



Ohr Yerushalayim News

ט כסלו תשע"ו – ויצא – 21st November 2015 - Volume 8 - Issue 19

News This Week

מזל טוב

Mazel Tov to Mr and Mrs David Jacobs on the birth of a boy. The Sholom Zochor takes place at 4 Kersal Gardens (next to the Sem)

Mazel Tov to Mr and Mrs Menashe Cooper on the birth of a boy. The Sholom Zochor takes place at 4 Brookside Drive (off Cavendish Road)

Mazel Tov to Mr and Mrs Simcha Shadmi on the occasion of the Bar Mitzva of Yissi this Shabbos.

Kiddush This Shabbos

There will be a Kiddush this Shabbos after Davenning sponsored by Mr & Mrs Laurence Ross to celebrate a year since moving to Manchester.

Save The Date

Save the date for the annual Shul Melave Malka which will take place **אי"ה** on Motzei Shabbos Parshas Bo, 16th January.

New Gabboim

We welcome the new morning Gabboim: first Minyan, Sammy Morhaim and Bernard Levey, second Minyan, Mark Jacobson and third Minyan, Noach Fletcher and Nat Davidson.

Good Intentions

Rabbi Pinchas Winston (Torah.org)

Leah . . . said, "You shall come to me, because I have hired you with my son's dudaim . . ." Bereishis 30:16

If the story of the Avos was a book of its own, the life of Avraham would be its Introduction, the life of Yitzchak would be the acknowledgments, and the life of Ya'akov would be the main story. As the Midrash says, Avraham was only saved from the fires of Ur Kasdim so that Ya'akov could eventually be born. He was the one destined to father the 12 tribes, the basis of Jewish history until Moshiach comes and onward.

But, as they say, behind every great man is a great woman. That may not be the politically correct way to say that today, but it was certainly true nonetheless when it came to the wives of the Avos. They gave history altering instructions, such as when Sarah told Avraham to banish Hagar and Yishmael, when Rivkah to Ya'akov to disguise himself as Eisav and take the blessings, and when Rachel told Leah to give her the duda'im in place of her turn with Ya'akov.

Consequently, because of the involvement of the Foremothers, Yishmael went off to father one of the largest, and now deadliest nations in the world, and Ya'akov took the blessings meant for Eisav and earned his brother's eternal wrath.

What did Rachel change with her decision to exchange her husband for some wild flowers? According to the Torah, it was the birth of Yissachar to Leah.

There are many stories told about the great Rebi Akiva, who lived

until 120 years but who died brutally at the hands of the Romans while saying the "Shema," as one of the Ten Martyrs. The journey of his soul, however, is less known:

After Reuven repented he merited to bring the duda'im, which were the reason for the birth of Yissachar who was from the side of good of Kayin the firstborn. Thus Chava said when Kayin was born, "I have acquired a man with G-d" (Bereishis 4:1), to hint [to Kayin's rectification through Yissachar] . . . She hinted to say that the complete rectification of Kayin would come through Yissachar, who was born as a result of the acquisition when Leah "purchased" Ya'akov from Rachel with the duda'im, as it says, "because I have hired you with my son's duda'im," (Bereishis 30:16). Thus this son was born, the portion of G-d from the side of good which was Yissachar . . . (Sha'ar HaGilgulim, Introduction 33) Yissachar was the fifth son born to Ya'akov Avinu and Leah. He was conceived the night after Leah "purchased" the right to be with Ya'akov from Rachel. The Torah relates how Reuven, Leah's first son, brought some wild flowers, duda'im, home for his mother. Rachel saw this and requested the flowers for herself, even offering to purchase them by giving up her opportunity to be with Ya'akov that night. Leah consented and informed Ya'akov of the "deal," from which Yissachar was conceived.

It is not clear from the Torah why Rachel insisted on Reuven's flowers for herself, or why she was prepared to sacrifice an opportunity to have a child from Ya'akov Avinu for which she lived. That requires the Midrash and Sod to explain, which make the connection between the "acquisition" involved in the birth of Yissachar, and the one which resulted in the birth of Kayin, of whom Yissachar was both a reincarnation and rectification.

Therefore, Eisav, who is the snake, had a hold on them, and the

The Week Ahead

פרשת ויצא

Candle Lighting	3.50pm
Mincha	3.55pm
Seder Halimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.49am
1st Mincha	1.30pm
Rov's Shiur	3.09pm
2nd Mincha	3.39pm
סעודה שלישית	following
Maariv & Motzei Shabbos	4.59pm
Ovos uBonim	6.14pm
Sunday	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	3.45pm
Late Maariv	8.00pm

heel is called "Eisav" . . . (Sha'ar HaGilgulim, Introduction 33)

The snake to which this refers is the original one that tempted Chava into eating from the Aitz HaDa'as Tov v'Ra—the Tree of Knowledge of Good and Evil. As such the snake represents the yetzer hara, man's evil inclination, which has an innate connection to the concept of the "heel," as it says:

G-d said to the snake, "Because you have done this, you are cursed more than all the cattle and more than all the beasts of the field. You shall walk on your belly and you shall eat dust all the days of your life. I will place hatred between you and between the woman, and between your seed and between her seed. He will crush your head, and you will bite his heel." (Bereishis 3:14-15)

The yetzer hara is also connected to the Sitra Achra, the Satan, which is the ministering angel of Eisav as well. Therefore, there is a direct connection between the snake and Eisav, which gave him control over the spiritual level of "heel" since the sin of eating from the Aitz HaDa'as Tov v'Ra. This level corresponds to the level of Asiyah, Rabbi Vital explains, because it is so close to and accessible to the Klipos.

This is the way the situation remained until the actual birth of Ya'akov and Eisav, at which time:

Ya'akov "grabbed" them from Eisav, b'sod, "His hand was holding onto the heel of Eisav" (Bereishis 25:26). After that, Yissachar was born from this level . . . (Sha'ar HaGilgulim, Introduction 33)

The significance of Ya'akov being born holding onto the heel of his twin brother Eisav is discussed in many places and on many levels. It is spiritually important enough that his own name, "Ya'akov," has the word "aikev—heel" built into it. This however adds another dimension to the discussion and explains how it prepared the way for the birth of Yissachar.

And not only Yissachar, because:

After that, from the level of this heel, Rebi Akiva ben Yosef was born, named for this heel. (Sha'ar HaGilgulim, Introduction 33)

Just as the name "Ya'akov" has the letters of "aikev" in it, so does "Akiva." This was to indicate that Rebi Akiva was the reincarnation of Yissachar whose soul was the level of the "heel" after it had been recovered by Ya'akov Avinu from Eisav. It may have taken Rebi Akiva 40 years to enter the world of Torah, and an additional 24 years to become the great teacher of Israel that he became, but he was destined for greatness because of the soul with which he was born.

You can't really get any of this from the parshah itself. Even the Midrash does not talk about this, because it is too Kabbalistic. After learning it though it certainly reflects back on the events of the parshah and renders them in a far more enhanced light.

Did Rachel understand all of this when she bartered away Ya'akov for some wild flowers? Did Leah? It doesn't say. It doesn't have to say. This is because rectification takes place on levels that we cannot understand at this stage of history. This is what G-d told Moshe Rabbeinu when he answered his request to understand such matters with:

No one can see My face because no man can see Me and live! (Shemos 33:20)

What counts is the person's intention. If the person is on the same page as G-d, then He will make sure that the person is only part of those things that fit into the master plan for Creation. Like a father whose son wants to do the right thing but is too young to understand completely what it is, our Father in Heaven plugs well-intentioned people into history and events to their and Creation's benefit. He even rewards them as if they knew exactly what they were doing.

This is the deeper meaning of the following:

He [Rabbi Tarfon] used to say: It is not upon you to complete the task, but you are not free to idle from it. (Pirkei Avos 2:21)

Which part do we not complete, and for which part are we not allowed to remain idle? Carrying out all the details of history is beyond us, and we have to rely upon G-d for that. Even emotional situations can become too overwhelming for us, and we have to depend upon G-d to carry us through them.

Which part is on us? Our intention. That we can work on. That we can align with G-d. It is not easy either, given all the machinations of the yetzer hara / Sitra Achra to derail our intentions and compel a person to throw his hat in with the wrong camp. There are a lot of people out there doing exactly that, thinking that they are being noble by doing it. A quick glance at the Torah would reveal that it is these kinds of "good" intentions that pave the road to Gehinom.

That is why, as much as it looks to us as if Sarah fumbled when she insisted that Avraham "marry" Hagar and have a child through her, resulting in Yishmael, she really didn't at all. Furthermore, as much as it looks to us, and looked to Avraham at the time, as if exiling Hagar and Yishmael would only lead to worse problems down the road, it was still the right thing to do. That's why G-d pushed Avraham to listen to her plan.

As human beings who hate pain, and rightfully so, we would rather have done without Yishmael, whose descendants now destabilize the world everywhere they go. We subscribe to the diagnosis, "If it hurts when you do it, then don't do it."

Though we tend to dwell on the past and worry about the future, we can only know the here-and-now. In our frame of reference Yishmael and his descendants do little positive for the world and, if anything, contribute a lot of negativity instead, especially for the Jewish people. They seem to be the one final hurdle we have to get over to get the Final Redemption into full swing.

G-d, on the other hand, has the complete, big picture. According to Him, not only did a Yishmael have to come into history, but he represents the best possible path for the Jewish people to get to their Final Redemption, and the World-to-Come for that matter. It may look as if there was a better way, but had there been, that is the route history would have taken. We have options, but it is no coincidence when we choose one over another.

This is why we are supposed to accustom ourselves to say:

All that G-d does He does for the good. (Brochos 60b).

And not just for the good, but for the best, bar none. It is not an easy pill to swallow, especially at this stage of history. But the sooner we do, the faster it can do its thing and bring with it the healing power of G-d.

Hilchos Shabbos

Melocho: Kotzair

Kotzair translates as severing plants from the source of growth. This was necessary to make grains and herbs for the construction of the Mishkan.

Practical Shailo:

Can one smell a fruit that is attached to a tree on Shabbos?

Answer:

This is prohibited on a rabbinic level, instituted to stop people accidentally picking fruit to eat.

Note that smelling flowers is generally not considered a problem as their full benefit (i.e. smelling, NOT eating) can take place whilst they are still attached to the ground and therefore one is not likely to pick them.