



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to Mr & Mrs Richard Danziger on the birth of a baby boy. The Shalom Zochor takes place at 12 Craigwell Road, Prestwich.

Mazel Tov to Rabbi & Mrs Barry Katz on the birth of a grandson, born to Rabbi & Mrs Zevi Katz.

17th Anniversary Kiddush

The Shul's 17th anniversary Kiddush takes place this Shabbos after Davenning.

הקמת מצבה

The **הקמת מצבה** for the late Mrs Marilyn Cohen, mother of Marc Cohen, will take place on Sunday (15th November) at 11am at Rainsough Cemetery.

Make the Most of your Dash!

Rabbi Yaakov Hibbert

"Ovadiah Yosef was one of the world's most revered rabbis, renowned for his scholarship and erudition in the field of religious law.... served as chief rabbi of Israel from 1973 to 1983, but this was from the peak of his career. In the ensuing three decades he cemented his reputation.... More than 700,000 people – around ten percent of Israel's population attended his funeral.... started writing about Jewish law when he was 9... ordained as a rabbi at 20... soon publishing the first volumes of his magnum opus on religious law, Yabia Omer, which in 1970 won him the Israel Prize, the state's highest civilian honour.... Through the Shas movement Yosef sparked a large 'return' movement of non-religious Mizrachim who became observant, causing a religious resurgence in lapsed families. Among Orthodox Mizrachim he strengthened the culture of religious study....As an orator Yosef captivated audiences....survived by ten children... died... aged 93."

(Excerpts from The Times, Wednesday October 9 2013 – Obituaries page 55)

I was shown this full page obituary – probably not written by a Jew - a couple of weeks after **ר' עובדיה** was **נפטר**. My brother decided to read another obituary written on page 56, back to back to Reb Ovadia's **זצ"ל** (I have added the brackets and the bold!):

"Philip Chevron was the guitarist with the Pogues.... The Pogues resembled a bunch of Irish labourers on a Friday night mission to drink the town dry....Chevron suffered his own problems with drug and alcohol abuse, and by the mid-1990s they had rendered him hors de combat (out of action!). Then again it was not easy to exist in the orbit of the Pogues without subscribing to the **hedonistic** (pleasure seeking) **and carefree lifestyle** that both gave the group its inspiration and contained the seeds of its self-destruction... Their songs viewed the world through the bottom of a glass... in 2002 Q magazine named the Pogues as one of the "50 Bands To See Before You Die". Given the group's habits, the description inevitably provoked the waggish rejoinder, "or before they die".... Chevron left the next year, drink and drug abuse having rendered him too ill to tour... died aged 56".

And if you were wondering how many people attended Chevrons funeral – a few hundred! Quite noticeable is that he was survived by absolutely no one! What a striking difference to the **גדול הדור** who we lost during this

month of **מר-חשוון** – 'bitter' Cheshvan!

A famous one-liner from **עשו** in this week's **סדרה** encapsulates the ideology of Chevron and conversely highlights the way of life of a Torah-lifestyle. In pursuit of some instant short lasting physical pleasure (**חיי שעה**) in the form of a bowl of red soup, **עשו** trades in a life of eternal spiritual bliss (**חיי עולם**) with the comment, "**אנכי הולך למות**" – "I am going to die". Or in the words of the Prophet **ישעיהו** describing those who ridicule the Word of Hashem by saying, "Let us eat and drink for tomorrow we die".

This comment of **עשו** was uttered on the day **אברהם אבינו** died. Regarding the death of **אברהם אבינו** we are told how he was "**בשיבה טובה זקן ושבע**" – "at a good old age, mature and content". Furthermore the **פסוק** says, "These are the days of the years of **אברהם's** life which he lived". According to the **סדר עולם** the redundant expression "which he lived" is an indication that **אברהם** lived his life fully, not one day was wasted. All his days were days full of life – real life. Precisely on the day when **אברהם** was **נפטר** from this world **עשו** verbalised his opinion of life, "Give me my pleasure before I die". The contrast between **אברהם's** life and **עשו's** is not dissimilar to that of **ר' עובדיה זצ"ל** and Chevron!

The **חפץ חיים** asks; how can it be that thinking about the day of death can cause such opposing ideologies? For **אברהם אבינו** the day of death is a catalyst to 'chapping' more **מצות** and **מעשים טובים**, whereas the **רשע** sees the looming day of death as a reason to 'chap' more **חיי שעה** – short-lived indulgence.

He answers quite simply that it depends on what your belief is regarding what happens after life in this world. The **מדרש** tells us that when **עשו** heard that **אברהם** his grandfather had died he responded by denying the existence of any Divine justice system – **לית דינו ולית דיין**, "there is no judgement and no Judge". He denied the concept of **תחיית המתים**. It's no wonder that the thought of death didn't trigger him to spend his time in this world wisely. For **עשו** this world was all there was – so eat sleep and drink for tomorrow one dies.

ר' חיים שמואלוויץ זצ"ל once came out of hospital and said to those assembled, "I'm going to die!". The crowd went ghastly silent, hearing these words from the **Mirrer Rosh Hayeshiva**. **ר' חיים זצ"ל** continued, "that's what **עשו** said! But, when an old man mentions death to a choshever **עולם**

The Week Ahead

פרשת תולדות

Candle Lighting	4.00pm
Mincha	4.05pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.42am
1st Mincha	1.30pm
Rov's Shiur	3.18pm
2nd Mincha	3.48pm
סעודה שלישית	following
Maariv & Motzei Shabbos	5.08pm
Ovos uBonim	6.23pm
Sunday	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	3.55pm
Late Maariv	8.00pm

they are quiet. The thought of death causes a moment of contemplation – a deathly silence. But for an **עשו**, he can mention death and his physical worldly pursuits in the same breath!"

The **חיים חפץ** suggests another answer: the **גמ'** tells us of a three pronged approach that we should use to conjure up our **יצר הרע** against the **טוב** based on a **פסוק** in **תהלים**. "**רגזו ואל תחטאו**" – "shudder and do not sin". Should this not help, "**אמרו בלבבכם**" – "say over in your heart" i.e. learn some **תורה**. If you still have not shaken the **יצר הרע** then, "**על משכבכם**" – "on your beds" i.e. say the **קריאת שמע** like we do before we go to bed. Failing all of the above then, "**ודמו סלה**" – "be utterly silent" i.e. remember the day when you will be completely silent – the day of death.

There is a **מהלך** here and one cannot skip to the last resort. To jump straight to remembering the day of death is not conducive to encouraging positive behaviour. On the contrary it can make one feel quite depressed and down. First one has to elevate oneself through some **תורה** learning and then move on to elevate oneself through some **קבלת מלכות שמים** – accepting the Yoke of Heaven through saying **שמע**. Only having done this is one able to think about death in a way that will promote excitement to 'chop' more **מצות** while we are still here. This is why for **עשו** the thought of death did nothing. He didn't follow the prescribed formula!

Having learnt some **תורה** we can now contemplate death! Often written on a gravestone is the year the person was born in and the year they died in; e.g. 1923 – 2005. The life of a person is just the 'dash' in the middle. How are we going to fill our 'dash'? What do we want written on our **מציבה**? What do we want said at our **הספד**? Make the Most of your Dash!

Yaakov was a Searcher While Eisav Engaged in Trivial Pursuits

Rabbi Yissocher Frand (Torah.org)

The Torah describes the difference between the two children of Yitzchak and Rivka: "And the children grew up and Eisav was a hunter, a man of the field and Yaakov was a wholesome man, abiding in tents (yoshev ohalim)." [Bereshis 25:27]. Rashi comments on the use of the plural for the word tent – ohalim. According to Chazal the pasuk is referring to the fact that Yaakov sat in the Tent of Torah study. Rashi, citing the Medrash says on the words "yoshev ohalim" (sitting in tents): "The Tent of Shem and the Tent of Ever".

It is a well-known teaching of Chazal that "Yaakov studied in the Yeshiva of Shem and Ever". However, contrary to popular opinion, Shem and his great grandson Ever did not jointly run a single Yeshiva known as "The Yeshiva of Shem and Ever", rather there were two distinct institutions. Yaakov knew the value of studying from multiple teachers and studied both in the Yeshiva of Shem and in the Yeshiva of Ever.

This is indicative of the quest Yaakov had for acquiring Torah knowledge. He did not suffice to remain in one Yeshiva. He was a "dweller in Tents (plural)". He went to two different Yeshivas to acquire comprehensive Torah knowledge.

Rav Yeruchem, in his Sefer on Chumash – Daas Torah – points out that the Torah does not really explicitly tell us specific incidents about the lives of Yaakov and Eisav. It merely tells us one thing about each of them. It tells us that Yaakov was a dweller in tents and Eisav was a hunter. Targum Yonasan ben Uziel translates "The children grew up and Eisav was an idle person" (in other words he occupied himself with insignificant pursuits) "and Yaakov was a complete person and he served in the Study House of Ever, he demanded teachings from the Master of the Universe."

Rav Yeruchem emphasizes that the Torah does not choose to tell us about the specific incidents that happened to Yaakov and Eisav during the course of their youth and adolescence. The Torah is interested in telling us what makes them tick. When we define what makes a person tick -- what are his middos (character traits and aspirations) -- that determines his essence and reveals what type of activities he will engage in throughout his life.

When the Torah tells us that Yaakov sought out knowledge of G-d, it means he was not satisfied to remain in his place. He did not look at himself as a complete person. Yaakov was a searcher. The word Yaakov comes from the word akov, which means crooked. He perceived himself as a person who needs improvement.

Eisav, on the other hand, the Targum explains, was someone engaged in idle pursuits. The commentaries say that the word Eisav comes from the Hebrew word assui – made or complete. He saw himself as a complete person who could sit back and rest on his laurels. He could busy himself with going hunting and all kinds of nonsensical activities.

The Targum's words describe Yaakov's personality ("seeking G-d"). Similarly, the Targum's words describe Eisav's personality ("one engaged in idleness"). One was a seeker – a person always demanding to know more and learn more – and one was a person who viewed himself as complete,

not needing to grow further, such that he could busy himself with hunting and other such frivolous pursuits.

Whenever I read these words of the Targum Yonasan ben Uziel and the comment of Rav Yeruchem upon them, I am reminded of an incident that happened to me several years ago.

I was invited to South Africa as a scholar in residence for a week and a half. I was flying back from Johannesburg to Atlanta, which was an eighteen hour trip. My South African hosts treated me well and had reserved seats for me in the upper deck of a 747 Jumbo Jet. I settled into my seat for this extremely long flight. The seating configuration was six across. Seated next to me were two brothers and their wives.

The plane had not yet taken off and the others in the row were already kvetching about how tight their seats were. (I was the lightest person in the row.) One of the brothers said to his wife "The next time we do this; we need to fly business class". I commented, "You know, business class is really quite expensive – it is several thousand dollars more." The person responded to me, "Well after what we spent on this trip, what's another few thousand dollars?"

As the trip went on, I built up my courage and asked the person next to me "Tell me, what exactly did you do on this trip?" He told me, "Well, we landed and we went hunting." They did not merely go to a game reserve where the animals are waiting to be hunted. They went to Namibia and they were out in the wilds – no lights, no electricity, no bathrooms – literally it was just them and the animals. They ate what they shot. If they did not shoot anything, they did not eat. I asked them if they were used to hunting and they told me they had their own rifles. "It took us three hours to get through customs with our rifles." I asked them if they were used to travelling abroad to go hunting. They said it was the first time they left Wisconsin.

This was their first trip abroad. They went to South Africa to go hunting in the wilds. They brought their own guns. I finally mustered up the courage and asked them "How much did this trip cost you?" Twenty-five thousand dollars!

Think about it. This was their first trip outside of Wisconsin. They couldn't have gone to Orlando first? They had to go to South Africa? I haven't spent twenty-five thousand dollars on a car and here they go spend twenty-five thousand dollars on a one week hunting trip! It was mind boggling to me. I just kept thinking of the pasuk, "And the children grew up and behold Eisav was a hunter, a man of the field." This is a family tradition they had from their great grandfather Eisav -- an idle person. There is nothing more important to do in life with \$25,000 than to spend it on one hunting trip.

Then I had another incident on the same flight. It was in the middle of the night and virtually everyone on the plane was sleeping. I tried everything. I tried a sleeping pill, I tried this, and I tried that, but nothing helped. I was not wearing my glasses but I looked up and I saw something I could not believe. I put on my glasses to make sure I was seeing right. Lo and behold, a fellow was in the aisle between the seats, practicing his golf swing. In the middle of the night, thirty-thousand feet over Africa, in the middle of the aisle of the upper deck of a 747, he was practicing his golf swing!

I said to myself, if this guy can be golfing here in the middle of the night, I need to take out a Sefer. If he represents Eisav, the hunter, the man of the field, then the least I can do is try to represent Yaakov, the seeker of Torah knowledge. There were thus only two people awake on the plane that night – the golfer who represented Eisav, and yours truly who was trying to represent Yaakov.

Hilchos Shabbos

Melocho: Zoraya

Zoraya is the initiation of plant growth. This was necessary for the construction of the Mishkan to make grains and herbs.

Practical Shailo:

May one place detached flowers in a vase of water on Shabbos?

Answer:

Placing a flower that has already been detached into water is no longer Zoraya (D'oraisa) as it is no longer considered a living plant. There are however rabbinic restrictions due to the fact that this still has an outward appearance of Zoraya if the blossoms will open on Shabbos. Therefore to place new flowers in a vase of water on Shabbos is forbidden.

If fully blossomed flowers were in a vase before Shabbos but fell out during Shabbos, it is permitted to replace them.