



Ohr Yerushalayim News

3rd November 2018 - Volume 11 - Issue 17 - ח"י שרה - כ"ה מרחשון תשע"ט

News This Week

מזל טוב

Mazel Tov to Mr & Mrs Bernard Levey on the birth of a granddaughter in Israel.

Kiddush This Shabbos

There will be a Kiddush this Shabbos sponsored anonymously in honour of the Yahrzeit on Sunday of Bernard Morris.

Ovos uBonim

The new season of Ovos uBonim will start in the Shul next Motzei Shabbos.

First Aid Course

There will be a first aid course for members of the Shul. The men's course is this Monday, November 5th and the Ladies course this Tuesday November 6th. Both take place in the Shul hall from 8.15 - 9.45pm.

Further details on the back page.

Doing Your Part

Rabbi Pinchas Winston (Torah.org)

"Let the girl to whom I say, 'Please tip your pitcher for me to drink' . . ." (Bereishis 24:14)

THE TALMUD SAYS that 40 days before a child is born, it is decided in Heaven who they are to marry. It's even proclaimed (Sotah 2a), though no one down here can really hear it. But that doesn't matter, because it will become known once the two people finally meet each other and decide they are for one another.

This means that it was already announced before Yitzchak was born that he would one day marry Rivkah, and that 40 days before Rivkah was born, it was proclaimed that she would later marry Yitzchak. As Rashi mentions about her birth at the end of last week's parsha, she was born as Yitzchak's soul mate. Avraham, being a prophet, as G-d told Avimelech in last week's parsha, probably knew. Or, at least he suspected this, another reason to send Eliezer eastward in search of Yitzchak's wife.

But when Avraham instructs Eliezer, he makes it sound as if it was not yet determined who Yitzchak would marry, as if Eliezer would have to find out for himself. Thus, Eliezer also seemed to act on this when he contrived his whole scheme to flush out Yitzchak's "zivug." While it is true that the Talmud would not be written down for thousands of years, it is more than likely that they were already aware of such concepts. So why did they act contrary to what the Talmud would later say?

They didn't. They just understood that even though G-d decides all outcomes of events (Brochos 34b), He likes to allow us to act as if we can play a role in them. This way G-d can reward us for our contribution in whatever happens, and we can feel as if our decisions made a difference. Or, if a person made it possible for something bad to happen, they can be held responsible for it.

This is because, what counts in life is not what we accomplish, because we can "fail" for reasons that go beyond our own personal attributes or lacks. We're part of some hugely bigger picture than our own personal lives seem to indicate, and this takes precedence over our idea of what is "fair." Sometimes the moment needs us to fail, because a larger history requires it. But that's okay. What counts the most in life is our "ratzon," or will. It's what we decide to care about that gets Heaven's attention. It's about what makes us feel good or what makes us feel sad that reveals our true self, and what we'd like to do to make a situation better. This is true regardless of whether or not we have the means to make good on our will. That's the initial merit a person needs to be plugged into G-d's plan for

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

מודה אני לפניך מלך חי וקיים שהחזרת בי נשמתי בחמלה רבה אמונתך. This twelve word Tefilla which we should say on waking up each morning thanks the **הקב"ה** for allowing us to get up and face the coming day.

It is a prelude to the first Siman of Shulchan Oroch which states that **שְׁוִיתִי ה' לְנִגְדֵי תַמִּיד**. It is a **כלל גדול** which should accompany a person throughout the day reminding him/her constantly that they are in the presence of the **הקב"ה** who controls all the circumstances of their daily activity.

At night before retiring we one again acknowledge the **הקב"ה** involvement in our lives by saying **גְּדִדוּ אֶפְקִיד רוּחִי וְכוּ** - Into your hands Hashem I entrust my soul, please guard me as I sleep.

This awareness that the **הקב"ה** controls and runs our lives was the hallmark of Bernard Morris **ז"ל** whose **יארצייט** on Sunday marks just one year since his passing.

I still picture him in the Shul foyer standing with his arms outstretched upwards and with his personal smile remarking in a loud voice "I wonder what He has in store for me today!!" There is much we can learn from him as a **זכות** for his **נשמה**.

יהי זכרו ברוך - May his memory be for a blessing

good, or the demerit to be plugged into a plan for bad. Then, if history allows it, a person might find themselves one day actually in a position to make such a difference, for good OR for bad, depending upon who they have become.

Aharon HaKohen's grandson, Pinchas, stands out as one of the perfect examples of this for good. Until he acted zealously on behalf of G-d, he was a virtual nobody, not even a kohen. But his lack of position and fame did not stop him from looking at himself as a partner of G-d, and when the right moment came, G-d plugged him in and he got both, kehunah and fame.

Zimri, whom Pinchas killed on behalf of G-d, did the same thing, but for bad. The Talmud speaks about whom he really was and what kind of spiritual life he lived. Therefore, when the time came for him to be plugged in, he became the person through whom Pinchas would sanctify the Name of

The Week Ahead

שבת פרשת חיי שרה	מברכין כסלו
זמן שבת	4.19pm
Mincha	4.24pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	10.25am
1st Mincha	1.30pm
Rov's Shiur	3.34pm
2nd Mincha	4.04pm
Seuda Shlishis	Following
Motzei Shabbos	5.24pm
Sunday	7.15am / 8.20am
Mon	6.45am / 7.10am / 8.00am
Tues / Wed	6.45am / 7.20am / 8.00am
Thurs / Fri Rosh Chodesh	6.30am / 7.00am / 8.00am
Mincha & Maariv	4.15pm
Late Maariv	8.00pm

G-d.

History is pre-determined, as the Midrash says. Certainly G-d has known everything that would happen since Creation, and set it up so that it would. What about free will? That's for people to decide who they want to be, and what they want to accomplish, so G-d can plug them appropriately.

One way or another, Yitzchak was destined to marry Rivkah, even before they were born. They were soul mates, and they deserved each other. Eliezer was just fortunate enough to be the one through whom G-d worked to make it happen, earning reward for doing so as if it depended upon him.

Spouse Hunting – Corraling a Kallah

Rabbi Eliyahu Hoffmann (Torah.org)

In parshas Chayei Sarah, Eliezer, Avraham's servant, is sent on a journey to find a wife for Yitzchak. He sets out with "ten camels, of his master's camels, and all the good of his master in his hand. [24:10]" What, asks Rashi, could Eliezer have taken in his hand to which the Torah refers as "all the good of his master?" Rashi explains that Avraham gave him a document in which he made everything he owned a gift to Yitzchak, in order that parents should be eager to send him their daughter.

Chazal, our Sages, tell us that, "Ma'asei avos siman la-banim, the deeds of the forefathers are a prototype for their children." If Avraham sent a document with Eliezer giving everything he had to Yitzchak as a "perk" for his kallah's family, there must be a message to us about finding an appropriate chassan or kallah for our children. What is so important the fact that Avraham gave everything he had to Yitzchak?

As a young adult, R' Aryeh Leib, better known as the famous Aryeh d'Bei Ilai, married the daughter of a wealthy man from Preimsle. It was agreed that his father-in-law would support the young couple indefinitely in order that his brilliant son-in-law could study Torah undisturbed by the burden of providing for a growing family. Unfortunately, it did not take long before his daughter grew tired of her husband's rigid schedule and lack of interest in anything outside of Torah and serving Hashem. Her father was a wealthy magnate who had connections with prominent businessmen and hobnobbed with the elite. At the dinner table, he would enthral his family with tales of trips to far-away places and exotic lands, and his meetings and dealings with the rich and famous. Deep down, she had hoped that her husband would one day too be a successful businessman in whom she could take pride. She began to pester R' Aryeh Leib, asking him when he would be finished his studies, so that he could get down to the business of building an empire. Incredulous, R' Aryeh Leib told her in no uncertain terms that he had no interest in empire-building. It became obvious that the two were not compatible, and before long they were divorced.

Soon afterwards, a shadchan suggested that perhaps the righteous Chana, daughter of the famed tzaddik R' Moshe Teitelbaum, better known as the Yismach Moshe, would be an appropriate match for R' Aryeh Leib. The Yismach Moshe spent some time getting to know R' Aryeh Leib, and was taken aback by the young man's extreme dedication and unparalleled brilliance. There was no doubt in his mind: He would do anything to secure R' Aryeh Leib as a husband for his daughter. He went as far as to tell the shadchan that he was willing to obligate himself in an unusually generous dowry.

His wife, when he informed her of his plans, was not impressed. "Should our daughter take someone else's leftovers? If he wasn't good enough for his first wife... And a dowry fit for a king to boot!"

"Let me tell you a parable," he said. "A simple farmer is plowing his field when his plow suddenly grinds to a halt. Upon examination, he discovers a wooden chest buried in the earth. Perturbed by the delay, yet with no choice, he digs out the chest. Inside he finds hundreds and hundreds of precious gems and jewels. Simpleton that he was, he assumes the jewels are seeds, and proceeds to soak them in water in order to soften them. When they become soft he will plant them. To his dismay, the "seeds" just don't seem to soften, even after many days of soaking. He takes them to a neighbour to ask his opinion. His neighbour, somewhat brighter than he, realizes what the "seeds" really are. 'You know,' says he, "these seeds are old and won't likely bear fruit. Leave them here, and I will give you these other seeds instead. They are fresh and will give you excellent produce!' The simple farmer thanks his generous neighbour profusely for his help. Both the simple farmer and his wily neighbour are thrilled with their newfound wealth."

"If his first in-laws," said R' Moshe to his wife, "were so foolish as to discard the jewel they had been given in exchange for some simple seeds, should we not have the cunning to quickly grab up the jewel they've left behind?" Since R' Moshe was not a wealthy man, and even after selling most everything he had, he still couldn't come up with the amount he had promised for the

dowry, he asked his wife that she sell her jewellery. "Chazal say, after all, that one should sell everything one has in order to marry his daughter to a talmid chacham [Talmud, Pesachim 49a]! Rest assured that this young man is one of the future giants of our generation." After hearing such an impassioned speech from her husband, she did so without hesitation.

From Avraham giving "everything he had" to Yitzchak in order to secure an appropriate kallah, it appears that finding a suitable spouse for one's child is no small matter. If need be – give everything you have (and more!). There is nothing more important than assuring your child is going to "set up shop" with a partner that has similar views and hashkofos, and will be a positive influence on their life. This is the coming generation; it's what you're leaving over in the world. You've only got one chance – make it count!

Interestingly, Yitzchak at this stage was already forty. Son of a wealthy magnate, one might have expected that, with a little help from father, he might have already himself been a successful businessman. By sending Eliezer with a document giving "everything Avraham had" to Yitzchak, he is intimating to his future wife that Yitzchak has no interest in building an empire. If by the age of forty Yitzchak had taken no interest in amassing his own fortune, it was likely that fame and fortune were not what appealed to him. It is noteworthy that Rashi's wording is that the need for the document was, "in order that parents should be eager to send him their daughter." Why does Rashi make no mention about the eagerness of the kallah herself? If Yitzchak's future kallah were to be impressed with the wealth of her father-in-law, it would not bode well for her future as the successor of Sarah. Avraham was not looking for a kallah who dreamed of palaces and riches, of servants and seven-course meals. Perhaps he specified to Eliezer that the document was for the in-laws' eyes only, but let not the kallah's judgement be swayed by the wealth of her chassan. While it's natural for a parent to want the best for their children, when the children want "the best" for themselves, one might well be wary of self-centeredness and greed, which aren't always the best ingredients for a successful marriage.

While not every chassan is destined to become the next Rabbi Akiva, and not every kallah is going to be the righteous matriarch Sarah, finding a spouse that will help our children achieve their maximum potential in serving Hashem is no simple task. It requires dedication, a touch of realism, and above all a generous dose of Siyata Di- Shmaya!



Do you know how to save a choking child?

Come and learn how to deal with first aid emergencies in the home with Nussi Burns
Hatzola Coordinator & director of Teach Me First Aid

Mens Course Mon 5th November To book please call Steven Mills on 07779 253 323	Ladies Course Tue 6th November To book please call Yocheved Jacobson on 07949 365122
---	---

Taking place in the Shul hall
from 8.15 - 9.45pm
£10 charge

First Aid Course

