



Ohr Yerushalayim News

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News This Week

Kiddush

There will be a Kiddush following Davening in honour of the Shul's 26th anniversary - Mazel Tov!

Chaim Aruchim

We regret to inform of the Petira of Joyce Ruth Khan, mother of Judge Charles Khan. He is sitting Shiva until Wednesday morning at 28 Riverview Court, Moor End Avenue. Shacharis 7.30, Sunday 8.30, Mincha 1.15, Maariv 8pm, Motzei Shabbos 4.57. No visitors between 2-3, 5.30-7 and after 9pm.

We regret to inform of the Petira in Liverpool of Norman Wolfson, brother of David Wolfson. Levaya will hopefully take place tomorrow in Liverpool, Shiva details to follow.

We wish Chaim Aruchim to the following who have Yahrzeits this week:

- Shabbos, 22nd Cheshvan - Shirley Dinowitz for her father
- Mon, 24th Cheshvan - Linda Levine for her father
- Weds, 26th Cheshvan - Susan Kaye for her father
- Thurs, 27th Cheshvan - Charles Khan for his father

Learning How To Behave

Rabbi J Rubinstein

We are told, "The casual conversation of the servants of the אבות (Patriarchs) is more beautiful before Hashem than the Torah of their descendants, for the story of Eliezer the servant of Abraham is told over twice, whereas many laws of the Torah are only told in the form of a hint" (Rashi Chap. 24 Verse 42). Rav Aaron Kotler explains, the story of Eliezer teaches us, among other things, the sensitivity, humility, and thoughtfulness, with which we must behave in our dealings with other people.

Some examples he gives are; A) when Rifka offered to give water to Eliezer, she did not immediately say she would also give a drink to his ten camels. That might have made him feel awkward about the amount of kindness she was performing for him. In addition to this, Tzaddikim do not like to talk about the good deeds they are going to do. Only after Eliezer had drunk, did she say I will also give your animals water.

B) When Eliezer introduced himself, he did not say I am the manager of all Abraham's estates (which he was), he merely said I am Abraham's servant.

C) The most important point Eliezer was concerned about when choosing a wife for his master's son, was whether she had the quality of kindness.

D) The fact that the first girl who appeared at the well just when he finished praying was Abraham's relative, and she passed his test of kindness, was not ascribed by Eliezer to a wonderful coincidence, he recognised the guiding hand of Hashem.

One could add, the point Rashi makes, (Chap. 24 Verse 24), when Eliezer asked her a number of questions, she answered in an orderly fashion, first point first, second point second. This is reminiscent of the Mishna in Ethics of the fathers which says, one of the differences between a wise person and an undeveloped person is, the wise person speaks about the first thing first and the last thing last (Chap. 5 Mishna 9).

There is also the very important principle demonstrated when they offered Eliezer food to eat. He responded I will not eat until I have spoken my words. He then told them what had happened,

and asked them whether they would let Rifka go to marry Issac. He had undertaken to fulfil a task, and therefore he felt, that had to be attended to before anything else. Perhaps one could attach to that last point, an episode which I think I read about The Chafetz Chaim. On one occasion he asked his daughter to cover some Seforim. She said I cannot do it now but later on I will do even thirteen. When she came home, she found thirteen waiting for her. The Chafetz Chaim was teaching her, words should not be said carelessly, if one has said one will do something, the words must be fulfilled.

These are all guidelines about the way we should behave in our dealings with other people. Some are subtle, some are obvious, but they are all important. They are part of the reason, the conversation of the servants of the אבות is so beautiful before Hashem.

And Avrohom Was Old

Jonathan Grosskopf

In memory of my mother, Elka bas R' Shlomo Menachem Tenenbaum, whose yahrzeit is 21st Cheshvan

The Torah tells us in Posuk 1, Perek 24 of Parshas Chayei Soroh, "Avrohom was old, well on in years".

But the Torah had previously mentioned in Posuk 11, Perek 18, in Parshas Vayeira that Avrohom and Soroh were both old /elderly, well on in years; so why does the Torah repeat Avrohom's oldness?

The ArtScroll Chumash notes that the Torah repeats Avrohom's physical state to show that Hashem had earlier restored his and Soroh's youth and procreative abilities before Yitzchak's conception. Now that Avrohom had become old again, the Torah restates this fact. According to Rav Ami, quoted in Midrash Bereshis Rabbah, Posuk 11, Perek 18 refers to the first case of old age without losing virility, whilst our Posuk refers to old age without virility.

The Malbim observes that in Parshas Vayeira, Avrohom had entered the start of old age, while in Parshas Chayei Sarah, his physical state had deteriorated. He felt that he might die shortly, so he made arrangements for his son to be married as soon as possible.

The Tur contends that as a consequence of Sarah's death, Avrohom felt physically and emotionally old: he felt the loss of his life partner.

Gan Raveh says that "Zoken" means someone who has acquired the wisdom of the Torah, and as such, Avrohom was truly blessed.

The Ba'alei Tosefos posit that a person becomes old due to fear or stress, a bad partner and war. However, none of these applied to Avrohom. However, as Yishmael had gone off the rails spiritually, this upset Avrohom, causing him to become "old."

Davening Times

זמן שבת & Candle Lighting	3.46pm
Mincha & Kabbolas Shabbos	3.51pm
15 Minute Parsha Shiur	Following
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.52am
Mincha	1.30pm / 3.37pm
Seuda Shlishis	Following Mincha
Motzei Shabbos	4.57pm
Ovos uBonim/Bonos	5.57pm
Sun	7.15am / 8.20am / 9.30am
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

The Small Kaf

Roy Dinowitz

In Perek 23 Posuk 2, the word 'Velivcoysa' is written with a small kaf. Why is this?

The Rishonim say that it's because Avrohom only mourned over her somewhat so that people would not think that he regretted the Akeida.

Rav Yaakov Kaminetzky says, that Avrohom knew that there's no such thing as cause and effect. The first posuk goes into great arichus to state her life span to show that it was exactly the time she had to be nifteres on completion of the years allotted to her. It is not to say it had anything to do with the Akeida!

A Rare Biblical Hespedit for a Rare Biblical Personality

Rabbi Yissocher Frand (Torah.org)

It says in the beginning of Parshas Chayei Sarah, "Sarah died in Kiryat-Arba which is Hebron in the land of Canaan; and Avraham came to eulogize Sarah and to bewail her." (Bereshis 23:2). TheseferMe'orei Ohr makes an interesting observation. In the entire Torah, there are only two hespedim: One for Sora Imeinu and one for Yaakov Avinu. When Miriam died, a hesped is not mentioned. Likewise, when Aharon Hakohen died, the Torah says that "the entire House of Israel cried" but there is no mention of a hesped. Similarly, the Torah does not mention hespedim for Avraham or Yitzchak when they died. And again, although it says that the "House of Israel cried" for Moshe, there is no mention of a hesped.

Apparently, it was not such a common practice in Biblical times that hespedim were made when a person passed away. What then was so special about Sora that Avraham formally eulogized her?

A famous Gemara in Sanhedrin discusses whether hespedim are primarily for the honor of the living or for the honor of those who have departed. Clearly, in a hesped we speak of the fine attributes of the deceased – but why do we do that? Is it to honor the dead or perhaps it is because when people hear the hespedim, they become inspired to live more meritorious lives themselves? As Shlomo says, "It is preferable to go to a house of mourning than to go to a house of feasting." (Koheles 7:2).

At funerals, we hear things about people that we don't necessarily know about them. Invariably, when I walk out of a funeral after hearing the hespedim, I think to myself "You know, I never knew that about this person." The purpose of hesped is to inform the audience who this deceased person was. Chazal say that the hesped that Avraham said for Sora was the chapter "A woman of valor who can find?" (Mishlei 31:10-31). That was the hesped, because if there was one defining attribute of Sora, it was that "Behold, she is in the tent." (Bereshis 18:26). She was extremely tzanua (private). Therefore, we can assume that people really did not know much about Sora. It was not until her hesped that Avraham Avinu let the world know who she was.

The author of Me'orei Ohr cites an incident involving Rav Yeruchem Levovitz. He was once in a shtetel and he heard that an old woman who lived by herself passed away. He was told that there probably would not be aminyanat her levaya. Even though Rav Yeruchem didn't know the woman, he figured that this was somewhat akin to a mes mitzvah (because no one would be at her funeral). Therefore, even though he didn't know her, the great Mirer Mashgiach went to this lady's levaya. To everyone's surprise, there was a large gathering of people there. It turned out to be a tremendous levaya and even people from other cities came.

Initially, people could not figure out why so many people came. It eventually emerged that unbeknownst to almost anyone, this woman did acts of chessed for dozens and dozens of people. Everyone, however, thought that "I am the only one for whom she does this." So everyone said "She was so good to us, she would take care of us, she would give us money and give us food... so I need to go to her levaya." Rav Yeruchem Levovitz – the great Mashgiach – did not want to let this event pass without sharing the mussar message within it to his yeshiva talmidim in the Mir.

He returned to the yeshiva and told them: It is the way of people to not hide things from the public that are not valuable. A person's everyday silverware and dishes are never hidden away in a closet under lock and key. However, the fine china is stored behind the breakfront. The crystal gets hidden away even further and the gold is kept in the vault. We don't want anyone to see that.

We hide the things that are most dear and precious to us. The most precious things to this woman were the things she did for other people. As a result of that, she hid them, like people hide gold and silver. This is what Rav Yeruchem learned from that story of the old woman in the shtetel.

That is why Avraham Avinu felt the necessity to eulogize Sora. Everybody knew Avraham. "You are a prince of Elokim in our midst..." (Bereshis 23:6). Yitzchak was also well known. When Yosef died "he was the ruler throughout the Land of Egypt." Aharon and Moshe's greatness were known throughout the "entire House of Israel." Who needed to, and in fact, who would be able to say hespedim, on such great and well-known individuals?

However, Sora Imeinu's greatness, because of her incredible tznius and privacy, was not as well known. Therefore, Avraham Avinu had to let the world know who she really was.

As far as the fact that Yaakov Avinu was also eulogized, the Me'orei Ohr explains that this was because Yaakov Avinu led a troubled life. He had to run away from his brother who wanted to kill him. He had to put up with a cheating father-in-law for twenty-plus years. He had the aggravation of the apparent loss of his beloved son, Yosef. Everyone looked at Yaakov Avinu and thought "Nebach, a troubled life." That is why, this author suggests, there was also a necessity to eulogize Yaakov.

I think that perhaps there may be another reason why they said a hesped for Yaakov. The pasuk says "They came to Goren Ha'atad..." (Bereshis 50:10) The Gemara says that all the kings of Canaan took their crowns and put them on the coffin of Yaakov Avinu. Who was the hesped for? In that case, the hesped was for the benefit of the nations of the world. The "Jews" there were just Yaakov's family, who already knew who he was. The purpose was so that everyone else should know who he was. In either event, there was a special necessity for saying a hesped in Yaakov's case.

But the bottom line is that hespedim are needed when there is a special reason to let the world at large know who this person was. With Avraham, Yitzchak, Moshe, Aharon, and Dovid, there was not such a need. It was the same with the other Matriarchs. But the world needed to know about Sora: "A woman of valor who can find?" because of her exceptional attribute of tzniyus / privacy.

The Passing Of The Torch

Rabbi Yochanan Zweig (Torah.org)

"Yitzchak went out to pray in the field towards evening"(24:63)

Rashi translates "lasu'ach" as "to pray". This follows the Talmudic tradition that Yitzchak established the Mincha prayer.¹ The Baalei Hatosafos point out an apparent contradiction. The Talmud in Tractate Yoma refers to the afternoon prayer as "Tsilusa d'Avraham" – "the prayer of Avraham"². If Yitzchak established the Mincha prayer, why is it referred to as "the prayer of Avraham"? The Baalei Hatosafos answer that after Yitzchak established the prayer, Avraham accepted it into his daily regimen, and therefore, it is referred to as "the prayer of Avraham". This answer needs clarification, for even though Avraham recited the afternoon prayer, it was Yitzchak who established it. Why should it not be referred to as Yitzchak's prayer?

In order to answer the aforementioned question, we must understand why it is that the Patriarchs and Matriarchs disappear from the Torah without any record of the latter portions of their lives.

Generally, we perceive that an "Av" – Patriarch is a title which, once conferred, remains with the individual for the duration of his life. However, this is not correct. Having the title of Av means that the individual's actions have an impact on the formation and propensities of Klal Yisroel, but this appellation does not last for the duration of the individual's life. When Yitzchak became the Av, Avraham ceased to function as an Av. The impact for the future was then decided by Yitzchak. Nearly no information concerning the last forty years of Avraham's life is recorded in the Torah, for at that point, Yitzchak had already become the Av.

The Talmud is teaching us that Yitzchak established the afternoon prayer with the power of an Av. The proof of this is that even Avraham was required to follow his son's institution. Referring to the afternoon prayer as "the prayer of Avraham" emphasizes that Yitzchak becoming the Av impacted not only on the future generations, but on Avraham as well who was affected by the institution of his son.