



Ohr Yerushalayim News

16th November 2024 - Volume 17 - Issue 15 - ירא - ט"ו מרחשון תשפ"ד

News This Week

Chaim Aruchim

We wish Chaim Aruchim to the following members who have Yahrzeit in the coming week:

- Mon, 17th Cheshvan - Esti Epstein for her father
- Fri, 21st Cheshvan - Eric Sievers for his mother and Jonathon Grosskopf for his mother

When Is Bein HaShmoshos

Michael Black

Hashem completed His work on the seventh day. ויכל א-לוקים ביום השביעי

When did Hashem finish His work? Rashi tells us that Hashem finished at the last split second of Friday afternoon i.e. on the sixth day but it appears to us humans that it was on the seventh day. This makes the translation difficult. Do we go with "Hashem finished on the seventh day" when He didn't?

The Gemoro in Megilla 9A tells us that Talmi Hamelech of Egypt placed seventy two sages in separate rooms and commanded them to translate the Torah. This took place approximately two hundred years into Bayis Sheni. Hashem gave the sages רוח הקודש and they all made the identical changes when translating, to avoid various difficult pieces. One of these changes was "Hashem finished on the sixth day" because otherwise it would give the impression that Hashem worked on the seventh day.

The Artscroll translates it "By the seventh day, Hashem completed His work". Rabbi Aryeh Kaplan translates it "With the seventh day, Hashem finished". They all avoid the literal translation, for good reason.

But why did Hashem finish at the last minute? We all know that one should leave the office early on Friday to avoid the last minute rush. My daughter suggested that because this was establishing Shabbos, it had to be this way. Had Hashem stopped at midday on Friday or even mid afternoon on Friday, we wouldn't have been able to declare for the subsequent five thousand years "On six days Hashem created and on the seventh day He rested". So, Hashem established six days of work and Shabbos, the day of rest. We then extrapolate. We understand the value and holiness of Shabbos. We therefore add time at the beginning and end of Shabbos and we encourage adding further peace, tranquillity and holiness.

The Mishna in Ovos 5,6 goes further. The Mishna states that ten things were created on erev Shabbos בין השמשות. Hashem was working until the last split second. The Tiferes Yisroel on that Mishna explains that these ten things were to demonstrate the supreme kingship of Hashem, were therefore only one level below the holy Shabbos and were therefore created as close to Shabbos as possible. This also explains why Hashem worked for six complete days rather than five and a half.

However, I am left with a question. Friday, ספק ספק is בין השמשות. We mustn't do Melochos during בין השמשות. Hashem doesn't have this ספק. But don't Hashem's actions of performing Melochos בין השמשות tell us that בין השמשות is Friday?

Hashem Said to His World "Enough"

Rabbi Yissocher Frand(Torah.org)

The Beis HaLevi notes that when Avraham Avinu received the mitzvah of milah in this week's parsha, it is the first mention of the name Sha-k-ai (Shin, Daled, Yud) of the Almighty in the Torah. HaKadosh Baruch Hu told Avraham, "I am Kel Sha-k-ai, walk before Me and be perfect."

(Bereshis 17:1).

What is the specific connection between the Name Sha-k-ai and themitzvahof milah? The Beis Halevi says that the connotation of the name Shin-Daled-Yud is that "I am the One who said to the world 'Dai' (Enough)". This name indicates that the Ribono shel Olam put the brakes, so to speak, on the act of creation.

The Medrash elaborates: Ma'aseh Bereshis was an ongoing process. Had it not been for the fact that at a certain point, Hashem said to the world "Enough" (Dai - Daled, Yud), the process of creation would have continued. As a result, instead of going out into the field to harvest bushels of wheat, a person would go out into the field and harvest loaves of bread. The seed would not only produce the wheat, but creation would continue and the wheat would independently go on to produce bread and other edible products. Likewise, creation would not stop with just flax and linen, but rather suits and ready-made garments of all sizes would be "manufactured".

The Ribono shel Olam said, "No. That is not the way I want My world to work. I am the One who said to My world 'Dai - Enough!' because I want to leave something for man to do." This, says the Beis Halevi, is why themitzvahof milah appears with the Divine Name of Sha-k-ai. As the Medrash relates, the wicked Turnus Rufus asked Rabbi Akiva, "if Hashem wanted man to be circumcised, why was he born with foreskin - why weren't we all born already circumcised?" The answer to that question is that Hashem wants us to perfect ourselves. We are not born perfect. No one comes into this world as a finished product. Man's charge in this world is to perfect himself. This is the underlying message of themitzvahof milah.

When I was once in England, Dayan Chanoch Ehrentreu told me a beautiful thought from his predecessor on the London Beis Din, Dayan Morris Swift: We put amezuzahon our door containing the Torah chapters: Shema Yisrael and V'haya Im Shamo. However, we do not see those chapters. The parchment is rolled up so it is impossible to see what is written inside. The only part of themezuzahthat we see is the outside of the mezuzah's parchment where the name Shin Daled Yud is written. Dayan Swift said that the message is "I am the one who said to My world 'Enough!'" Just as at the time of the original creation, Hashem said, "I am going to create the world but I am going to leave something 'left over' for man to complete", so too, each man's creation is 'incomplete,' leaving over the removal of the foreskin as a covenantal task for man to thereby improve himself.

And in the spirit of havei domeh lo (man 'imitating' G-d's Actions),

Davening Times

זמן שבת & Candle Lighting	3.56pm
Mincha & Kabbolas Shabbos	4.01pm
15 Minute Parsha Shiur	Following
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.45am
Mincha	1.30pm / 3.44pm
Seuda Shlishis	Following Mincha
Motzei Shabbos	5.04pm
Ovos uBonim/Bonos	6.04pm
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	3.55pm
Late Maariv	8.00pm

man too, in his own "Home Improvement" projects, does not need to complete every last detail, by building the greatest palace in the world. The message of Shin-Daled-Yud is He who said to His world 'Enough' – so too, we need to say to our interior decorator "My 'world' is also 'enough'".

I told my handyman "We need a new shower rod" (because our old shower rod keeps falling down). He sent me the links to Home Depot shower rods. It is incredible how many different types and prices of shower rods there are. I am not even talking about the shower curtains. I am merely speaking of the shower rods! Chrome, brush nickel, this and that. Enough! There is a boundary.

That is why the part of themezuzah that is visible is Shin-Daled-Yud: I am the One who said to My world 'Enough'.

Standing Still Does Not Work!

Rabbi J Rubinstein

One does not need to be a qualified business consultant, to be confident about giving the following business guidance. If one has a business which sells particular products to a certain number of customers, don't just continue doing the same thing. In other words, if one goes on selling, only exactly the same merchandise to precisely the same customers, the business will decline. Inevitably some of the products, will for one reason or another, go out of fashion, some of the customers will stop trading, and circumstances will change. One needs constantly to be on the lookout for new openings and opportunities. Standing still, leads to deterioration.

The same principle applies to other areas of life, including observance of Judaism. If one only continues to practice what one was brought up to do, and does not learn more about Judaism and try and improve, inevitably with the pressures of life and changes in circumstances, one's Judaism and particularly that of one's children, will decline. Staying the same, does not really happen. In the words of Proverbs Chap. 15 Verse 24, ארר חיים למעלה למשכיל למען סור משאול מטה, "The path of a man of understanding is upwards, in order not to go downwards to the grave"

The classic work of Jewish thought ספר דרך (Part 2 Chap 3) by Rav Chaim Moshe Luzzato, takes this even further. He says, The main reward a person receives, is for the Mitzvos he starts to do on his own initiative. Of course he receives a reward for the Mitsvos he was brought up to keep, but the main reward is earned, by building further. A remarkable example of this is found in this week's Parshah. Lot displayed an extraordinary level of hospitality towards the angels who visited him. Yet Rashi (Chap. 19 Verse 29) does not give this as the reason for Lot deserving to be saved from Sodom. He says, Lot was saved because he did not betray the identity of שרה to Pharaoh, when אברם אבינו said she was his sister. One would have thought that not betraying שרה, did not demand a very high level of character, whereas being hospitable to the angels in the face of the fierce hostility of the people of Sodom, demonstrated a far higher quality

of ethical behaviour. Nonetheless, explained Rav Nosson Tzvi Finkel of Slobodka, hospitality was deeply ingrained in Lot because of his upbringing in the home of אברהם אבינו; but not betraying שרה was something he had to work out by himself, therefore that was the greater merit.

In conclusion, we must certainly pride ourselves, on maintaining the Judaism we inherit from previous generations, and strive to do so. But it is also crucial that we progress further. By progressing in our Judaism, we ensure that it does not decline, and the greatest reward from Hashem, will come for those Mitzvos we fulfil on our own initiative. Our motto must be, ארר חיים למעלה למשכיל, "The path of a man of understanding, is upwards!"

Men's trip to kivrei Tzaddikim in Poland

Last Motzei Shabbos saw a large group of us gather outside Broughton Jewish for the first leg of our trip, a coach down to Luton to catch our flight early Sunday morning. A quick stop for a Melave Malka at the home of the greatly hospitable Chabad shliach in Brickets Wood followed with some singing and a few more whiskies and we made our way to the hotel in Luton. A few hours' sleep (for those that managed it) and we reassembled dark and early at 4:40am to walk across to the airport.

Shacharis was called for 5:50, tallis and tefillin 6:05 and boarding gate opening at 6:10. A quick flight over Europe and we were in Krakow for about 10am – onto our coach and over to the Rema's shul. R' Shaya gave background to the life of the gadol Rav Moshe Iserlis on the way. Once in the shul we davened, said Tehillim and gave the tourists a treat of beautiful and stirring singing, amazingly led by R' Avrom Aronson. Outside is the beis hachayim where not only is the Rema himself buried, but also the Tosfos Yom Tov, Magale Amukos, the Rebbi Reb Heshel (the rov of the Shach and the Taz) and several more tzaddikim. R' Shaya gave background to each kever we visited, along with Tehillim (we finished the sefer twice over the day as a group) and davening.

After some time in Krakow we reboarded our coach and headed off to Lezajsk (Lizhensk) to visit the tzion of the tzaddik Rabbi Elimelech. R' Shaya and R' Avrumele Kupetz gave background to the life of the tzaddik and his unparalleled mida of Ahavas Yisroel. More Tehillim, singing and a very specific dance followed, as well as a mikve for those who could choose between freezing cold or boiling hot. Over to the Beis Hachnasas Orchim for a beautiful dinner, even more whisky and a siyum for the SCP mesaymim and Mesechta of Gemara by Rafi Black – mazal tov! Outside we chupped a Kiddush Levana (what a place for such a mitzva), back onto our coach and off to Krakow airport to catch a 10pm flight back to Manchester, bleary eyed but charged with Ruchniyus. What an amazing trip. A groise shkoiach to all those involved in arranging the itinerary and to R' Shaya and R' Avrumele for their guidance!

