



Ohr Yerushalayim News

כ"ז תשרי תש"פ - בראשית - 26th October 2019 - Volume 12 - Issue 13

News This Week

מזל טוב

Mazel tov Dov and Debbie Black on the birth of a granddaughter, Libby, to Motti and Miriam Black in Israel. Mazel Tov also to Great Grandparents Dovzi and Anne Lopian.

Mazel Tov To Gaby and Penina Schwalbe on the birth of their daughter Avital Daniella.

Kiddush This Shabbos

There will be a Kiddush in honour of the Chosson Bereishis and Mevorchin Hachodesh.

Clocks Going Back

A reminder to move your clocks back one hour this Motzei Shabbos!

השבת אבידה

Various coats have been left in the cloakrooms over a period of time mainly childrens coats! The shul policy is to dispose of lost items every Rosh Chodesh so if you or your child have lost a coat recently, please ensure to check the shul cloakrooms before the end of next week!

Primitive Murder

Boruch Mordechai Michaels

ויאמר קין אל הבל אחיו ויהי בהיותם בשדה וינקם קין אל הבל אחיו ויהרגהו
And Cain spoke to Abel his brother, and it came to pass when they were in the field, that Cain got up to Abel his brother and killed him.

Why does the פסוק write ויאמר קין if קין doesn't say anything?

רשי writes that קין spoke in order to try and get הבל into an argument as a justification/pretext to kill him. The רמבן says that קין tricked הבל by getting him into a field and then killing him in secret. The אבן עזרא says that קין told הבל all the reproofs Hashem had said to him in the previous פסוקים. After הבל disagreed with קין and told him he had sinned, קין killed him.

The מדרש תנחומא writes that קין and הבל agreed to split the world into 2 halves. קין took all the earth/ground. הבל took all the mobile objects (animals, birds etc.). They agreed that each one should not have benefit from the other. As soon as the deal was struck, קין said to הבל: 'get off my land!' and chased him all the way to the valleys and mountains before he attacked him.

Initially הבל (the stronger of the two) beat קין to the ground. קין cried out to הבל: 'my brother, don't do evil to me.' הבל released קין from his grip and killed him. That is what the פסוק means when it says: 'וינקם קין' ie: he got up from הבל's grip and killed him.

The אורח חיים says that when רשי speaks about הבל having 2 sisters and קין having 1 (in previous פסוקים), it means that there was an extra sister available for marriage. קין said he was the firstborn and she should be his. הבל said that she was born with him so she should be his. They fought and הבל died. The רמבן gives two explanations for קין's erratic behavior:

A. הבל wanted only his descendants to rule the world and not הבל's. He didn't want to split the world, therefore he killed him.

B. קין didn't mind sharing the world to a certain extent. He just wanted to be the strongest and most powerful of the two of them and rule most of the world; not all of it. He realised when Hashem accepted הבל's offering, that he was the lesser brother. He killed הבל in order to gain the title of 'the most powerful.'

How did הבל die?

The אבן עזרא says that although the posuk uses the word ויהרגהו which would

imply that הבל was killed by a sword, this would seem implausible as swords hadn't been invented yet. He explains that הבל could have been killed by strangulation or by being hit with stones and sticks.

The מדרש תנחומא says that קין attacked הבל with his hands and feet using stones to inflict him with bruises. His soul did not leave his body until he was hit in the neck.

Primitive Murder

Rashi in סנהדרין on: גמרא says that קין killed הבל with a sword. The גמרא writes that קין made many bruises and wounds on הבל. The משנה on the previous דף says that the reason why the פסוק uses the term יחיד (plural) instead of יחיד (single) is because קין killed him and prevented הבל from having children; קין killed הבל and his children. In addition, it writes that there was so much blood that it covered all the trees and stones in the whole surrounding area. The גמרא writes that the blood of הבל was swallowed up by the ground. This was the only time in history that the ground opened up for a virtuous reason; as opposed to קרה (which was to remove evil.)

What has קין's murder of הבל have to do with שעטנז?

The רמבן says that the principle of שעטנז is that a person should not tamper with Hashem's world. שעטנז or any kind of crossbreeding changes and defies the work of creation and implies that Hashem did not make the world perfect. Anyone who makes/wears שעטנז is 'despicable and pointless' and impinges on Hashem's plan for the universe.

רשי says that קין's offering was of flaxseed and הבל's offering was of wool (as before no-one was allowed to kill animals and eat them.) The מדרש תנחומא writes that Hashem said after this whole murder event: 'the offering of a sinner (קין's offering of flax) should not be mixed with the meritorious offering (הבל's offering of wool).' He then writes that for this reason שעטנז is אסור.

The first murder in world history was done for immoral and selfish reasons. What קין did destroyed the very fabric of Hashem's purpose for us in this world because like shaatnes, the action of killing another human being tampered with Hashem's world order.

Lessons from the Moon's Consolation Prize

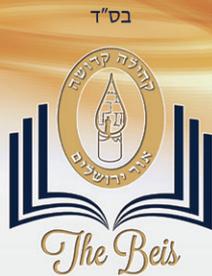
Rabbi Yissocher Frand (Torah.org)

The Torah teaches, "And G-d made the two great lights, the greater light to dominate the day and the lesser light to dominate the night—and the stars." [Bereshis 1:16]. Rashi famously comments: "They were created equal

The Week Ahead

שבת פרשת בראשית

מברכין מרחשון	שבת פרשת בראשית
No later than 5.36pm	Candle Lighting
5.41pm	Mincha
9.15am	Shacharis
10.23am	סוף זמן ק"ש
10.45am	Children's Group
1.30pm	1st Mincha
5.30pm	2nd Mincha
6.40pm	Motzei Shabbos
7.15am / 8.20am	Sun
6.45am / 7.10am / 8.00am	Mon / Thurs
6.30am / 7.00am / 8.00am	Tues / Wed Rosh Chodesh
6.45am / 7.20am / 8.00am	Fri
4.30pm GMT	Mincha & Maariv
8.00pm	Late Maariv



The Beis Chabura at OJ restarts this Monday night

**Maariv at 8.00pm
followed by Shiur and Seder**

**If you require a Chavrusa
please contact R' Shaya**



in size, but the moon was reduced in size because it complained and said, 'It is impossible for two kings to use the same crown.'" Originally, Rashi explains, the sun and the moon were the same size, and besides that, the moon also possessed its own source of light. Today, as we all know, the moon just reflects the light of the sun, and it is much smaller than the sun. The moon is basically just a rock which has the sunlight bouncing off of its surface. However, when the Ribono shel Olam first created these heavenly bodies, they were equal in size and in power of illumination. The moon's diminishment resulted from its complaint to the Almighty. This is a famous teaching of Chazal.

Rashi comments on the last words of the pasuk ("and the stars") by saying "Because He reduced the size of the moon, He made its hosts many, to conciliate it." It appears from Rashi that the stars as well were part of "Plan B." Apparently, "Plan A" did not include stars in the sky – just two equally large and powerful luminaries. Once the moon advanced its complaint (that it is impossible for two kings to use the same crown), then the Almighty introduced Plan B – including a smaller moon accompanied by galaxies of stars, the stars being a "consolation prize", so to speak, for the moon.

If we think about it, this is an amazing thought. There are billions of stars in the heavens. Nowadays, because of all the artificial light in our cities, we cannot see all the stars. However, if someone who is out in the desert or the wilderness looks up on a clear night towards the sky, the amount of stars visible is magnificent. If we think about it, why are there stars? Rashi here says that the huge quantity of stars was provided to appease the moon! Why was this necessary? The Almighty could simply have told the moon, "It is your fault for complaining that you could not co-exist with the sun as equals, so now live with the consequences of your argument!"

I heard two insights to explain this phenomenon, both homiletic in nature, but I think they are both beautiful thoughts. One of them I mentioned in past years; the other I heard for the first time very recently.

The Ramo rules in Shulchan Aruch: "There are those who say one should make the chuppah (bridal canopy) under the heavens as a good omen

that the couple's offspring should be like the stars of the heaven." [EVEN HaEzer 61:1] This is something I advise my young students to be particular about. When a fellow gets married, he has all kinds of questions about which wedding ceremony protocols are significant and which are less so. For many of these "customs" there is no authoritative source. I advise "Don't worry about it!" However, our master the Ramo says it is a nice custom to make the chuppah under the stars. This is worth taking into account. That is why virtually all wedding halls in New York, where people are particular about such matters, have "skylights." Even in Baltimore, many shuls were built with skylights for that reason.

My daughter got married in January. It was freezing. She got married at Beth Tefilla. There were two chuppah parts – there was an inside chuppah and an outside chuppah. They went outside to the "outdoor chuppah" for the siddur kiddushin. Why? Because of this Ramo. It is a siman tov (positive omen).

I once heard that there is another message in this custom, besides the fact that it is a segulah for having many children. The idea is that the couple wants their children to be "like the stars in heaven." In what way? This means that if the entire purpose of the creation of the stars was to appease the feelings of the moon and make it feel better after having lost its status—we want that type of children. We want to have children who have the same sensitivity as the stars in the heavens, children who sense that their mission in life is to make someone else feel better.

Of course, the moon has no feelings, and all these statements of Chazal are metaphors. The metaphor is that even if it is necessary to punish a person and put him in his place on occasion, still, after administering the punishment, you give him a hug. This is the significance of the couple standing under the heavens at their chuppah—so that their descendants should be like the stars of heaven.

That is the thought I heard long ago. Recently I heard another interesting thought from the Tolner Rebbe:

The Gemara [Bava Basra, 8b] expounds on a pasuk in Daniel—"The wise will shine like the radiance of the firmament, and those who teach righteousness to the multitudes will shine like the stars forever and ever." [Daniel 12:3]. The Gemara says that the reference to "those who teach righteousness to the multitudes" (matzdeekei haRabim) refers to teachers of school children (melamdei tinokos). They are like the stars of the heavens.

Dozens of interpretations have been given to explain this simile. The Tolner Rebbe's comment was that this, too, is part of the job of the teacher of school children. I, Baruch Hashem, teach adults. They are all mature. Obviously, a teacher should never say anything demeaning or insulting to such students. But when you are teaching little kids, they sometimes act up, and the teacher sometimes needs to discipline them. When you discipline a child improperly, it can have repercussions that will last a lifetime. Unfortunately, far too many children were turned off to Yiddishkeit because of an abusive Rebbe – physically abusive and/or verbally abusive: Too strong, too strict, patch, this and that.

A teacher of children needs to be "like stars." Yes, you need to discipline, but attempts to "appease their mind" must always accompany discipline—to provide the disciplined child with some kind of consolation prize, as it were, just as the Almighty gave the stars to the moon as a consolation prize after insisting the moon "diminish itself." I do not know if anyone in this audience will become a professional teacher of children, but anyone who is or will become a parent, is by definition "a teacher of children."

Parents raise children, and children can be frustrating. Raising children is the hardest job in the world. It can be very trying at times. Parents lose their temper. They lose their patience. But they always need to remember that there needs to be an appropriate follow-up to the administration of discipline. There always must be a plan to provide appeasement to the disciplined child. The Talmud uses the expression "With a child, one should push away with the left hand and draw near with the right hand" [Sanhedrin 107b]. The weaker hand should discipline and the stronger hand should draw him back.

If the Almighty created the stars to appease the moon, the teachers of children—which is a title that can be given to any person who merits to have and raise children—should always apply this concept of appeasing their "disciples" to make sure that even when there is a "klap", it is immediately followed with a consolation prize.

If you have the desire to spread Divrei Torah on the Parsha or on any other interesting topics, please contact Boruch Michaels via the following details: Mobile (Call, Text, WhatsApp) : 07419747766, Email: boruchmichaels@gmail.com