



Ohr Yerushalayim News

ג' - שבועות תשפ"ג - 26th May 2023 - Volume 15 - Issue 42

News This Week

Eiruv Tavshilin

A reminder to make an Eiruv Tavshilin before Yom Tov.

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.

Kiddush

There will be a special Kiddush on second day Yom Tov following Davening

Oneg Yom Tov

There will be an Oneg Yom Tov in the hall on second day Yom Tov between Mincha and Maariv, details on the back page.

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's Yahrtzeit
Tues, 10th Sivan, Shua Dansky for his father

Shavuos Angels and Cheesecake

Richard Danziger

(Based on a shiur given by Rabbi Daniel Glatstein)

There is a medrash quoted by the Da'as Zekainim Baalei 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 melachim 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 Shavuos. 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 by rinsing the mouth, washing hands etc etc. This shows that we are zahir in bosor v'cholov unlike the melachim 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 melachim can't be just happenstance based on the melachim making a mistake and our zahir 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 hashkacha 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-l-o-keichem", you are children to HaShem your G-d". This zahirus in the intricacies of bosor v'cholov trumps the melachims' 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.

There's No Place Like Home

Rabbi Label Lam (Torah.org)

A great scientist saw the need to send a spaceship to the nearest star and back. Knowing the trip would take approximately six thousand years, he designed a craft large enough and aesthetically pleasing to make the journey a more pleasant one. He solved with his genius and sensitivity all of the technical problems that could possibly arise. There were plants to replenish air and other creatures to create a constantly replenishing food chain.

The only problem that he struggled with was the radical of the human factor. People born on the craft after the generation of the first couple would think that this was their native home. They would forget about the original mission and may even tamper with and sabotage it. Even the brilliant and creative scientist was desperate for a solution. The flight needed some human input and was ultimately for the sake of preserving humanity. The mission was for man, but how to keep man actively involved in the project was the question of the day. It was decided a document would be introduced into the lives of the people on the spacecraft that achieved a few vital purposes.

1) It would include the blueprint of the entire craft to be used as a tool for understanding and repairing the craft along the way. It would advise about daily, weekly, and yearly maintenance of the ship and the proper use of all its buttons and levers, and of course sharp warnings

Davening Times

Mincha Erev Yom Tov	8.20pm
followed by Seder Limmud & Shiur	
Candle Lighting	9.03pm
Maariv	9.45pm
Nacht	10.18pm
Tikun Leil	from 1.00am
Shacharis	3.07am / 9.15am
Mincha	7.25pm
Candle Lighting	7.37pm - 7.40pm
Shacharis	9.15am
Mincha followed by Shalosh	9.00pm
Seudos / Oneg Yom Tov	
Maariv & Motzei Shabbos/Yom Tov	10.32pm
Sunday	7.15am / 8.20am / 9.30am
Mon Bank Holiday	7.10am / 8.10am / 9.30am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Thus	6.45am / 7.10am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.30pm

and cautions about the abuse of certain buttons and levers.

2) Included in the document would be the original goal and philosophy of the mission.

3) It would describe the history of its initiation till its ultimate conclusion.

4) The document would help attune the participants as to the cycles of life on the craft for example; a) Every seventh day the window of the ship faces home. For those who are aware it is an awesome treat and it orients the inhabitants to their point of origin and destination. b) Every year, at different times, smells and sounds from fruits unique to planet earth are introduced to create a sense of longing and belonging to another time and place. These days correspond to days of historical significance such as launching and unsealing the document etc.

5) Laws of human conduct to maintain order and decency are vital for the continuity and safety of the flight.

6) Technical instructions whose purpose and origin only the brilliant scientist knows are promulgated in the document, partially to demonstrate the superior genius of the designer and partially to test the loyalty of the crew, but nobody really knows what the real reason is. Yet everyone with clear intellect understands that fools rush in where angels fear to tread and proceeds cautiously.

7) Procedures about keeping the integrity of the document and its myriad details are also a critical component of the document. As long as the message is clear there is still hope for a successful mission. Once the message is blurred then the entire project is at great risk.

8) Essential parts of the document itself are hung about the giant spacecraft at conspicuous junctures such as doorways.

9) The document is spread throughout the ship in all languages so that the information within is never lost.

10) A special group of scholars who are designated and heralded with the special task of representing and maintaining the integrity of the document and its grand plan so the project shall not fail. They are handpicked, as special commandos and are trained to give their life rather than change or consciously misrepresent the mission.

With these features intact the scientist felt more confident to launch the project that would save humanity while man himself would play the crucial role in bringing the ship back home.

When contemplating celebrating the holiday of Shavuot, which commemorates the giving and the receiving of the Torah by the Jewish Nation 3335 years ago, keep in mind this little science fiction tale and remember the following phrases while clicking your heels together three times. A hint is enough for a wise man. This ain't Kansas Dorothy. No analogy is perfect. Time wounds all heals. Things left to chance go to chaos. Truth is stranger and more organized than fiction. There's no place like home.

A Kiss Is Not Enough

Rabbi Naftali Reich (Torah.org)

Every time we read the story of Ruth we are once again inspired by the extraordinary loyalty and noble spirit of this former Moabite princess. Naomi, a Jewish woman living in Moab, decides to return to Eretz Yisrael after losing her husband, her two sons and all her wealth. Her two widowed daughters-in-law, Arpah and Ruth, both of them Moabite princesses, want to accompany her, but Naomi insists that they return. Arpah accedes to her mother-in-law's wishes, but Ruth is steadfast in her loyalty. Together, Naomi and Ruth return to Eretz Yisrael, where Ruth ultimately marries Boaz and becomes the ancestress of the Davidic dynasty. Arpah returns to Moab and becomes the ancestress of Goliath.

How and when was Ruth's loyalty expressed? Her famous words immediately come to mind: "Do not press me to abandon you, to turn back and leave you behind. Wherever you go I shall go. Wherever you sleep I shall sleep. Your people are my people, your Lord is my Lord." But if we look into the Book of Ruth we find that Ruth's loyalty had already become evident even before she spoke these famous words. We read: "And Arpah kissed her mother-in-law, and Ruth embraced her. And [Naomi] said, 'Behold, your sister-in-law is returning to her people and her gods. Follow your sister-in-law.' And Ruth said, 'Do not press me to abandon you . . .'"

How did Naomi know Arpah had decided to return but not Ruth? The clue seems to have been in their different reactions to Naomi's appeal that they return home. Arpah kissed her, but Ruth embraced her. The Talmud (Sotah 42b) tells us that Goliath was vanquished by David because the Holy Blessed One said, 'Let the child of the one who kissed be vanquished by the one who embraced!' Clearly, there

was a great difference between Arpah's kiss and Ruth's embrace, a difference with important ramifications for the future.

How can we define this difference between a kiss and an embrace, which instantly told Naomi that Arpah had decided to return but Ruth was determined to remain?

Perhaps we can answer this question with another question. The Talmud tells us that when the Jewish people assembled at Mount Sinai to receive the Torah, Hashem uprooted the mountain and held it over their heads. "If you accept the Torah, all is well," He said, "but if you don't, this will be your burial place." The question immediately arises: Why did He find it necessary to do this? The Jewish people had just accepted the Torah unconditionally with the immortal declaration of "Naaseh venishma! We will do, and we will hear!" Why was it necessary to force them to do something they had already agreed to do?

The commentators explain that Hashem was teaching the Jewish people a critical lesson that would carry them through all future generations. If the Torah had been accepted only because of an emotional impulse, there would always have been a danger that, at some future time, the emotion would dissipate – and the commitment along with it. Therefore, Hashem wanted to impress upon the Jewish people that Torah was the very breath of life, that without it they were as good as in a "burial place." The tremendous inspiration of the moment was to their everlasting credit, of course, but the perpetual bond to the Torah could only be forged by a strong fundamental attachment based on need in addition to emotion.

This is where a kiss differs from an embrace. A kiss is a glancing touch, an incomplete physical contact which expresses strong inner emotion but from a slight distance; a kiss does not show the fusion of two souls. An embrace, however, is an expression of total attachment, of two hearts that beat as one, that cannot live without each other. When Arpah kissed Naomi, she showed that her feelings for her mother-in-law were purely emotional, and Naomi immediately understood that these tender emotions would not lead her to accept the sacrifices that lay ahead. But Ruth hugged her mother-in-law, showing a close attachment, a dependency, and Naomi understood she would not be so easily persuaded to return home. Nevertheless, she tried to send her away, and Ruth responded with her celebrated declaration of undying loyalty.

In our own lives, we sometimes find our observances lacking in zeal and enthusiasm. But if we reflect on the awesome power of the Torah to transform, elevate and give meaning to our lives, we can recapture that enthusiasm. As we prepare to receive the Torah this Shavuot, let us do more than pay lip service to the Torah. Let us recognize that our lives have lasting, eternal value only through the Torah. And if we embrace the Torah with all the devotion and dedication in our hearts, we will surely be rewarded with a feeling of total connection and fulfillment.

Eat, Drink, and Receive the Torah Rabbi Yisroel Ciner (Torah.org)

This Friday (and Shabbos for those outside of Eretz Yisroel) we will be celebrating the chag of Shavuot—the time that we received the Torah from Hashem. It was at this earth-shattering and other-worldly experience that the Bnei Yisroel reached the zenith of both our emunah in Hashem and our understanding of His involvement in the world.

We find three times in the Torah where the emunah of Bnei Yisroel is discussed. The first time was during the enslavement in Mitzrayim when Moshe relayed to them the news of the redemption. The passuk there states: "Vaya'amen ha'am... ki pakad Hashem es Bnei Yisroel and had seen their affliction.[Shemos 4:31]"

The second time was after we had already left Mitzrayim, at the time of kri'as Yam Suf. There the passuk states: And the nation feared Hashem va'ya'aminu {and they believed} in Hashem and Moshe His servant. [14:31]"

The last time was said in regard to Har Sinai. There Hashem said to Moshe: "I will appear to you in the thick cloud in order that the nation will hear when I speak to you and ya'a'aminu in you forever.[19:9]"

The Sifsei Chaim brings the Mahara"l who explains that Bnei Yisroel were absorbing the three basic foundations of emunah which he says are the foundations of Judaism.

The first level of emunah is the belief in hashgocho –Hashem's supervision and guidance of all that transpires in this world. When Moshe told Bnei Yisroel that Hashem had seen their affliction, they understood a very deep but fundamental level in hashgocho. A two

hundred and ten year period of unspeakable horrors had passed. Infants were being thrown into the Nile and were being placed into the foundations of buildings and Hashem was doing nothing! At a superficial glance, they would feel that Hashem is not involving Himself in supervising the events of this world. However, Bnei Yisroel understood that Hashem's concealment is also a form of His hashgocho. The good times and the harsh times, reward and punishment, they are all part of Hashem's divine providence. They believed.

The holiday of Succos, which re-enacts the providence and guidance of Hashem enveloping us in His Clouds of Glory as we made our way through the wilderness, represents and is based on this first level of emunah.

The next level of emunah was internalized at the splitting of Yam Suf. "Va'ya'a'minu in Hashem and Moshe His servant." They gained absolute belief in Hashem's existence. You might ask that if they already believed in Hashem's providence, how could there have existed any doubt in regard to His existence? The answer lies in grasping the depth of their belief in Hashem's being. They now understood that Hashem's existence actually precludes the independent existence of anything else besides Him! His existence is all-encompassing. Everything that seems to exist is totally dependent on Him. His control over everything is total and absolute. That was the level gained at the splitting of Yam Suf. They believed.

The holiday of Pesach, reenacting the miracles of the exodus from Egypt through the splitting of the sea, portraying Hashem's absolute control of 'ain ode milvado' {there is nothing beside Him}, represents and is based on this second level of emunah.

The third level of emunah, that of Har Sinai, was that Hashem spoke to man and gave him instructions as to how to fulfill His divine will. Unlike any other time in history (and unlike any other religion in the world), Hashem didn't reveal His word to an individual or a small group and tell them to spread the word to others. Hashem spoke to each and every member of Klal Yisroel. Every individual reached the lofty prophetic level of 'seeing' the words that were spoken. If we hear a person's voice and recognize it, we are, to a certain degree, sure that it is him. When we see that person, we are absolutely sure. They 'saw' the words of Hashem. It became a tangible reality to them. This was clearly Hashem's instructions of how to lead our lives and how to connect to Him. They believed.

The personal giving of the Torah that is available to every individual on the holiday of Shavuos represents and is based on this third level of emunah.

What was the effect of this prophetic level that every individual attained? The Talmud [Shabbos 88B] reveals that when we heard the words come from Hashem our souls flew from our bodies. Hashem needed to perform t'chiyas hamaisim in order to ready us for His subsequent words. The experience of 'seeing' Hashem's words purified our souls to the point that they could no longer be contained in the container of our earthly bodies. They flew out! The t'chiyas hamaisim that was performed elevated the physical body to the point that it could once again contain the neshama. Hashem's ensuing words then purified our souls even further. The once-elevated bodies could no longer contain the twice-purified souls. Hashem then elevated them again, thereby allowing the souls to return.

With this we can, perhaps, understand a seemingly strange aspect of Shavuos. There is an argument in the Talmud [Pesachim 68B] in regard to the way that the holidays should be celebrated. Rabi Eliezer maintains that one should either spend the day eating and drinking or the day should be spent sitting and studying. Rabi Yehoshua argues that the day should be divided—half for Hashem (sitting and studying) and half for you (eating and drinking). However, by Shavuos there is no argument. Even Rabi Eliezer agrees that on the day that the Torah was given, one must also involve themselves in eating and drinking.

The Mahara"l points out that this same concept shows itself in a unique aspect found by the sacrifices brought on Shavuos. Normally, the communal offerings are entirely burnt—no part of it is eaten. Shavuos is the exception as parts of the communal offerings are eaten.

In a similar vein (sorry), the two loaves that are brought on Shavuos are the only offerings that come as chametz. This is quite strange as we know that chametz exemplifies the yetzer ha'rah.

Why are we so involved in the physical specifically on the holiday which represents our spiritual aspirations to fulfill the will of Hashem as He

revealed it to us?

Perhaps the answer is contained in what we discussed above. The Torah wasn't meant to pull our souls out of our bodies. It was given to allow us to become complete human beings with the physical being uplifted and purified by our involvement in the spiritual. The Torah doesn't say 'no'. It gives the parameters of how, where and when. That is how one becomes pure. Not through abstention. On Shavuos one must eat and drink. The sacrifice is eaten. The offering is chametz. People, not angels, received the Torah. May we accept that Torah and be elevated through it.

Not Just Another Joe

Rabbi Yissocher Frand (Torah.org)

All brachos, with the exception of Birchas HaMazon, are Rabbinic in origin. However, The Shaagas Aryeh argues that the bracha recited before learning Torah is Biblical in origin. The proof, the Shaagas Aryeh says, is a Talmudic passage in Nedarim [81a], which attributes the destruction of the Land of Israel to the fact that Jews did not recite the blessing before learning Torah. The Shaagas Aryeh argues that if this bracha was not of Biblical origin, it would never have been singled out as the cause of the destruction.

The Ran in Maseches Nedarim quotes a novel insight into this Gemara in Nedarim, in the name of Rabbeinu Yona. The Gemara in Nedarim is expounding a pasuk in Yirmiyahu. The pasuk in Yirmiyahu says that the destruction occurred because "they abandoned my Torah" [9:12]. Rabbeinu Yona explains that the reason why the Gemara did not want to interpret the pasuk literally (that people abandoned the Torah and simply did not learn it at all), was because the Gemara previously mentioned that prophets and scholars were consulted regarding the interpretation of this pasuk and none of them had an adequate interpretation. It would not have been difficult to figure out the literal interpretation of the pasuk. Therefore, Rabbeinu Yona explains that "they abandoned my Torah" must not refer to something blatant or overt. The Gemara indicates that it was necessary for G-d Himself to reveal to us the nature of the problem.

Rabbeinu Yona continues by explaining as follows: that generation certainly occupied themselves with constant Torah learning. That was why no one could figure out why the Land was destroyed until G-d, who knows the depths of people's hearts, revealed the real source of the problem: People did not recite the bracha over learning Torah. The Ran explains that this means that they did not consider Torah prestigious enough to be worthy of a bracha. People did learn Torah. Everyone had fixed times for studying Torah. However, they did not consider the Torah learning so important. They did not appreciate what they had. That is why they did not recite the bracha over Torah.

When one studies Chemistry or Accounting or Law, one may find it intellectually challenging. They may be deep and stimulating, but one does not recite a Bracha over them. However, a Sefer Torah, a Chumash, a Medrash – these do require a Bracha to demonstrate that we know the value of what we have been given. The generation of the Destruction apparently lacked this appreciation – to the extent that the Talmud says "they abandoned my Torah" – i.e. – they did not even possess the Torah.

The Izbitcer Rebbe once quoted an amazing Hagaos Ashrei (13-14th Century glosses on Rabbeinu Asher's Commentary) in Tractate Bava Metziah to explain this idea of having something, without REALLY having it. In the case cited there, Reuven bought a piece of metal, which he believed was made out of lead. Reuven paid the price based on the per pound value of lead. He subsequently sold the piece of metal (presumably lead) to Shimeon. Later, Shimeon discovered that the piece of metal was in fact silver and was worth far more than what he paid for it. Upon hearing this, Reuven wanted to either receive full compensation from Shimon or undo the whole sale.

The Hagaos Ashrei rules that Shimeon can keep the metal and need not make any further payment to Reuven because Reuven never "owned" the silver. Since Reuven never realized what he had – he thought he only had lead – he never legally acquired the value of the silver. Since Reuven did not legally own the silver, Shimeon does not have to pay him for it.

The Ishbitzer Rebbe says this is the meaning of "they abandoned my Torah". People can think they have the Torah, they can learn the Torah, and the Torah can even be in their possession. But if they do not appreciate what they have, then they do not have it. The prophet can accurately label this "they have abandoned my Torah". According

to Halacha, if one does not appreciate what he has, he does not really have it.

This is one of the tasks that we must work on as we approach the Holiday of Shavuos. We can never take for granted that which Torah does for us. The Talmud relates [Pesachim 68b] that Rav Yosef would make a tremendous party on Shavuos. He would say, "If not for this special day (on which the Torah was given), look how many Yosefs there are in the market place". If not for the fact that I as a Jew have that precious gift of Torah, I would literally be 'just another Joe'.

Sometimes we forget the meaning of a world without Torah. A world without Torah is just a matter of the thickness of the veneer. It is literally a situation of "each man is prepared to swallow up his fellow man" [Pirkei Avos 3:2]. The line between a human being and a wild animal – without the guiding moral force of Torah – is indeed very thin. However, the Torah makes us different and elevates us. The Torah makes us Godly instead of beastly. Where would we be without this Torah? This is the essence of Shavuos.

On Shavuos we read the story of Rus and Orpah. Rus and Orpah were sisters, daughters of Eglon King of Moab. They were from royalty. They had to choose between going back to a strange land with a woman who was an old widow without a possession in the world or returning to their father's palace. Who really made the rational decision?

Rav Leib Chassman once commented that if we look at the situation with a cold calculating eye, Orpah clearly was the one who made the logical decision. Rus made an irrational decision. Why follow Naomi? It does not add up.

Rav Leib Chassman says that the only answer is that Rus realized the difference between a life with Torah and a life without Torah. When the dilemma was put into those stark terms, Rus had a relatively easy decision. Life without Torah is not worth living. This is the essence of Shavuos.

Every Yom Tov has its own message – that idea which we are supposed to appreciate about the holiday. The main idea that Shavuos must inculcate into our psyches is "If not for this day, where would we be? What would we look like without this Torah?" The scary thing is that if we fail to properly appreciate that which Torah does for our lives, we are left with what the Talmud calls "they have abandoned my Torah". This is our challenge as we approach the Yom Tov of Shavuos.



Join us for an ice cream and cheesecake Kiddush



Second day Yom Tov after Davenning



Ohr Yerushalayim invite to you to תיקון ליל שבועות

Shiurim Programme In The Hall

 1.00am - 1.40am Rabbi Avrohom Zeidman שליט"א Shabbat Shalom vs. Good Shabbos: The Great Debate	 1.45am - 2.20am Rabbi Pinny Cohen שליט"א Ruth and Gerus	 2.30am - 3.05am Rabbi Zvi Gefen שליט"א Rebbe and Antoninus A Timeless Dialogue
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Main Beis HaMedrash

Chavrusa learning alongside Mesivta

Shacharis 3.07am

Refreshments kindly sponsored by Brackmans Bakery

FEDERATION OF SYNAGOGUES



Ohr Yerushalayim invites you to an עונג יום טוב

on second day שבועות

Mincha at 9.00pm followed by Shalosh Seudas

with Divrei Torah from R' Rafi Cope & R' Michael Black

Kindly Sponsored לע"נ ר' זלמן בן ר' שפטל ע"ה

