



MESSAGE FROM THE RAV

Dear Chevra

Beginning reading ספר במדבר always precedes the holiday of שבועות, the reliving of our acceptance of the תורה on Mount Sinai, indicating that this תורה reading is, in some way, an overture to our receiving the תורה. The מדרש, responding to the question why the תורה was given in a desert, teaches that one who wishes to acquire the wisdom of the תורה must renounce his sense of self-ownership, just as a desert is ownerless.

The absolute prerequisite for the acquisition of תורה wisdom is attainment of a high degree of humility. Far from being an indication of meekness or low self-esteem, humility is the ability to empty one's self of his focus on self, to become an empty vessel open to receiving greater wisdom. The preparation that must be completed, in anticipation of the great gift of תורה that is given

every year on שבועות, is emptying our own vessels of all vestiges of ego and conceit to make room for the inflow of תורה.

Why is humility so crucial to one's ability to acquire and internalize the knowledge and values of the תורה? Simply, a humble person will bend himself and his understanding to correspond to the immutable principles of the תורה whereas a self-centred person will manipulate and distort the תורה to meet his principles and standards.

Another מדרש expounds that the תורה was given in a desert with fire and water. How does the מדרש derive that from the word "desert"? Rabbi Chizkiyahu Eliezer Kahan, in Nachlat Eliezer, explains that the answer stems from the two types of commandments we find in the Torah, מצוות לא תעשה and מצוות עשה. In order to properly observe ה's will, we need to be permeated with two opposite forces. We need to have a burning, active side, comparable to fire, which continually seeks growth and elevation; and at the same time

maintain a cool, passive side that, like water, is a natural coolant and seeks out the lowest point to which it can drop.

But having these attributes is not sufficient. Mesillat Yesharim writes that "one's evil inclination can distance many matters which can be made to look evil but in reality are good. It can also embrace many things that appear to be good but in reality are evil. One needs that his heart be completely straight with no motive to do anything other than what is pleasing to ה."

The תורה, therefore, emphasizes that ה spoke to Moshe in the desert, a barren place that symbolizes complete humility. The G-d-conscious Jew must be a desert, barren of his biases and personal agendas. Only then will he possess clarity when to engage his burning drive for growth and when to exercise his cool passivity.

שבת שלום
רב שמואל וטליה

QUESTION OF THE WEEK

WHICH MITZVAH IS SO GREAT, THAT ONE WHO DOES IT, IS CONSIDERED AS IF HE [BUILT THE BEIT HAMIKDASH AND] SACRIFICED ALL OF THE KORBANOT?

IF YOU GIVE THE "PRESENTS TO THE POOR" FROM YOUR FIELD IN ERETZ YISRAEL, YOU ARE PRAISED AS IF YOU [BUILT THE BEIT HAMIKDASH AND] OFFERED ALL THE KORBANOT THEREIN. WOW, DOES HASHEM LOVE THE POOR. HE EVEN PREFERS THE GIVING OF CHARITY, MORE THAN THE BUILDING OF THE BEIT HAMIKDASH!
(EIN YAAKOV BRACHOT 3B)

QUOTE OF THE WEEK

"HAPPINESS IS NOTHING MORE THAN GOOD HEALTH AND A BAD MEMORY"
ALBERT SCHWEITZER

KIDDUSH DONATED BY SHIMON POSNER IN HONOR OF HIS SISTER DEENA'S UPCOMING WEDDING.

THE LATE LATE MINYAN IS WISHING DEENA, GADI AND THEIR FAMILIES MAZAL TOV AND MANY YEARS OF HAPPINESS



WE ARE PLEASED TO ANNOUNCE
 THAT THIS LEIL SHAVUOT
 THE LLM WILL HAVE TFI LAH
MINCHA AND MAARIV
AT THE DISABLED PEOPLE HOME
 ON RECHOV SHIMONI 36.
 AFTERWARDS THERE WILL BE
 DINNER AND LIMMUD UNTIL 23:00.

PARTICIPATION FOR THE DINNER
 NEEDS PRE-REGISTRATION.
 FOR MORE DETAILS & REGISTRATION
 PLEASE CONTACT
CHAVA SWICKKOW ON 054-447-8166 OR
CHAIM-ARIEH KAHANA ON 054-495-4600.

COMMUNITY ANNOUNCEMENTS

*WE WOULD LIKE TO WELCOME ALL THE NEW FACES TO OUR MINYAN. IF YOU ARE NEW IN THE AREA, PLEASE FEEL FREE TO INTRODUCE YOURSELF TO EITHER RAV SHMUEL OR TALI AFTER SHUL. IF YOU NEED A PLACE FOR LUNCH, WE WILL DO OUR BEST TO ORGANISE ONE FOR YOU.

*FOR COMMENTS ON THE PARSHA PAGE OR QUESTIONS FOR RAV BLOOM PLEASE E-MAIL: RABBI@LATEMINYAN.COM

*IF ANYONE WOULD LIKE TO SPONSOR THIS WEEKLY PARSHA PAGE IN MEMORY OF A CLOSE ONE OR IN HONOUR OF AN UP-COMING SIMCHA, PLEASE CONTACT TAMMY WILSON AT: CHAIR@LATEMINYAN.COM

*IF ANYONE WOULD LIKE TO SPONSOR A KIDDUSH IN HONOUR OF AN UP-COMING SIMCHA, PLEASE CONTACT GALI DORN AT: EVENTS@LATEMINYAN.COM

SHABBAT SHALOM
 FROM THE LATE MINYAN

WE INVITE YOU TO ADD YOURSELF TO THE SHUL MAILING LIST. VISIT WWW.LATEMINYAN.COM.

"ויהי בימי שפוט השופטים ויהי רעב בארץ" (רות א', א')

המגילה פותחת בציון הזמן של המאורע הראשון, אולם לא כתוב: ויהי בימי השופטים, אלא: ויהי בימי שפוט השופטים.

המלה הנוספת "שפוט" מאפשרת לפרש את הפסוק בשתי דרכים:

בימים ששפטו השופטים
 בימים ששפטו את השופטים

"שהיו השופטים עצמם מקולקלין, והיה פתחון פה לנשפט להוכיח את מוכיחו, שאם אומר לו השופט: טול קיסם מבין שיניך – הסתלק ופרוש מעבירה קטנה פלונית שבידך, יכול זה לומר לו: טול קורה מבין עיניך – פרוש מעבירה חמורה שבידך (רש"י).



ברקע לפנינו דור פגום, שנשתלח בו רעב להחזירו למוטב, ועל פני רקע הדור מובלט בית אלימלך, רם במעמדו ושפל באיכותו, שבעת צרה עזב את יהודה, והתחתן עם בנות מואב.
 לאחר מכן באו על בית אלימלך האסונות: תחילה מת אלימלך ואח"כ שני בניו – מחלון וכליזון.