

HAVURAT YISRAEL WEEKLY NEWS

5 Sivan 5782

SHABBAT BAMIDBAR & SHAVUOT

June 4, 2022

Shabbat Shalom!

7:15 pm Mincha & Kabbalat Shabbat
8:04 pm Candle Lighting
Count Omer #49 tonight

8:45 am Mishnayot Class
9:00 am Shacharit
9:07 am Latest Shema
Parasha p. 726 Haftorah p. 1180
11:00 am Drasha, Kids Program
Kiddush is sponsored by Mehran & Rachel Arasheben
8:00 pm Mincha, **NO Seudah Shlisheet in shul.**
8:30 Perek
9:00 pm Maariv, Candle Lighting (pre-existing flame, Shehecheyanu)
9:30 pm Dinner (reservations required)

Sunday June 5 — Shavuot

Midnight — 4:15 am *Tikun LeI Shavuot* All Night Learning Experience — Speakers: Rabbi Algaze, David Linn, Gabriel Rubin, David Sosnowik
4:15 am Shacharit
9:00 am Shacharit (second minyan)
5:00 pm Ice Cream Party
8:00 pm Mincha
9:00 pm Maariv, Candle Lighting (pre-existing flame, Shehecheyanu)

Monday June 6 — Shavuot

9:00 am Shacharit
Yizkor
Reading of Ruth
Kiddush is sponsored by
☆ Mehran & Rachel Arasheben, celebrating his 53rd Birthday. Mazal Tov!
☆ Ephraim Grossbein commemorating the Yahrzeit of his grandaunt Lotta bat Nachum Morechai Z"L
8:00 pm Mincha
9:05 pm Maariv, Havdalah

Upcoming Kiddushim

June 11 Ruth Finkelstein and Yael Yopez
June 18 Carol & Danny Yaghoubian
June 25 Sunday Spanish Class
July 2 Hirsch and Feit Family
July 9 Linda Merkin's brother and sister (Larry & Sandy)


Update on the Eruv Campaign

We are still **well short of our shul fundraising goal** to support this resource which enhances our all of our lives and makes our neighborhood a vibrant community. Please contribute!

Sunday June 5, at 5 PM

Shavuot Ice Cream Party
for kids and their parents

Sponsored by Ephraim Grossbein



SUNDAY JUNE 12 — 7 PM
Singles Event At Havurat Yisrael
Ages 35+

Lecture by Rabbi David Algaze
Comedian Joshua Paled
Shadchanit at the event

Cost \$30 in advance, \$35 at the door
Food • Drinks • Camaraderie

Tikkun Leil Shavuot
Saturday Night June 4
Midnight – 4:15am

12:00 **David Linn** — Keneged Kulam, The Power of the Speech, The Power of Torah
12:45 am **Gabriel Rubin** — Transgender: A Halachic Perspective
1:30 am **Rabbi David Algaze** — Picturing G-d
2:30 am **Dr. David Sosnowik** — Torah Architecture
3:15 am *Refreshment Break*
3:30 am General Q & A and conversation
4:15 am Early Shacharit Services

SUNDAY June 5 / 6 Sivan SHAVUOT	MONDAY June 6 / 7 Sivan SHAVUOT	TUESDAY June 7 / 8 Sivan	WEDNESDAY June 8 / 9 Sivan	THURSDAY June 9 / 10 Sivan	FRIDAY June 10 / 11 Sivan
		6:30 am Gemara Shiur 7:00 am Shacharit 7:00 pm — Parasha Class — Rabbi Algaze	6:30 am Gemara Shiur 7:00 am Shacharit	6:30 am Gemara Shiur 7:00 am Shacharit	6:30 am Gemara Shiur 7:00 am Shacharit 7:15 pm Mincha & Kabbalat Shabbat 8:08 pm Candle Lighting
Please see the Holiday Schedule above					

Each Man is a Universe

By Rabbi David Algaze

“Count the entire assembly of the Children of Israel, according to their families, according to their fathers’ household, by number of the names, every male according to their head count.” (Bamidbar 1:2)

The book of Bamidbar is called Numbers in general literature precisely because this census is the first commandment in this book. The repeated counting of the people needs to be explained and Rashi offers us a beautiful comment: “Because of His love for them He counted them at all times. When they left Egypt He counted them, and when they died at the [Golden] Calf He counted them, to know how many were left. When He came to rest His Presence on them He counted them. On the first of Nisan the Tabernacle was erected, and on the first on Iyar He counted them.” (Rashi)

After the erection of the Tabernacle, G-d instructs Moses to conduct a census of all the people. The purpose was to allow the Shekhinah, G-d’s presence, to rest upon them. The number of people mattered since the greater the number that joined in unity to serve G-d, the more radiant and magnificent would be the Presence of the A-mighty in their midst. The Chatam Sofer adds that the greater the number of people uniting to fulfill His will, the greater would be the Revelation.

Modern society attempts to erase all differences and level the field in order that all distinctions are erased. This equalization of all people, actions, styles and activities tends to debase everything and rob people of their intrinsic identity and dignity. On the contrary, one of the basic teachings of the Torah is that there are hierarchies in the universe. People are different, places are different. There are people who are simple, not having reached their potential or just living unexamined lives and there others who constantly strive to improve themselves and come ever closer to the potentiality that G-d implanted in them. These are the tzadikim who build and maintain the world. Similarly, there are places that have greater holiness than others and our behavior and approach must take these differences into account.

Just as the level of revelation is not the same in every location, it also varies according to the number of Jews present. Our Sages tell us, “Everywhere where there are ten people, the Shekhinah rests” (Sanhedrin 39a). The presence of the Shekhinah may be stronger where more people gather to pray or observe mitzvot. The greater the group, the greater the Divine Presence will be. As Rashi comments, “a small number of people who fulfill the Torah is not the same as a large number of people who fulfill the Torah” (Rashi on Vayikra 26:8). The Rabbis add, “In large gatherings, the Glory of the King intensifies.”

It is noteworthy that the census is not just of individuals coming on their own but rather counted as members of families, then tribes, as the Torah commands it, “according to their families, according to their fathers’ households.” Although they all descended from one man, Jacob/Israel, they had attained such a broad diversity of dispositions and traits that the Torah respects and wishes to maintain. Each tribe, each family and each individual has something to contribute that another entity may not. That is the reason why the people do not come as a disjointed mass but rather as members of families and tribes. The Arizal comments that there are twelve gates in Heaven, each to receive the prayers of each tribe. The prayers of each individual tribe ascend through a different window, to indicate that the different personal characteristics and traits are appreciated in Heaven as well. (Shaa’r Hakavanot)

Ramban observes the fact that as they were counted, each person had to present himself in front of Moses and Aaron and thus received a special audience with them. The census therefore highlights the individual as a separate entity, separated from the whole and endowed with special talents and assigned to unique roles in the universe. No two people can do the same. By creating Man as a single unit, G-d taught the world that each Man is a world in and of itself. The Rabbis teach us that each person must say to himself, “It is for my sake that the world was created.” (Sanhedrin 4:5). Each person should

recognize his own sense of importance and dignity. No person has been created with inferiority; no person can blame his wickedness on his creation just as no one is prevented from reaching great heights if he so wishes.

The census teaches us that every person is valuable. That is why the Torah, when speaking about the number of Jews, compares them to the stars. Just as stars move independently of each other and radiate their own light to the rest of the galaxies, so every person is a universe. Every Jew, regardless of his own particular level of Torah and mitzvot, is a crucial part of the nation. We need every Jew to bring to us the Glorious Presence, His Shekhinah, to the world. Just as a point is determined in a cloth by its relation to the warp and the woof of the fabric, each person is a part of the warp, the whole, and on the other hand part he is his own link, the woof added to the whole. A Jew must hold the view that he is an individual like no other and at the same time understand that he cannot function alone. He cannot withdraw and live a Jewish life by himself. We need communities where the value of the individual is acknowledged, where differences are not feared and where the unique gifts which G-d implanted in each soul are nurtured, appreciated and honored.

Fire on Yom Tov

We have seen that the law of Yom Tov and the law of Shabbat are equal in the matter of all prohibitions, except that on Yom Tov certain crafts were allowed for the purpose of preparing food (“food for the soul”) for Yom Tov, such as cooking.

It is forbidden to “generate” fire on a Yom Tov, that is, it is forbidden to create a new fire, such as by lighting matches and the like, and even for the purpose of food it is forbidden to generate fire. But it is permissible to light a match from a candle lit on the eve of a Yom Tov. And for this reason it is permissible to move a box of matches on a Yom Tov, and there is no prohibition on this because it is by lighting from a fire which is already there.

And so whoever wants to cook on the stove of gas on a Yom Tov, he must make sure to light a candle on the evening of Yom Tov, which he can take fire from with a match, in order to light the gas in the stove, and then he can always cook as usual.

It is forbidden to put out a fire on a Yom Tov, and even to diminish a flame on the stove is forbidden. Unless he is so doing for the purpose of the food itself that should not burn. But to completely extinguish the fire is forbidden.

Fire may be put out on Yom Tov in an indirect fashion. (gramma). You may leave a pot with water until it boils, then the water will pour out and the water will put out the fire. And then you can turn the knob of the gas to prevent the flow and spread of the gas. And the water that boiled, should be used for the purpose of making tea or coffee, so that it can be cooked for the purpose of food, since it is forbidden to cook water on a Yom Tov for the purpose of extinguishing only.

Refuah Shlema Chava Naomi bat Doba Chana, Rivka Gitel bas Miriam (sister of Debbie Greenberg), Ha Rav Eliyahu ben Shushan, Alte Ester Riva bat Devorah Shifra (Eileen Alter), Batya bat Rachel (Betty Feit), Batsheva Friedle bat Rachel, Roiza bat Yita Feiga (Rosalie Tenzer), Yael bat Sheindel Ettel, Eshrat Bat Esther (Arasheben’s friend), Obadia ben Leah (Steve Golub), Malka Bat Buca (Yeni Hassin), Devorah bat Sarah, Yaakov ben Leah, Tom Hamori (Zeev Zelig ben Sarah Tish)