בס"ד

# Ohr Yerushalayim News

14th November 2026 - Volume 19 - Issue 19 - תולדות - ד' כסלו תשפ"ז

## News This Week

### מזל טוב

Mazel Tov to Daniel and Liesbeth Harris on the birth of a grandson to Avi and Hadassah Harris in London

Mazel Tov to Yossi Goldman and his parents, Leivy and Dassy, on the occasion of his Bar Mitzva this Shabbos. The Kehilla is invited to a Kiddush after Davening in the Shul hall

Mazel Tov to Eric and Sue Sievers on the Aufruf of their grandson this shabbos in Eitz Chaim Shul, Tewkesbury Drive. The Kiddush takes place in South Meade, men at number 7, ladies at number 10

### Chaim Aruchim

We wish Chaim Aruchim to Dr Avrohom and Henya Meyer on the Petira of their daughter, Mrs Yehudis Baron. The family are sitting Shiva at 5 Ashbourne Grove, until Weds morning. Shacharis 8am, Mincha 4pm, Maariv with Zman. No visitors between 1-3pm and after 10pm

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

Sun, 5th Kislev - David Newman father

Tues, 7th Kislev - Zacky Graff for his mother and Charles Bursk for his mother

Thurs, 9th Kislev - David Newman for his mother




### How To Stay Young

**Rabbi J Rubinstein**

The classic story is told of the Rabbinic genius, Rabbi Eizel Charif who went to the leading Yeshivah of the day, to find a suitable husband for his daughter. He posed a Talmudic problem to the students of the Yeshivah, and invited them to suggest a solution. But all the solutions presented were unsatisfactory, and he left without having found a student of good enough calibre. As he was leaving, a student came running after him. Rabbi Eisel Charif said to him expectantly "Do you have an answer?" "No" said the student, "But please tell what the answer is, I have got to know the solution to the question!" Rabbi Eisel Charif's face lit up and he said "I am choosing you for my daughter" Perhaps the student did not have the intellect to work out the answer, but he had demonstrated a desire to learn and know the answer, which made him worthy to marry Rabbi Eizel Charif's daughter.

The principle behind this story is expressed in the title Jewish people give to a learned man. He is called a תלמיד חכם-"A wise man, a pupil" The greatest wise man, is the one who is a pupil-he continues to want to learn.

This was one of the great differences between יעקב and עשו. עשיו means "Made", he was called this, because when he was born he had hair like someone who was adult and "Made". We are told this reflected an inner quality that he considered himself completely "Made" and did not need to improve further. It is striking that in his youth, as described in this week Parshah, he was named אדום, because he referred to the soup he wanted, as "This red red stuff". He was so preoccupied with hunting and other basically futile pursuits, that he did not even have time to consider what he was eating. So the name אדום was an allusion to his character. Later in the Chumash, in Chapter 36 verse 1 when listing his children and grandchildren, it says עשו היא אדום-Esau he is Edom, meaning even in his old age he was still the same אדום, with no more content or meaning to his life, he had not learnt anything. יעקב, by contrast,

## Davening Times

| | |
|---|---|
| Candle Lighting | 4.00pm |
| Mincha & Kabbolas Shabbos | 4.05pm |
| Shacharis | 7.25am / 9.15am |
| סוף זמן ק"ש | 9.42am |
| Mincha | 1.30pm / 3.47pm |
| Maariv & Motzei Shabbos | 5.07pm |
| Ovos uBonim/Bonois | 6.07pm |
| Sunday | 7.15am / 8.20am / 9.30am |
| Monday / Thurs | 6.45am / 7.10am / 8.00am |
| Tues / Wed / Fri | 6.45am / 7.20am / 8.00am |
| Mincha & Maariv | 3.55pm |
| Late Maariv | 8.00pm |

is described as יושב אהלים-"One who dwelt in tents" which means he constantly wanted to learn more (See Yonasan Ben Uziel, who translates it תבע אלפן-he sought to learn)

People sometimes speak about the secret of "Eternal youth", perhaps this is the secret. In the last moments of his life, the Vilna Gaon grasped hold of his Tzizis and cried out "How wonderful this world is, that for a few small coins one can do a Mitzvah like wearing Tzizis. Every moment of life was precious to the Vilna Gaon, because one could always achieve something more.

In משלי (the book of Proverbs) we are told חנוך לנער לדרכו גם כי יזקין לא יסור ממנו-"Educate a child according to his way, even when he grows old, he will not veer away from it. This has been explained to mean, train a young man to always try and improve, then even when he grows old, he will continue to do so. This should be the hallmark, of the descendants of יעקב.

## Fragrance of Our Actions

**Rabbi Yisroel Ciner (Torah.org)**

"And Yitzchak, his father, said to him: 'Come close and give me to drink, my son.' And he (Yaakov) drew close and gave him to drink and he (Yitzchak) smelled the smell of his garments and blessed him. [27:26-7]"

Rashi quotes the Medrash that teaches that the raiach of Gan Eden entered along with Yaakov.

Rav Yerucham zt"l in his Daas Torah explains this raiach in the following manner.

Chaza"l teach that Eliyahu Hanavi was once walking along with another person. They passed a corpse that had deteriorated and was emitting a very foul odor. This person covered his nose commenting about the smell while Eliyahu commented how white the teeth were. When they later passed a sinner, Eliyahu now covered his nose from the stench that was coming from that person while the person accompanying him noticed nothing at all.

Rav Yerucham explains that there is a spiritual reality that is actually quite tangible. Mitzvos and good deeds give off an actual smell! A remarkable fragrance that affects the whole surrounding area. Similarly, sins actually emit an odor that individuals of high spiritual stature can actually sense.

When Yaakov came before his father, Yitzchak, for the blessing, Yitzchak was somewhat unsure of his true identity. However, once he smelled the scent of Gan Eden that accompanied him, he was confident that this person truly deserved the blessing.

This spiritual reality can even be detected in our generation. At an early stage of their commitment to mitzvos, a number of boys from my yeshiva went to the Steipler Gaon, zt"l, to ask for a blessing. Although his vision was so weak that he had to hold a note literally in front of his eyes in order to read it, the moment these boys entered, he called from across the room asking why they weren't wearing tzitzis. One of the boys called back that it was already night (and as such, there is no obligation). The Steipler quickly countered, "You don't wear during the day either..."

Another time, three friends of mine went for a blessing from the Baba Sali, zt"l. The accepted custom was to immerse oneself in a mikveh before going to see him. At the bathhouse, two of the boys immersed themselves while the third simply wet his hair under a sink. They then went to his house and waited their turn to see him. The moment they entered his room, he pointed to the boy who had wet his hair instead of immersing himself and said, "Faker, get OUT of here!"

Rav Eliyahu Lopian, zt"l, was once sharing a Shabbos meal with the administrator of the yeshiva. At his urging, Rav Eliyahu relayed an incident that had occurred many years before.

"When I was still a young man, my wife had gotten so ill, all of the doctors said that there was nothing to be done. The whole family was crying by her bed and I was in the adjacent room when the door suddenly opened. A man walked in and asked why everyone was crying. When I explained the situation he instructed me to go to a certain place, pluck the vegetable that grows there, cook it and give it to her to drink. I did that and she immediately started to get better. I'm sure that it was Eliyahu Hanavi who had come in the merit of my righteous wife."

When the administrator said that he had heard that there was more to the story, Rav Eliyahu remained silent. He then asked if he could relay what he had heard and Rav Eliyahu would let him know if it was correct.

The administrator then said: "A few years later you (Rav Eliyahu) went to the Sfas Emes, zt"l, {one of the great Chassidic Masters of Gur} for a blessing. The Sfas Emes said to you, 'Someone who merited a revelation of Eliyahu Hanavi doesn't need a blessing from me!' You responded, 'If the Rebbe on his own knows what happened, then I'm definitely interested in a blessing!'" The administrator then asked Rav Eliyahu if it was correct. Rav Eliyahu didn't answer. When he asked him again, Rav Eliyahu responded, "Those great Chassidic Masters had a real sense of smell..."

## OJ Kerestir Trip 2026

**Eli Bookman**

At around 4am on Sunday morning, 18 bleary-eyed but intrepid newfound Kerestirer chassidim made their way through the fog to Manchester Airport, beginning the journey trodden by so many before to the heilige R' Shaya'le ben R' Moishe of Kerestir. After a surprisingly short security queue, we joined the other Kerestir-bound travellers. R' Shaya elevated the packed departure lounge with his daily Oraysa shiur, while the more dedicated MyZmanim users calculated precisely when neitz would fall, including exactly where in the flight it would happen. Then came boarding. Ryanair's unique approach to seat allocation provided us with a new peshat in ואפנה על ימין או על שמאל (חיי שרה כד, מט). Ask R' Shaya for further details! After landing in Hungary and navigating passport control, we met our driver, Boris, and set off towards Kerestir. Following a quick tallis and tefillin on the bus, R' Shaya shared the different mehalchim of davening at kivrei tzaddikim, along with stories of R' Shaya'le's mofsim, legendary hachnosas orchim and tremendous anivus. Compulsory lechaims were duly served by Danny Liefman, our Sar Hamashkim and Campaign Manager, while the familiar niggun accompanying the journey to R' Shaya'le added to the atmosphere. On reaching Kerestir, Boris kindly maximised our שכר הליכה by missing the turning, but with directions from David Newman, a regular visitor, we soon arrived at the famous ohel. Inside, our voices joined together to storm the heavens with tefillos in the zechus of R' Shaya'le. Between us, we completed the entire Sefer Tehillim, followed by the Yehi Ratzon and the י"ג מידות. After some hartzige niggunim, everyone had time for personal tefillos and kvittelech, before finishing with a lebedige rekidah outside. אויסגעפועלט אלעס גוטס! We then visited R' Shaya'le's house, where we davened Mincha-Maariv and toured the famous קוויטל שטוב, where people still leave their kvittelech, apparently even stuffing them into the ceiling! Next came the grand SCP siyum, celebrated over a lavish four-course meal, an apparently unlimited supply of bilkelech and a few more lechaims. Aaron Gouldman shared an inspiring message about what we could take home from R' Shaya'le. Emulating the tzaddik does not necessarily mean opening a soup kitchen in our dining rooms, but rather recognising the opportunities we each have to be mekadesh Shem Shamayim and throwing ourselves wholeheartedly into them. All too soon, it was time for the long drive back to the airport. B'H, in the zechus of R' Shaya'le, with a little קפיצת הדרך along the way, we were waved through fast-track security, raced through passport control and reached the gate just as the final call was announced. A good thing we hadn't said Tachanun at Mincha, like all good Munkatchers!

Despite the apparent urgency, there was still time for R' Shaya to deliver the following day's Oraysa shiur at the gate, attracting some curious listeners, particularly interested in the sugya of whether one can be מגרש בכסף. We touched down in Manchester tired but uplifted, bringing an unforgettable and inspiring day to a close. As ever, the formidable logistics were expertly coordinated by Hillel Schijveschuurder, from row 17. A huge thank you to Reb Shaya and Hillel for arranging another incredible trip, and to everyone who helped make it such a success. We can't wait to see where next year takes us!