



Ohr Yerushalayim News

כ"ז תשרי תשע"ט – בראשית – 6th October 2018 - Volume 11 - Issue 13

News This Week

מזל טוב

Mazel Tov to Mr & Mrs Michael (Frenchie) Freedman on Rochel Miriam's engagement to Shmuly Sinitsky, son of Mr and Mrs Dovid Sinitsky, Manchester. The Vort takes place this Sunday 4-6 in the Shul hall.

Mazel Tov to Mr & Mrs Motti Gershon on the occasion of the wedding on Wednesday of their daughter Miriam to Mendy Simmonds.

Mazel Tov to Eli Kaufman on his recent engagement to Yaeli Simon from Edgware. The Vort takes place on Sunday from 3 - 5.30 at Ner Yisroel, The Crest, Hendon.

Mazel Tov to Mr and Mrs Jonny Berkovitz on the birth of a granddaughter in Israel to Mr & Mrs Aharon Kahn.

Kiddush This Shabbos

There will be a kiddush this shabbos in honour of the Chosson Bereishis and the Siyumim of the Rov's Shiur on Berochos and R' Shaya's Shiur on Makkos.

Where Are You?

Dr Zev Davis

In this week's Parsha, after Odom harishon had eaten of the Forbidden Fruit, the first question he was asked by Hashem was: אַיִנְךָ, (Ayeco), where are you?

This is a question that Hashem addresses to each and every one of us frequently as we go through life, if we fail to fulfil at any stage the potential we could have fulfilled: 'Where are you' i.e. where is the real spiritual you that has unlimited potential!

Chazal point out that this word is the same letters as the word Eicho, which first was used by Moshe Rabenu when he questioned how he would be able to carry on his own the burden of looking after Klal Yisroel.

The same word Eicho was tragically repeated twice more, firstly by Yeshaya Hanovi when castigating Klal Yisroel for their aveiros, and then by Yirmiyohu Hanovi to lament the Churban.

This transition from Ayeco to Eicho suggests that if we don't take the 'where are you' seriously the end result can be disastrous ה"ו.

There is a remarkable story regarding the famed conductor Arturo Toscanini (1867-1957). He was one of the world's most admired orchestra conductors during the first half of the twentieth century. I first heard the story a couple of years ago, told by a guest speaker in our Shul.

There was a man whose occupation was writing biographies of famous people and he came to Mr Toscanini with a request to spend some regular time with him in order to write a biography. Mr Toscanini agreed and they fixed a regular weekly slot. This went well till one week he told the writer that the following week it would not be possible to meet, as he wished to listen to a particular concert on the radio which clashed with the usual meeting. He did however agree that the writer could be present as long as there was no interruption, and that is what happened. After listening to the very pleasant concert, the writer commented on the beauty and perfectness of the concert. He was astonished at the response: "it was good but not perfect, there was a musician missing!"

לעלוי נשמת דוב יצחק ב"ר אפרים אלחנן ז"ל

משיב הרוח

Mashiv haruach umorid hageshem is inserted in shemoneh esrei from Shemini Atzeres until the 1st day of Pesach. This is not an actual prayer but a mention of Hashem's raingiving power.

If one forgets to add it in, one must go back to the beginning of shemoneh esrei. (One whose custom is to say morid hatal does not need to go back.) However, if one remembers before the end of the brocho of mechaye hameisim, it should be added wherever one is up to and then continue from that place. If it is after v'ne'emon, before saying "Hashem", add mashiv haruach, and continue v'ne'emon. If one remembered after saying Hashem's name, finish the brocho, say mashiv haruach, and then continue atoh kodosh.

If one is unsure if it was said: for the first 30 days, it should be assumed that shemoneh esrei was recited as one was previously accustomed and that it was therefore forgotten. After 30 days, one has probably gotten used to the addition and one need not go back.

The bemused writer kept his thoughts to himself, but the next morning he found the location where that concert had taken place and managed to speak to the director. He complimented the concert and asked how many musicians were in the orchestra. The hesitant answer encouraged the writer to probe a little further, and he indeed discovered that there was one musician missing from the large orchestra. There our story ends.

The point of the story is of course that every single musician in that orchestra has an irreplaceable contribution, missed by the orchestra maestro. The nimshal is that every one of us has an irreplaceable contribution as a member of Hashem's Orchestra.

The Gemora tells us that when 10 Yiden gather to Daven together, the Shechinah is present. It follows therefore that every one of those has an irreplaceable contribution. The same is true if there are 100 or more Yiden.

So how does our 'orchestra' sound if even one (never mind a few) members of our orchestra are missing by not participating? Surely our

The Week Ahead

שבת פרשת בראשית

מברכין מרחשון

Candle Lighting	6.21pm
Mincha	6.26pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	10.07am
1st Mincha	1.30pm
2nd Mincha	6.13pm
Rov's Shiur	Following
Motzei Shabbos	7.23pm
Sunday	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed	6.30am / 7.00am / 8.00am
Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	6.15pm
Late Maariv	8.00pm

'Maestro' i.e. Hashem will notice the lack and may possibly be "dissatisfied with a davening that was less perfect than it could have been..."

This week is Shabbos Bereishis, a new beginning. So let's all try and begin again with the right music in complete unison and harmony; and the question Ayeco –'where are you' will never need repeating iy"H.

In the Garden Where We Live **Rabbi Label Lam (Torah.org)**

And HASHEM G-d planted a garden in Eden from the east, and He placed there the man whom He had formed. And HASHEM G-d caused to sprout from the ground every tree pleasant to see and good to eat, and the Tree of Life in the midst of the garden, and the Tree of Knowledge of good and evil... And HASHAEM G-d commanded man, saying, "Of every tree of the garden you may freely eat. But of the Tree of Knowledge of good and evil you shall not eat of it, for on the day that you eat thereof, you shall surely die." (Breishis 2:8-9/16-17)

What are we to make of these two trees? What do they mean to us? That is the question? How are we to relate to the test of Adam the first man and his situation in the Garden of Eden? That was then and now is now! No! If the Torah is telling us about these trees then they apply equally to our life and our immediate situation.

At the risk of oversimplifying this is what we can get from these two trees. The Tree of Life is Torah, objective knowledge. The Tree of the Knowledge of Good and Evil is subjective. Ah you might say that both provide knowledge so what's the difference between them. One adds life while the other diminishes life. How so?

Someone asked me recently what happened to the strong admonishment that "on the day that you will eat from it you will surely die"? Adam did not die that day. He lived for another 930 years. My answer was that death was not man's destiny until the terrible sin of eating from the Tree of the Knowledge of Good and Evil. It's like lighting a candle that now begins to melt. It does not disappear like flash paper and evaporate immediately. Rather it melts slowly. The timer of life has started and the inevitable is death-finiteness.

The Tree of Life is like a school that teaches wisdom in advance of entering a zone of test. It is the test preparation for every situation in life. It requires toiling in study and an abiding trust that the guidance is most reliable. It promises and delivers increasing clarity. That is the advance price to pay for the entering the school, the Yeshiva of Torah Knowledge. It is what the Talmud calls "the long way which is the short way".

The Tree of Knowledge of Good and Evil is the opposite. The tuition is free at first. It is the school of hard knocks. It is learning by experience. Sure there are many lessons to learn from our mistakes but they can be costly in terms of times, and life, and health, and relationships.

A person could have saved himself years of hardship and pain and sorrow by simply following the instructions. This is "the short cut which is the long way." "I'll figure it all out on my own". The price is free at first and very costly in the end.

It's worse than that too because the quality of the knowledge is not increasing clarity but rather greater confusion. It produces a mixed mental baggage of indistinguishably intertwined good and bad. Its waters are muddy and murky rather than lucid and clear. About this the Mishne states, "The older a Talmud scholar gets the more clear his mind becomes while the older an unlearned person becomes the more his mind is torn from him."

Death may seem like a terrible punishment but the option of living forever in such a confused and sordid state is even worse. It's actually quite merciful, if you think about it, and even if you don't think about it. It seems those trees are alive and well in the garden where we live.

Starting Over **Rabbi Yisroel Ciner (Torah.org)**

This week we begin the Torah with the reading of Breishis. "Breishis barah Elokim.[1:1]" The beginning of a new world. A blank slate with the chance to impact significantly.

Into that setting Adom Harishon was placed. Adom had that fresh start. The opportunity to make real decisions which would affect the entire world. We, on the other hand, we're set in our ways. Hardened by habit. Molded by the environment. If only we had the opportunity that Adom had...

The Torah continues: "And the world was in an astonishing state of void, emptiness and darkness...[1:2]"

Huh? Sound familiar? Read the papers recently? Perhaps things haven't changed all that much. Perhaps we too have the incredibly powerful opportunity that Adom had. Perhaps that is what Chaza"l meant when they taught that every person is obligated to feel "the world was created for me." Not pride, not haughtiness. Opportunities. Responsibilities. To fill that void and emptiness and allow those that follow us to begin their odyssey, their opportunities and their responsibilities in a somewhat less dark world.

But we feel so far removed from the world's early years, we're so many generations later. What can be expected from us? Adom's sons, now, they must have had that clarity of mission...

Adom and Chava had two sons, Kayin and Hevel. Kayin worked the earth as a farmer while Hevel was a shepherd. "And it was miketz yamim, Kayin brought an offering to Hashem from the produce of the land (pishtan-flax). Hevel also brought (an offering) from the first-born of his flock. Hashem willingly accepted (by consuming it with a fire from heaven) the offering of Hevel but not the offering of Kayin. And it was when they were in the field, Kayin rose up against Hevel his brother and killed him. [4:3-5,8]"

The passukim don't reveal at the end of which days this episode took place nor do they reveal what was at the root of their dispute.

The Kli Yakar explains that Kayin and Hevel were at philosophical odds as to what was the essence of man and life. Kayin believed that there was no olam habah—success in this world was the sole measuring stick of man. He chose to work the earth as that tangible reality was all that was available to man. Hevel, on the other hand, believed that there was a world to come where man would reach his true essence and potential. He chose to be a shepherd, affording himself the solitude necessary for introspection and personal growth.

A deeper understanding in their choices of profession is revealed in the Medrash. Kayin chose land, Hevel chose moveable objects. The pleasures of this world are compared to land. While you're there you can enjoy it but it isn't going anywhere with you. It can be compared to one who travels to a foreign land to attend an auction. There he buys houses. While in that foreign land he can enjoy his purchases but once it is time to return, he must leave his accumulated assets for others. He can't bring them with him. That was the lifestyle of Kayin.

Hevel chose moveable objects. Fulfilling the will of Hashem while developing himself. Those 'moveable objects' which would accompany him from one world to the next, providing the 'building-blocks' of his eternal abode.

Kayin, true to his philosophy of life, had great difficulty spending his assets on spiritual pursuits. The party of life was still going on. But, as he grew older and began to slow down, as he realized that his assets were non-transferable, he began to grow jealous of what his brother Hevel had spent his life accumulating. "And it was miketz yamim," as he was nearing the end of the days of his life, "Kayin brought an offering to Hashem."

But, even at this point, what did he bring? He was only able to summon the inner strength to bring from the cheaper, lowlier produce of the land—he brought pishtan (flax).

Hevel brought from the first-born of his flock. The best of what he had, was brought as a korbon to Hashem. Kayin was barely willing to pass up the tail-end.

When we pronounce the name of a letter we find that there is the revealed letter and then there are hidden letters. The letter 'koof' has a revealed 'koof' and a hidden 'vuv' and 'pay.' The Kli Yakar explains that the last letter of each of the letters of the word korbon—sacrifice ('koof's last letter is 'pay', 'reish' is 'shin', 'beit' is 'tuf' and 'nune' is 'nune') spells pishtan—flax. Even at the soul-searching point of 'the end of his days,' Kayin was only willing to give from the bottom of the barrel.

Hashem accepted Hevel and his offering, the culmination of his life-long efforts. Kayin and his offering were not accepted. Too little, too late.

Overcome with jealousy and I'd imagine a tremendous sense of frustration, Kayin stoops to the level of murdering his brother, Hevel.

Every person, every generation has their difficulties and their tests. Breishis—a time for us to begin again.