



Ohr Yerushalayim News

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News This Week

Mazel Tov

Mazel Tov to Ann Nissen on the recent Bar Mitzva of her grandson, Gadi Nissenbaum

Mazel Tov to Dean and Susan Kaye on the occasion of Gavi's wedding to Esther De Lange on Wednesday. The Aufruf takes place on 2nd day Yom Tov in Shul, followed by Kiddush in their home, 1 Healey Close

Chaim Aruchim

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

1st day Yom Tov - Sue Sievers for her mother

Mon, 9th Sivan - Family Shields for Josh

Tues, 10th Sivan - Shua Dansky for his father

Eiruv Tavshillin

A reminder to prepare Eiruv Tavshillin on Erev Yom Tov

Seder Limmud

There will be a Seder limud between Mincha and Maariv Erev Yom Tov. R' Shaya will give a Summary Shiur approx 20 minutes before Maariv.

Tikun Leil Program

As in previous years there will be a Tikun Leil Program with speakers in the hall and learning in the Beis Hamedrash, details on the back page.

Oneg Yom Tov

There will be an Oneg Yom Tov in the hall on second day Yom Tov between Mincha and Maariv. (There will be Challah rolls and dips for those who wish to have Shalosh Seudas) Details on back page

Angels & Cheesecake

Richard Danziger

(Based on a shiur given by Rabbi Daniel Glatstein)

There is a medrash quoted by the Da'as Zekainim miBaalei HaTosfos that when the Ribono Shel Olam wanted to give the Torah to Moshe and the Jewish people, the angels protested. "Give us the Torah! We're on a higher plane than people, we are up in Shamayim - why are you giving them the Torah? We are the more natural recipients!" HaShem's response was to ask why should you lot get it - you don't keep it! When you went to visit Avrohom's tent he offered you bosor v'cholov and you weren't zahir, careful, to avoid mixing meat and milk. The Jewish people on the other hand are zahir not to mix meat and milk which involves many details and intricacies in the halachos. The Torah should go to them as they have shown they are prepared and careful in observing it correctly.

If the whole reason we triumphed over the malachim is that we are zahir in bosor v'cholov (quoted in many sefarim) perhaps this is another reason or even the primary reason we eat milchiks on Shavous. Really the minhag shouldn't be to just eat dairy, but rather to eat dairy and then to follow properly the halachas of following dairy with meat with kinuach and hadacha, by rinsing the mouth, washing hands etc etc. This shows that we are zahir in bosor v'cholov unlike the malachim who had their chance in the tent of Avrohom Avinu and blew it by not being zahir between milk and meat.

However, such an important 'victory' over the malachim can't be

just happenstance based on the malachim making a mistake and our zahirus regarding bosor v'cholov. It could have been any other mitzvah! As the gemara in Shabbos says, Moshe answered back to the melachim asking "Do they have parents they have to respect? Do they have belongings that could be stolen?" Why did the hashgacha play out specifically through bosor v'cholov? There must be something more intrinsic about bosor v'cholov.

There is another claim of the melachim that they are HaShem's "neighbours" as it were. There is a halacha that when you sell something the neighbour has first rights (dina d'bar metzrah). We were able to overcome their claim to be neighbours as we can counterclaim that we are bonim - children to HaShem - and a child's rights come before a neighbour. In the sefer Nefesh Chaim by Rav Chaim Felazhi, he brings 36 areas we see that we are Bonim to HaShem. One of these ways is achila, eating, and not just any eating. He quotes that someone who never transgresses mixing bosor v'cholov is called a ben, child, to HaShem. This is based on a Zohar on parshas Mishpatim that someone who is not zahir on 'lo tevashel gdi bachalev imo - do not cook a kid in its mothers milk' is connected to tumah, but for someone who is zahir in bosor v'cholov, on that person is applied the possuk "bonim atem l'HaShem E-I-o-keichem", you are children to HaShem your G-d".

This zahirus in the intricacies of bosor v'cholov trumps the malachim's claim that they are neighbours and have first rights over the Torah. We can answer that we are zahir in bosor v'cholov, and therefore children of Hakodesh Baruch and our rights as children overcome their rights as neighbours.

Why Machlon and not Kilyon?

Unfortunately, I do not remember who I heard this idea from, but it is a piercing question. Rus marrying Boaz was more than just claiming the estate of Elimelech. It was a kind of yibum and the child born to Rus and Boaz was a spiritual successor to Machlon. As we see once Oved is born Rus is hardly mentioned and the megillah seems to

Davening Times

ערב שבועות

Mincha	8.30pm
Candle Lighting	8.57pm
Maariv	9.40pm
Nacht	10.11pm
Tikun Leil	1.00am

יום א' שבועות

Shacharis	3.17am / 9.15am
Mincha & Kabbolas Shabbos	7.25pm
Candle Lighting	7.33pm - 7.40pm

יום ב' שבועות

Shacharis	9.15pm
Yizkor	Approximately 10.45am
Mincha	9.00pm
Maariv & Motzei Shabbos & Y.T.	10.25pm
Sun	7.15am / 8.20am / 9.30am
Mon Bank Holiday	7.10am / 8.10am / 9.30am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Thurs	6.45am / 7.10am / 8.00am
Mincha & Maariv	7.30pm
Late Maariv	10.25pm

say that Na'ami raised him. But the question we can ask is why was Machlon zoche to this redemption but not Kilyon? After all they both left Eretz Yisroel during the famine and they both married Moabite women. What did Machlon do differently to Kilyon? The answer I saw is that Machlon held off before he was nichshal. Kilyon left quickly, Machlon left only once there was no other option. Kilyon married Orpah soon once he had arrived in Moav, Machlon held off and waited before marrying Rus. This great effort of pushing off the aveirah, even though he was nichshal in the end, was rewarded by HaShem. This is a great lesson to us – that even though we might not completely avoid an aveira, our efforts to avoid it and push it off are highly precious to HaShem.

The Untouchables **Rabbi Mordechai Kamenetzky (Torah.org)**

A unique aspect of the holiday of Shavuuous struck me as I as explaining the customs of the holidays to some beginners. They began to review the various holiday laws with me. "OK," began one young man. "So on Pesach you've got the matzoh, and the mitzvah of telling the story of the Exodus." "Correct," I nodded. "And on Sukkos you've got the lulav, esrog and eating the entire holiday in a sukkah right." Again I gave an approving nod and smiled. The student continued. "And what special observance does the Torah tell us to do on Shavuuous?" I hesitated. Sacrifices aside, what special mitzvah observance do we do to commemorate the receiving of the Torah? I was reluctant to respond with, "we stay up all night and learn" or "we eat cheesecake at the holiday meal," –beautiful customs that are in no way comparable to the level of a Torah-ordained command. In fact, the Torah tells us in Parshas Re'eh how we celebrate the holiday. "You shall count seven weeks for yourselves...Then you shall observe the holiday of Shavuuous for Hashem. You shall rejoice before Hashem, your son your daughter, your servant your maidservant, the Levite in your cities, the proselyte, the orphan and the widow who are among you" (Deuteronomy 116:13-15).

Why is there no physical act in commemoration of the Yom Tov? There is no Torah-prescribed requirement to blow Shofar, read a special Torah portion (the reading of the 10 Commandments is Rabbinically ordained), or special ritual to commemorate the event. There is only all-inclusive rejoicing. Why is joy the only way to celebrate? And why is every type of citizen mentioned? Aren't the poor and rich, widowed and orphaned included in every command? My grandfather, Rabbi Yaakov Kamenetzky, of blessed memory, passed away 13 years ago. At the end of the shloshim period of mourning, his student, Rabbi Yitzchok Chinn, Rabbi of Gemilas Chesed Congregation of McKeesport, Pennsylvania, eulogized him. He related the following story:

Reb Yaakov spent his summers at in Camp Ohr Shraga in Ellenville, NY. One summer, a young boy asked Reb Yaakov a most difficult question, "Rebbe," he inquired, "where is my neshama (soul)?" Reb Yaakov turned to the boy and asked him, "Where is your arm?" The boy stuck out his arm. "Good!" said Reb Yaakov. "I want you to shake it." The boy began to shake his arm up and down. Reb Yaakov smiled, "Good, now shake your other arm." The boy began flapping his arms. "Wonderful! Now show me your leg. " The boy lifted his foot. "Now shake it!" While flapping his arms, the boy shook his leg. Then Reb Yaakov smiled. "Now your other leg!" The boy began to jump and shake and rock and sway. And as he watched the youngster move with every part of his very essence, Reb Yaakov gave him a tremendous smile and exclaimed, "That is your neshama!"

The only way to commemorate the receiving of the Torah is to celebrate the receipt of our nation's soul. We cannot celebrate the soul with a physical commemoration. The soul of the nation celebrates by shaking every one of its parts: poor or rich, wealthy or poor, free or slave, son or daughter with unmitigated joy.

The only way to capture the essence of our very being and our gratitude for the gift that infused us with boundless spirituality is through a rejoicing that permeates every part of the Jewish body; its arms, legs, and torso – The Torah. The observance is not relegated to eating an item, telling a story, hearing a shofar or sitting in a booth. Like the Torah we received, the celebration encompasses every aspect of our lives. And that is done thorough joyous simcha.

Oh Yerushalayim invite to you to תיקון ליל שבועות

Shiurim Programme In The Hall

		
1.00am Rabbi Yitzi Fulda שליט"א	1.45am Rabbi Yaakov Hibbert שליט"א	2.30am Rabbi Asher Richman שליט"א
Kolel I'Dayanus		

Main Bels HaMedrash

Chavrusa learning alongside Mesivta

Shacharis 3.17am

FEDERATION OF SYNAGOGUES
קיום חובות בני ישראל

Oh Yerushalayim invites you to עונג יום טוב

On second day Yom Tov between Mincha & Maariv

With guest speaker:

R' Zvi Gefen

Mincha at 9.00pm

