



Ohr Yerushalayim News

T NEWS ... LATEST NEWS ... LATEST

עירוב תבשילין

We remind all members to ensure they make an **עירוב תבשילין** before Yom Tov.

מזל טוב

Mazel Tov to Steve Rosenbaum on his engagement.
Mazel Tov to Mr & Mrs Lenny Horwitz on the Chasunah of their daughter, Shuli to Nochum Kabalkin.

תקון ליל שבועות

The Shul will hold **תקון ליל שבועות** from 12.15am till 3am with drinks and refreshments available. There will be an early Shacharis at 3am

סיום משניות

A reminder to all members to complete their Mishnayos for the siyum which will take place next Shabbos, Parshas Noso.

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It All Comes From Sinai

Rabbi Yaakov Menken (Torah.org)

Shavuot, the holiday of receiving the Torah, has no special sign -- because the Torah is all we need. As Rabbi Shimon Apisdorf puts it: "On Shavuot, God is the active party, so to speak, and our job is to be receptive to His gift."

On this holiday, we recognize who we are, and **why** we are who we are. Jews are together as a people because we have the Torah.

Because my work is done on the Internet, I have gradually acquired a number of free subscriptions to technology magazines, one of which is the Industry Standard (www.thestandard.com). It has many interesting articles about the Internet economy and what new technologies we can expect to see down the road.

So, why am I plugging a magazine on the eve of Shavuot? Because this year, they ran a feature they called the "MBA draft," which Americans will recognize as an obvious take-off on the draft of the top prospects for the NBA, the National Basketball Association. These young graduates with a Masters of Business Administration were considered the Standard's "top choices" for business in the year 2000.

Draft choice number three was Dan Rapaport, and given so obviously a Jewish name I was inspired to read his story. I must admit, it came as a very pleasant surprise. Here's an interview question from the Standard, and his answer:

Q: Who's your most important mentor?

A: My father. My father has taught me the importance of integrity and honor. Most people use those words casually and without recognizing what they truly mean and how they differ from each other. To me, integrity is a stock, a scorecard balance sheet of how you measure up to your own principles over time. Honor is therefore the flow -- it's the income-statement side of the equation -- showing how you live up those principles on a day-to-day basis.

Now, I'm not sure I understand how he differentiates between the two, but the underlying statement is that one must live up to an ethical compass, whether or not something looks like a good opportunity for

business or pleasure. It indicates that Mr. Rapaport's moral compass is pointing in the right direction.

Just as striking, though, is the fact that he chose none of his teachers, but his father. Why? Because it was his father who taught him the importance of personal integrity, ethics, and honesty. Despite what people say, one cannot do anything to get ahead, and good guys do not finish last. And some things are more important than business -- even for a top young MBA.

Where did Dan Rapaport's father acquire such a principled understanding of life? I'm sure he would tell us that it was his parents who conveyed this message to him, which he then passed to his son. Where does this message of morality and ethics take us? Back to the source -- to Sinai.

If we recognize Torah principles coming from an MBA, someone entering the "dog eat dog world" to participate in the "rat race," it should be no surprise after all -- because it is the Torah which engraved those principles into our people, just as surely as G-d engraved his Commandments into tablets of stone.

So this Shavuot, let us turn to the Torah, appreciate all it has given us, and push forward in our study. Let Torah have yet another opportunity to implant itself into our hearts, for generations to come!

Torah - Take a Deep Breath

Rabbi Elyahu Hoffmann (Torah.org)

Ask anyone who knows their way around a Jewish calendar and they'll tell you that Sukkos begins on the 15th of Tishrei, Pesach on the 15th of Nissan, and Shavuot on the 6th of Sivan. While they are indeed correct, in reality there is a slight misconception in their timetable. Presently, since we do not have the authoritative Sanhedrin, it is not possible to establish the months according to the witnessing of the new moon. The Sages therefore established a luach which keeps us in check as to

שבועות Timetable

Mincha	8.00pm
Seder Halimud followed by a shiur by Dr Z Davis	Between Mincha & Maariv
Yom Tov Commences	9.07pm
Maariv	9.15pm
תקון ליל שבועות	12.15am
Shacharis 1st Minyan	3.00am
Shacharis 2nd Minyan	9.00am
Mincha & Kabolos Shabbos	7.30pm
Hadlokas Neiros	from 7.40pm - 7.45pm
Shacharis	9.00am
Mincha 1st Minyan	6.00pm
Mincha 2nd Minyan followed by a shiur by the Rov	9.33pm
Maariv & Motzei Yom Tov	10.38pm

when the months change, and subsequently when the festivals are to be observed. Under the guidance of the present-day luach, Shavuos indeed always occurs on the sixth day of Sivan.

But, if you were to look in the Torah for the exact timing of Shavuos, you would find that it has nothing to do with any given day of the year. Rather, we are told to "count fifty days" from the second day of Pesach (see Vayikra 23:16; Menachos 65a), and on the fiftieth day, we are to celebrate Shavuos. Depending on when the witnesses came to establish the in-between months of Iyar and Sivan, Shavuos could have been on either the 5th, the 6th, or the 7th day of Sivan.

Bearing this in mind, it is strange that we refer to Shavuos as "Zeman Mattan Toraseinu - The Time of the Giving of Our Torah." There is a Talmudic discussion (Shabbos 86a) as to when exactly the Torah was given: Some say it was given on the 6th day of Sivan, and others say on the 7th. Even if we concur with the view that it was given on the 6th, since Shavuos could occur on any of three days, it is far from certain that on any given year we will celebrate Shavuos on the exact day the Torah was given!

The fact that Shavuos is the only Yom Tov which has no established calendar-date is itself noteworthy. Why didn't Shavuos get a day of the year just like all the other Yamim Tovim?

One of the first things a Jew does when he gets up in the morning is to recite the Birkos Ha-Torah - the benedictions over the Torah. Blessed are You, Hashem, Who chose us from among the nations, and gave us His Torah. Blessed are You, Giver of the Torah. "Giver of the Torah" is said in the present. Not "Who gave us the Torah," but "Who gives." Receiving the Torah was not a one-timer; a memorable date in Jewish history worthy of commemoration. Receiving the Torah is an ongoing process. It began on the sixth (or seventh) day of Sivan many years ago. It continues each day when a Jew takes out a Chumash or a Mishnayos or a Gemara and studies Hashem's word.

Judaic scholars have long noted the relative dearth of historians among the distinguished numbers of Talmudic scholars our nation has produced. The reason for this seeming reluctance to devote time to the study of history is addressed by R' Chaim Ozer Grodzenski zt"l in his approbation to R' Yehudah HaLevi's Sefer Dor Yesharim:

Torah scholars never gave much thought to the study of Jewish history. Nor did they take the time to write biographies of the great individuals

of past generations. This is because the words of our Sages are still alive and vibrant to this day in the mouths of those who study Torah. Our study-halls and synagogues are full from wall to wall with people studying the Living Torah, not as one studies history, but as if the Torah had been given to us this very day.

David HaMelech encourages us (Tehillim 34:9): "Taste - and you will see that the Torah is good!" Torah, he says, is not meant to be studied the way one might study medicine or archaeology; Torah is something one must taste! Torah study does not produce Jewish theologians - scholars knowledgeable in the Jewish religion. Torah study produces living, enthusiastic, dedicated Jews.

Walk into any Bais HaMidrash of any shul or any Yeshiva this Shavuos night (or almost any other night for that matter), and you will find Jews learning Torah. Young and old, scholarly and uneducated; the very air bustles with the words of Torah. Unlike the deathly hush of a library, the study-halls of Torah are alive! One feels as if one could almost breathe-in Torah through the air. This is tasting the Torah. It is something that can't be accurately described in a book. It can't be explained by conventional logic. These are Jews receiving their portion in the Torah directly from Hashem, each person according to his level and according to his neshama. We bless Hashem for "giving" us the Torah, in the present tense, thereby recognizing that receiving the Torah is a constant process; it is our life blood.

We refer to Shavuos as Zeman Mattan Toraseinu because just as the Torah was given after a fifty-day count from the 2nd day of Pesach, so too today we count fifty days and then celebrate Shavuos. The Torah did not attach Shavuos to a specific day, for to do so would be tantamount to saying that Hashem giving us the Torah was a once-upon-a-time occurrence which we commemorate yearly. Shavuos is not the Yohrtzeit of the Torah - it is its birthday! Unlike any other Yom Tov, Shavuos jumps around from year to year. It, like the Torah it symbolizes, can not be tied down (see Akeidas Yitzchak, Emor 67; K'li Yakar, Emor 23:16). It is vibrant, living, and just as current and as relevant now as it was over 3,000 years ago.

Come to a Beis HaMidrash to learn Torah Shavuos night and you'll "taste" it in the air. See you there!

Good Yom Tov, enjoy the cheesecake!



Building Update



Well that was quick! The kind folks of Bradley Demolition moved onto the site, spent a couple of days with a rather large digger and the old building was no more. It took another few days to sort through the leftovers, separating the various materials for recycling and off they went!

