Avrohom Moshe Begal and Rafi Green for arranging and to Natan Black for all his input on behalf of the boys.