

# J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Bamidbar / Shavuos

June 3, 2022 / 4 Sivan 5782

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Candlelighting: 8:37 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

## Friday, June 3

7:00am Shacharis

7:05pm Mincha / Maariv (Early)

8:37pm Candlelighting

8:40pm Mincha / Maariv

## Shabbos, June 4

8:45am Shacharis

Shalosh Seudos @ home

7:30pm Pirke Avos

8:30pm Mincha / Shiur

9:45pm Maariv

>9:56pm Candlelighting (60)

## Sunday, June 5

12:30am Learning until 5am

5:05am Shacharis (Vasikin)

9:00am Shacharis

8:40pm Mincha / Shiur

9:40pm Maariv

>9:56pm Candlelighting (60)

## Monday, June 6

8:45am Shacharis

~10:45am Yizkor

7:45pm Neilas HaChag

8:40pm Mincha / Shiur

9:48pm Maariv

## Tuesday, June 7

7:00am Shacharis

**8:00pm Pirkei d'Rebbi Elazar (R. Stoll)**

## Wednesday, June 8

7:00am Shacharis

**8:00pm Nach Still Speaks – Tehillim (R. Stoll)**

## Thursday, June 9

7:00am Shacharis

**8:00pm The 12 Jewish Months (R. Stoll)**

**10:15pm Parsha Class (R. Nisenbaum)**

## Class Connection

**R. Nisenbaum:**

425-436-6200 #352171

"The Torah Podcast" weekly  
at all podcast locations

**R. Stoll:**

Zoom: 876-619-3551

Audio: 669-900-9128

## Parsha: Bamidbar

The second year after the exodus from Egypt, G-d commanded Moshe to take a census of all the Jewish men eligible for the army, those over twenty years old. (The firstborn needed one Levite to redeem him. The Levites were actually counted from thirty days old and older.)

Although the Jewish people had already been counted earlier the same year, Rashi explains that this census was meant to impress upon the Jewish people G-d's love and concern for them. A person counts and spends time with something that he loves and cherishes. The nation realized that G-d wanted them to be counted, each tribe by itself and each man by himself, in order to show how much He loves every Jew.

This was especially important after the sin of the Golden Calf, when the nation had fallen in disgrace before G-d. They needed the reassurance that G-d still loved them. For this reason the Levites were not counted. Since they did not sin by the Calf, they never needed that reassurance that the rest of the nation needed. (Although the Levites too would be counted later, it was for a different reason, to be able to redeem the firstborn Israelites who had sinned with the Golden Calf. Each

firstborn needed one Levite to redeem him. The Levites were actually counted from thirty days old and older.)

The sum total of the census was around six hundred thousand people. Considering the fact that this number was approximately the same as the number of Jews that had first left Egypt, it was a comfort to them. Despite G-d's anger and His punishment, they were not in any danger of being decimated.

The camp was arranged in a quadrilateral shape, with the Levites and the Mishkan in the center. A group of three tribes camped on each side, with one of the tribes serving as a leader for each grouping.

Each of the tribes had its own specific place, and it would occupy that place throughout the forty years in the desert, in order for the nation to be able to function properly. This represented the unique mission of each tribe. Each of the tribes was also situated equidistant from the Tabernacle in the middle. This showed that no tribe was more important than another, and that only in conjunction with one another could they accomplish their mission as a whole unit together.

## Newsletter Sponsorship

*In memory of Chaya  
Mushka Zelda bas Dovid  
Mendel Mintz on the  
occasion of her yahrzeit*

## Condolences

*Michael & Allison  
Pasternak upon the  
passing of his father*

## Shavuos Learning

*12:30am – 5am  
Chaburah and classes  
12:30am – 1:30pm  
Program for children*

## Insights: Shavuos

**This Torah should not move from your mouth and you shall delve into it day and night ... (Yehoshua 1)** The Chafetz Chaim established an institute for the study of sacrifices, to prepare Torah scholars for the rebuilding of the Beis Hamikdash when Moshiach comes. The members were all serious scholars, and the Chafetz Chaim encouraged them to keep to a quicker pace. One fellow approached the Chafetz Chaim disheartened. He noted that one of the other fellows was already holding on page 5, while he was still on page 2. "So, what is the problem if you are on page 102 and he is on page 5?" the sage countered. Thinking that the aged Chafetz Chaim could not hear him well, he said a bit louder, "I said page 2, not 102!" "I heard you," the Chafetz Chaim said, "Are you behind because it takes you more effort to understand than your friend?" "Yes," agreed the fellow. "Well, that is what I said. Chazal teach us that what comes with effort is one hundred times greater than what one learns without effort. If so, it is like you are on page 102, while he is on page 5! That is not a problem at all!"

## Did You Know?

One may not eat dairy until six hours after eating meat. (Some communities only wait three hours, and some only wait one hour). It is also prohibited to eat dairy after eating meat in the same meal, even if six hours have passed. One must first recite the after blessing for the meat meal, and only then is dairy permissible. If one was eating a dairy meal, it is permissible to eat meat afterwards, even during the same meal, as long as he washes his hands and wipes his mouth and uses different utensils. Some have the custom to wait one hour, or half an hour based on kabbalistic sources between eating dairy and meat.

**Thought for the Week: We must seek the truth even after we have found it, for no sooner do we take our eyes off it than it is lost again.** (A Candle By Day)