



# Ohr Yerushalayim News

כ"ג כסלו תשע"ו – 5th December 2015 - Volume 8 - Issue 21

## News This Week

### מזל טוב

Mazel Tov to Mr and Mrs David Levine on the occasion of Natan's Bar Mitzvah this Shabbos. The Kehilla are invited to a Kiddush after Davenning in the Shul Hall.

Mazel Tov also to grandparents, Mr & Mrs Cyril Rosenston.

### ותן טל ומטר

A reminder that we start saying וותן טל ומטר on Motzei Shabbos.

### Hashovas Aveido

The Shul had two sets of Tefillin (one left handed and one right handed) available for use only in the Shul for those who need. If you have borrowed them and forgotten to return them, please return them to the bench on the Bima where they belong.

## Not a LIGHT Burden

Rabbi Pinchas Winston (Torah.org)

And Ya'akov dwelled . . . Bereishis 37:1

This is the parshah in which everything breaks loose. Ya'akov had thought he'd seen everything and passed all of his tests. What more could there be left? He survived Lavan, he survived the angel of Eisav and then Eisav himself. He even survived the episode of Shechem and the near destruction of his family that could have resulted. It was time to settle down, he had understandably thought.

How wrong he was. He should have been able to spend the rest of his years celebrating his victories. He was about to spend the next 22 years mourning the loss of a son and doubting his mission. It was like the Akeidah, except stretched out over two decades.

When a person goes in for an operation, he knows that he is not going to a party. He tries to mentally prepare himself for what is going to happen to him on the operating table. He might even prepare himself for bad news that might come after the operation if it isn't a success.

If a person goes to a party however he expects to have a good time. If something goes terribly wrong it will catch him off guard and maybe even shock him. Some people never fully recover from some experiences that surprised them even though they would have if they had been prepared for them. Being prepared psychologically for a negative situation is like wearing a layer of armor for an impending attack.

The Holy One, Blessed is He, said, "What is prepared for the righteous in the World-to-Come is not sufficient for them, but they seek [also] to dwell in tranquility in this world!" (Rashi, Bereishis 37:2)

This is a particularly difficult statement to understand. To begin with, it wasn't as if Ya'akov wanted to "goof off" the rest of his life, as the expression goes. He began his life with intense and continuous Torah study and it is very safe to assume that this was how he planned to spend the rest of his days as well. He longed all the time he was on the run to return to the tents of Torah study once again, and to remain there undisturbed.

Secondly, it wasn't as if Ya'akov hadn't paid his dues. If anyone deserved to settle down and retire to a life of Torah study, it was him. All he wanted to do was grow closer to G-d with each passing day, something that was a lot harder to do while ducking the arrows of his enemies.

Not only this, but this is not unique to Ya'akov Avinu. This is true of every righteous person. All they want to do is serve G-d without distraction. They're prepared to work hard continuously, but to learn and perform mitzvos, not to deal with enemies of truth. If they have to, they will. But if there is a way to avoid it so that they can focus their energies on Torah, why not? How could G-d complain about that?

He's doesn't. What G-d is actually doing is stating an immutable fact about Creation. He is explaining that peace in this world is not really possible until after Moshiach comes and brings it. As the second verse of the Creation story states, the basis of this world is not order but chaos. As the Talmud reminds us, it is always trying to disrupt whatever order exists, which is only possible to achieve through Torah learning and the performance of mitzvos.

Eisav, Lavan, and Shechem were all a function of this built-in chaos. Had Adam HaRishon not eaten from the Tree of Knowledge of Good and Evil they would never have existed. Adam would have been Moshiach, and evil would have gone out of Creation as fast as it came in.

Instead, he did sin, man was expelled, and evil has lingered ever since. Tohu—chaos—has lurked around every corner which is why every time the world advances the cause of peace chaos seems to come back with a vengeance. Remember 20 years ago? Boom times, right? Take a look at the world around you today. These might be "boom times" as well, but not in the way we want.

The point is not that we can't have peace, or even sustained peace. The point is that it is not a natural backdrop of everyday life yet. Peace comes at a cost. You have to sacrifice for it, and when you don't, it is either a temporary gift of Divine mercy or the calm before a storm. Ya'akov was not criticized for wanting peace. He was "criticized" for thinking he could have it at no additional cost. Not in this world, not yet.

In the end, he was not completely wrong. According to the Pri Tzaddik, he did enjoy his last 17 years of life, even in Egypt, in an other-worldly kind of way. The pieces were allowed to fall into place. He had all 12 sons once again. He lived to see them make peace with one another. Life in Egypt worked for them while he still lived, and he was even able to plan for the future Mishkan:

And acacia wood: Where did they get these [trees] in the desert? Rabbi Tanchuma explained that our father Ya'akov foresaw with the holy spirit that the Jewish people were destined to build a Mishkan in the desert, so he brought cedars to Egypt and planted them. He commanded his sons to take them with them when they left Egypt. (Rashi, Shemos 25:5)

Nevertheless, according to the Zohar, he was also keenly aware that his peace was just the calm before the storm:

Ya'akov had wanted to rectify the [Malchus below] b'sod the [lower] unity, and established the [unity of the] 24 letters, which is, "Boruch Shem kevod Malchus l'olam va'ed—Blessed be the Name of His glorious kingdom forever." He did not complete it with 25 letters [as the Shema has], since [in Ya'akov's time] the

## The Week Ahead

פרשת וישב	שבת מברכין סבת
Candle Lighting	3.37pm
Mincha	3.42pm
Seder Halimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	10.03am
1st Mincha	1.30pm
Rov's Shiur	2.59pm
2nd Mincha	3.29pm
סעודה שלישית	following
Maariv & Motzei Shabbos	4.49pm
Ovos uBonim	6.04pm
Sunday	7.15am / 8.20am
Mon - Friday	6.35am / 7.10am / 8.00am
Mincha & Maariv	3.35pm
Late Maariv	8.00pm

Mishkan had yet to be rectified. (Zohar, Terumah 139b)

The Torah later says that Ya'akov Avinu, just prior to his death, had wanted to reveal the time of the Final Redemption to his sons (Bereishis 49:1). However, as the Talmud explains, the prophecy left him, and this made him wonder about the extent of the teshuvah his sons had actually done since Shechem. So he asked them:

"Perhaps, G-d forbid, there is something unfit from my bed, just as Yishmael [who was unfit and] was born to Avraham, and Eisav [the evil was born] to my father Yitzchak?"

His sons answered [him], "Hear O Israel, the Lord our G-d, the Lord is One," [as if to say that] just as only [G-d is] one in your heart, so too in our hearts there is only One." (Pesachim 56a)

Their father's answer of, "Boruch Shem kevod Malchuso l'olam va'ed," based upon the explanation of the Zohar, indicates that Ya'akov remained unconvinced of their complete sincerity. He already knew then that cracks in the family shell remained and were bound to result in future no good. He knew then that additional tikun was necessary for his family and their descendants before Moshiach would come and usher in the Final Redemption.

Ya'akov Avinu died almost 3600 years ago. We are those descendants waiting for Moshiach and the Final Redemption. A lot of water has passed under the bridge since then, and a lot of Jewish blood for that matter. All of it has been part of the final rectification Ya'akov had hoped to see in his lifetime. He thought it was close enough to try and reveal the End-of-Days to his sons.

He lost the prophecy and now we know why. We can see what had to happen before Moshiach can come. We're still seeing it. We don't even know what is coming up next. The final War of Gog and Magog (two have already occurred) looms, and history is crazy today. Once again chaos rules the day as we sit and wait for the next attack, G-d forbid, the next potentially devastating event that could trigger the unthinkable, or at least the unspeakable.

Or, previously unspeakable. All of a sudden the term, "World War III" is being used today. Comparisons are being made between the shooting down of the Russian jet by Turkey (is that name not earned now?), and the start of World War I. From a historical point of view, it is concerning. From a Divine Providence point of view, it is insightful and maybe even advance warning.

On the other hand, I can't help but wonder what the world would be like if there was peace in Syria and no ISIS to worry about. I suspect that my presently peaceful life would be a lot less peaceful. More than likely the UN would be all over Israel and there would be world pressure to acquiesce to all Arab claims. This would make Israel a bigger international pariah than they already claim we

## ותן טל ומטר

**If someone remembers the omission of ותן טל ומטר**

1. Before saying 'ה at the end עלינו of recommence at ותן טל ומטר
2. After saying 'ה - שמע קולנו in ותן טל ומטר
3. After saying 'ה at שומע תפילה, go back to ברכ עלינו
4. After saying יהיו רצון - go back to the beginning of ש"ע

**If in doubt, same rules apply**

## חנוכה - על הנסים

**If someone remembers the omission of על הנסים**

1. Before saying 'ה at the end וכל החיים recommence at על הנסים
2. After saying 'ה - add in יהיו רצון before
3. After יהיו רצון - too late

## הדלקת נר חנוכה

1. Each day of חנוכה not before פלג המנחה at 3.03pm
2. Similarly on ערב שבת, but before latest time for הדלקת נר שבת at 3.34pm

are.

This is what the Vilna Gaon foretold hundreds of years ago. He said when the Final Redemption finally comes there will be a mixture of judgment and mercy. It will come slowly and bit-by-bit, he told his students, because we won't merit it and be spiritually ready to receive its light. So, negative events will occur simultaneously with positive ones, but they will all be for the sake of redemption.

The Gaon wasn't a prophet but he had ruach hakodesh. Ya'akov Avinu, however, was a prophet. Perhaps he lost the prophecy, as the Talmud says, or he saw, or sensed, that history was far from over. Maybe he saw all the history that had to happen along the way to complete redemption. Perhaps he even saw us and all that we are going through now.

This might be depressing if Chanukah was not about to begin. Chanukah says that a few people, with self-sacrifice for G-d and Torah, can turn even the most potentially disastrous situation around. If the fire of Torah burns within even a few Jews then it can ignite the entire world in a positive, redemption-oriented way. After all, the world of Eisav is not compared to straw for no reason:

Another interpretation of "And Ya'akov dwelt" . . . The camels of a flax dealer [once] entered [a town], laden with flax. The blacksmith wondered, "Where will all this flax go?" One clever fellow answered him, "One spark will come out of your bellows, which will burn it all." So did Ya'akov see all the chieftains [of Eisav] mentioned above, and wondered, "Who can conquer them all?" What is written below? "These are the generations of Ya'akov: Yosef" only, and it is written: "And the house of Ya'akov shall be fire, and the house of Yosef a flame, and the house of Eisav shall become stubble" (Ovadia 1:18). One spark will emerge from Yosef, which will destroy and consume them all. (Rashi, Bereishis 37:1)

Lighting our Menorahs has never been more meaningful, or necessary. Just ask Ya'akov Avinu.

## Hilchos Shabbos

### Melocho: Dosh (Threshing)

Dosh refers to the threshing of seeds for use in the Mishkon. In simple terms it applies to extracting fruit or vegetables from their shell or peel.

### Practical Shailo:

Can one peel an orange or banana on Shabbos?

### Answer:

Yes, for two reasons:

Firstly the peels are thin and closely attached to the fruit and therefore considered secondary to the fruit. Secondly the peel is never removed in the field and usually remains on the fruit until eating, thus it is the way of eating which is permitted.

Note Shailos of Borer also apply so ensure you peel just before eating.

**Ohr Yerushalayim's**  
**Chanukia family party**

**Amazing Caricaturist!!**

**Great competition!** **Biscuit decorating** **Arts 'n crafts**

**Candle Making**

**Fun for all the family!**

**Sunday 13th December**  
**2pm Followed by Mincha & Guest Speaker**

**£3.50 a child / £10.00 per family**