



# Ohr Yerushalayim News

18th November 2023 - Volume 16 - Issue 19 - תולדות - ה' כסלו תשפ"ד

## News This Week

### מזל טוב

Mazel Tov to Zevi Guttentag and his parents, Shlomo Meir and Sara Rivka, on the occasion of his Bar Mitzvah this Shabbos. The Kehillah is invited to a Kiddush after davening in the Moor Lane Shul hall.

**A huge Mazel Tov to our amazing Kehillah on reaching the special milestone of its 25th anniversary this Shabbos! Preparations are in full swing for an exciting and momentous celebratory Shabbos. Save the date of Parshas Mishpotim, Rosh Chodesh Addar Rishon, 10th February 2024, when we will mark this special occasion. Details to follow....**

### Chaim Aruchim

We regret to inform of the Petira last week of Sidney Harris Baars, father of Susan Kaye. ברוך דיין האמת. We wish Chaim Aruchim to the following who have Yahrtzeit this week:

Shabbos, 5th Kislev - David Newman for his father  
 Mon, 7th Kislev - Zacky Graff for his mother  
 Mon, 7th Kislev - Charles Bursk for his mother  
 Mon, 7th Kislev - Mark Duman for his mother  
 Weds, 9th Kislev - David Newman for his mother  
 Fri, 11th Kislev - Petra Rodrigues-Pereira for her mother

### Ner Lamaor

We would like to thank those who have already committed to sponsor towards Ner Lamaor. There are still 3 1/2 months of dedications available. Please speak to either Chizky Salomon or Avi Stern for more information and to discuss payment options

### ישר Inside & Out

Rabbi J Rubinstein

In a famous Rashi on this week's Parshah, עשו-Esau, is compared to a pig. The pig prominently displays its hooves which are split, and therefore have the features of a Kosher animal, but actually it does not chew the cud and is not Kosher. When discussing the core difference between עשו and יעקב, Rav Kopelman says, עשו was ישר which translates approximately as straightforward, and עשו was not. This he says, is in keeping with the Talmud Avodah Zorah 25a, which describes the Patriarchs, as being ישר. He explains that included in the quality of ישר, is an absolute consistency between what one does outwardly, and what one's innermost feelings are.

This quality of ישר is applicable to the performance of all Mitzvos. But it occurred to me, that in this difficult time for the Jewish people, and indeed at all times, it is particularly applicable to prayer. Many communities and individuals have taken it upon themselves to recite extra Psalms because of the situation. We must make sure, not only to recite the prayers, but also to ensure our minds and feelings are totally focussed on the meaning of the prayers. This will invoke the merit of the quality of יעקב, who was ישר-utterly consistent in his outer actions, and his innermost feelings. As King David said, "קרוב ה' לכל קוראיו, Hashem is close to all those who call out to him". However King David added a condition; "לכל אשר יקראוהו באמת, meaning there must be no dishonesty, such as saying words which mean one thing, and thinking about something completely different.

A prayer which is very appropriate, is the paragraph in Shemoneh Esrei which begins "ראה בעינינו" - "See our affliction". The commentary on the Siddur written by the Vilna Gaon and his son says, that first phrase refers to the pain, when something bad first befalls the Jewish people. The next phrase "ורובה ריבנו" - "And fight our fight" refers to the stage, when we try to fight back against the trouble. The third phrase "ומהרה" - "And redeem us speedily" is a prayer that it should all come quickly to a good conclusion. It should not be difficult to say that prayer with great feeling! When discussing prayer, one cannot do better than conclude with the words with which we conclude every Shemoneh Esrei; "יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי" - "May the words of my mouth and the thoughts of my heart, be favourable before You, Hashem, my rock and my redeemer".

### Giving A Boost to the Efficacy of the Tefilla of a Tzadik ben Rasha

Rabbi Yissocher Frand (Torah.org)

In the beginning of the parsha we read "Yitzchak entreated Hashem opposite his wife, because she was barren. Hashem allowed Himself to be entreated by him and his wife Rivka conceived." (Bereshis 25:21). Rivka was barren. Both she and her husband, Yitzchak, davened that she should have children. The pasuk says that Hashem listened to Yitzchak and Rivka became pregnant.

Rashi points out that the pasuk emphasizes that Hashem listened to him - and not to her! It was Yitzchak's prayers that were answered, not Rivka's. Rashi explains that this was because "The (power of the) prayers of a tzadik (righteous person) who is the child of arasha (wicked person) is not comparable to the (power of the) prayers of a tzadik son of a tzadik.

Yitzchak and Rivka were both righteous, but he was the son of Avraham and she was the daughter of Besuel. Therefore, his prayers were superior. The Brisker Rav (Rav Yitzchak Ze'ev Soloveitchik) infers from this statement of Rashi that had Rivka been a tzadekes the daughter of a tzadik, the power of her prayers would be equal to that of Yitzchak and the Ribono shel Olam could have listened to either of them or to both of them.

The Brisker Rav is bothered by this inference: Does that mean that aside from their ancestry, Rivka was on the same level of righteousness as Yitzchak? Yitzchak went through the Akeidah. He was moser nefesh. He was an olah temima (an unblemished sacrifice). Rivka was a very fine woman but how can we compare her righteousness to his? He was also much older than Rivka, as he was sixty years old at this time and Rivka was much younger.

The Brisker Rav says that we see from here that a righteous woman

## Davening Times

זמן שבת & Candle Lighting	3.54pm
Mincha & Kabbolas Shabbos	3.59pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.46am
Rov's Shiur	3.13pm
Mincha	1.30pm / 3.43pm
Motzei Shabbos	5.03pm
Ovos uBonim/Bonos	6.03pm
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	3.50pm
Late Maariv	8.00pm

who is the daughter of arasha and the sister of arasha, who was able to overcome her environmental disadvantages and emerge as a righteous woman is on the same level as a Yitzchak. To remain steadfast in her beliefs as a young girl in a house full of avodah zarah and full of reshaim is a monumental spiritual accomplishment, comparable to that of Yitzchak, who went through the Akeidah.

This brings us to our next subject:

Why in fact does HaKadosh Baruch Hu accept the prayers of a tzadik ben tzadik more than those of a tzadik ben rasha? The tzadik ben rashahas a lot going for him. He has been able to raise himself above his corrupt environment. That is an extraordinary spiritual accomplishment! So why does Hashem favor the prayers of a second generation tzadik over that of a first generation tzadik? The opposite should be the case: "In a place where abaal teshuvastands, completely righteous individuals cannot stand." (Brachos 34b).

I saw an approach to answer this question by a Rabbi Dovid Zucker, a Rosh Kollel in Chicago. He explains that the fact that prayer works is not something logical. It is something spiritual, something that sometimes defies regular logic. Better said, it has its own set of logic. There are laws of nature and there are metaphysical laws. In Hilchos Tefilla there are certain situations and conditions that make a person's prayer more accepted than other situations and conditions.

For example, there is a principle that "The Holy One Blessed be He does not reject the prayers of the masses" (Brachos 8a). In other words, a person has a better chance of having his prayers answered if he davens with aminyan. This is one of the metaphysical-spiritual laws of Tefilla. Not only that, if someone cannot daven with aminyan, he should at least try to daven at the same time that the tzibur is praying. (ibid.) Why does that work? The answer is that there is such a thing as an "eis ratzon" (a time of favor). There are such things as favorable times and favorable places to daven!

Why do you think people go to kivrei tzadikim (the graves of the righteous) to pray? What is behind that? Part of what is behind that is that a kever tzadik is a makom kodosh (holy place). If a person davens in a holier place, it makes his prayer better and more effective. That is why even if someone misses minyan, there is an advantage to daven in a Beis haKnesses (synagogue) or a Beis haMedrash (study hall). Why? It gives the prayer a boost. It takes advantage of the fact that the prayer is recited in a Beis haKnesses or a Beis haMedrash.

What is the logic behind that? In the privacy of my own home, I can have the greatest focus and dedication, while in shul there are more distractions. The answer is that these are parts of the metaphysical laws of Tefilla. There are certain things that make prayer more accepted.

Prayers are accepted during the Ten Days of Repentance between Rosh Hashanah and Yom Kippur better than they are during the whole year. Why? It is an eis ratzon.

Rabbeinu Bechaye writes that it is customary throughout the Jewish world that women recite a prayer that they should be blessed with good children at the time they light Shabbos candles. He explains that this is done because the time of Hadlakas Neiros Shabbosis an eis ratzon. By virtue of the fact that the woman is fulfilling the mitzvah of lighting Shabbos candles, it makes her tefilla then more effective. It becomes a favorable time.

Rabbi Zucker writes that one of these metaphysical laws of prayer is that the prayer of a tzadik ben tzadik is more effective than that of a tzadik ben rasha. The tzadik ben rashahas overcome great odds and has proven his closeness to Hashem by emerging righteous from a house of wickedness, but nevertheless, in the laws of prayer, which have a logic of their own, the prayer of a righteous person who is the son of a righteous person, trumps the prayer of a righteous person who is the son of a wicked person.

This brings us to an interesting question. We have all occasionally davened in a beis avel (a mourner's house). It is a big mitzvah to help the mourner make a minyan during his week of shiva. Yes, but let us ask – why are you forgoing the mitzvah of davening in a shul? The Gemara says that davening in a shul is much more acceptable than davening in a house – so how can someone give that up by going to a beis avel?

The answer is that while davening in a beis avel, you are also doing achessedfor someone. That makes your tefilla more acceptable. That makes it into an eis ratzon because while I am davening, I am doing achessedfor those who are alive and those who are dead. This is also what the Rabbeinu Bachaye meant – when a woman davens at the time of lighting Shabbos candles, it is more acceptable.

If that is the case, the prayer of a "tzadik ben tzadik" is also more effective. That is just the way it works. That is the "law."

The Rosh was asked a 'shaylah' (halachic question). The congregation wanted to know who should be appointed as its shliach tzibbur. One candidate was a tzadik personally but he came from a disgraced family. The other candidate was a tzadik from a distinguished family. Someone might say "I don't need a Rosh to answer that question. It is a Rashi in Parshas Toldos!" Rashi says explicitly in our parsha that the prayer of a second generation tzadik is superior to that of a tzadik whose father was wicked. However, the Teshuvah HaRosh ruled otherwise. He pasked that it is preferable to take the tzadik from the disgraced family over the tzadik with a more impressive pedigree.

Why? The Rosh writes that by taking this candidate from the disgraced family, the congregation is "drawing close those who are far" (being me'karev rechokim). The act of kiruv and chessedof the congregation will bring them merit in the Heavenly Court and will help the prayers of their shliach tzibur to be accepted.

This is common. People who are ba'alei teshuva have a certain inferiority complex. "My friend here is a me'yuchas – he can trace his ancestry back to Dovid HaMelech and look where I come from! What am I?" The Rosh quotes the pasuk "...Shalom, Shalom, to the 'rachok' and to the 'karov' ..." (Yeshaya 57:19), in which the person who is distant (rachok) is given precedence over the person who is near (karov). That is the why the Rosh paskens to take the tzadik from a disgraced family. It gives their prayers the added boost called "kiruv rechokim" just like we can daven in a mourner's house rather than in a synagogue because of the added mitzvah of Nichum Aveilim. That chessed-boost equates the prayers of the tzadik ben rashawith that of a tzadik ben tzadik.

There is no contradiction between the psak of the Rosh and the Rashi in our parsha because in our parsha, no one is appointing Yitzchak to be the shliach tzibur and no one is appointing Rivka to daven. They each daven to Hashem independently on their own initiative. In that situation, with all other factors being equal, the Ribono shel Olam gives priority to the prayers of a tzadik ben tzadik. That is just the way it is. Those are the laws of tefilla.

The Rosh's case is not like that. There, the shul comes and asks "Who should we appoint?" There the Rosh says "Tell the shul to appoint the tzadik ben rashabecause it will give them the merit of being me'karev this Jew with the inferiority complex." That equates with the tefilla of a tzadik ben tzadik.

בס"ד

Save the date

קהילה קדושה  
אור ירושלים  
תשנ"ט - תשפ"ד

שבת פ' משפטים ר"ח אדר א'  
10.02.2024  
Details to follow