



Y.O.S. Weekly Newsletter

ט"ב

ישיבת אוהב שלום
זכרון ת"י

525 S. Fairfax Ave. (323)933-6438
yeshivasohevshalom.com

פרשת במדבר

Volume 8 Issue 30
2nd of Sivan 5777
May 27th 2017

Weekly Zmanim

Candle Lighting: 7:38
Shkiah: 7:56
S"Z Kriyas Shema
M.A.: 8:33
GRA: 9:17
Shabbos Ends: 8:42
Rabbeinu Tam: 9:09

NEWS

- We would like to extend a heartfelt mazel tov to Rabbi and Mrs. Dovid Tropper on the Bar Mitzvah of their grandson Elchonon Baruch this Shabbos. Mazel tov to the entire Tropper and Hershoff mishpacha.
- We wish everyone a happy and uplifting Shavuos. Next Friday, Isru Chag, shachris will begin at 8:45.

Thank you!!

For your generous contributions

Mr. & Mrs. D. Striks
Mr. & Mrs. B. Kohn
Mr. & Mrs. A. Weiss
Mr. & Mrs. S. Loffman
Mr. & Mrs. S. Feingold

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Weekly Shmuez From Rabbi Chaim Tropper

After Moshe Rabbeinu was commanded to count the *Leviem*, the *posuk* says "vayifkod osam Moshe al pi Hashem" - and Moshe counted them by the word of Hashem. *Rashi* explains that Moshe was faced with a dilemma. He asked Hashem, "how can I enter the private tents of *Klal Yisroel* to count the young children?" (The *Gur Aryeh* explains that he felt that it would be a lack of *tznius* to enter the tents where the women were.) Hashem responded, "you do what you are capable of doing and I will take care of the rest." Moshe stood by the entrance of each tent and a *bas kol* announced how many children were inside. This is what is meant by "al pi Hashem" - the actual counting was done by the word of Hashem.

If Hashem was in fact counting the young children, why did Moshe need to trouble himself to go from tent to tent to hear the announcement of the *bas kol*? Didn't Moshe have more important things to do with his precious time than to stand in front of each tent of *shevet Levi*? Why couldn't Hashem just tell Moshe the number of children in each family and spare him all the wasted effort?

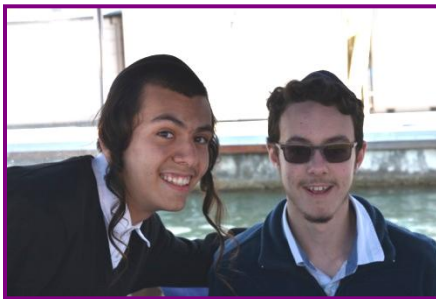
We learn from here a very essential *yesod* in *avodas Hashem*. Many times we struggle through difficult *nisyonos* and we are hoping and waiting for Hashem's assistance. We must know that Hashem expects us to first exhaust all of our capabilities and use all of our resources to try to overcome the daunting challenge. Only when we have reached our limit and we are totally at loss, then Hashem will offer his *siyata dishmaya* and bring us the *yeshua*. Moshe Rabbeinu needed to do his full *hishtadlus* to fulfill the *ratzon Hashem* of counting the *Leviem*. Only when he reached the point where the laws of *derech erez* and *tznius* didn't allow him to go any further, Hashem performed a miracle and revealed the number of children through a *bas kol*.

The *ba'aley mussar* explain that *bitachon* does not mean that a person should sit back and rely on Hashem's intervention. We must do everything in our power to try to succeed, and the *bitachon* is manifested by our state of mind while we are performing our utmost *hishtadlus* to reach our goal. A *ba'al bitachon* remains calm and collected knowing that ultimately Hashem controls everything, and that the final outcome is not a result of his *hishtadlus*. *Rav Dovid Leibowitz zt"l* used to say that the principle "*ein somchin al haneis*" just means that we can't rely on a miracle and excuse ourselves from doing the proper *hishtadlus*. Once we've done everything in our power to try to succeed and we still haven't seen results, of course we must be *somech al haneis*.

As we approach *kabbalas haTorah* and we think of ways to renew our commitment to *leimud haTorah* and *shmiras hamitzvos*, we must recognize the vital role that our *hishtadlus* plays in our ultimate success. If we put forth our best effort, and we show our sincerity and commitment in our *avodas hashem*, then we will be *zocheh* to the *siyata dishmaya* that we need to reach our goals.

GOOD SHABBOS

Lag Baomer 5777



Palm Springs Retreat 2017

Sunday

8:30 Shachris
 9:30 Seder Leimud
 10:00 Breakfast
 10:30 Load the Vans
 11:00 Depart to Palm Springs
 2:00 Bowling in Palm Springs
 4:00 Check in to the Resort
 5:00 Mincha
 5:30 Basketball/Tennis
 7:00 BBQ Dinner
 9:00 Ma'ariv
 9:30 Relax at the Resort
 1:00 Lights Out

Monday

8:00 Wake Up
 8:30 Shachris
 10:00 Breakfast
 11:00 Depart for Off Roading
 12:00 ATV Off Road Activity

3:00 Return to Resort
 3:30 Lunch
 5:00 Mincha
 5:30 Enjoy Resort Facilities
 7:00 BBQ Dinner
 9:00 Ma'ariv
 9:30 Relax at the Resort
 1:00 Lights Out

Tuesday

8:00 Wake up
 8:30 Shachris
 9:45 Breakfast
 10:30 Clean up & Pack Bags
 11:00 Prepare Bag Lunches
 11:30 Load the Vans & Check Out
 12:00 Depart for Speedzone
 2:00 Arrive at Speedzone
 5:00 Return to Los Angeles
 6:00 Mincha at the Yeshiva
 6:30 Pick Up

שיבת אורח שלום

Yeshivas Ohev Shalom

זכרון חיים ~ Zichron Chaim

We are proud to invite you to our

Seventh Annual Graduation

Thursday, June 8, 2017 – 14 Sivan 5777

at 8:00 pm

Yeshivas Ohev Shalom

525 S. Fairfax Ave.

TORAH TEASER

If one must cook on Shabbos to prepare fresh food for a choleh shayaish bo sakana (someone who is deathly ill), he is not allowed to add any extra food in the pot to cook for healthy people. This issur is called marbeh bishiurim. However, if one must slaughter fresh meat on Shabbos for a choleh, he is allowed to slaughter a larger animal than is needed for the choleh and also provide freshly slaughtered meat for healthy people. Why is the melacha of cooking considered marbeh bishiurim while the melacha of slaughtering isn't?

The issur of cooking is the melacha of transforming raw food into a cooked state. Therefore every extra morsel of food that becomes cooked is an added melacha of bishul. Conversely, the melacha of slaughtering is the act of removing the life from an animal. Whether the animal is large or small there is the same life force that is being removed when you slaughter the animal. This is why you are allowed to slaughter any size animal for the choleh.

(adopted from sefer Mishmeres Chaim)