בס"ד

Ohr Yerushalayim News

וירא - כ' מרחשון תשפ"ז - 32st October 2026 - Volume 19 - Issue 17

News This Week

Kiddush

There will be a Kiddush following Davening sponsored anonymously

Chaim Aruchim

We regret to inform of the petira of Mrs Frances Wieder, mother of Stephen Wieder. Stephen is sitting Shiva in London until Sunday. From Monday morning he will be sitting at home, 13 Park Lane. Shacharis Monday 7.10am, Tuesday & Wednesday 7.20am Mincha 1pm Maariv 8pm. No visitors 2pm -3.30pm, 6pm -7pm and not after 10pm. Shiva end Weds morning

We wish Chaim Aruchim to the following who have Yahrtzeit:
Sun, 21st Cheshvan - Eric Sievers and Jonathon Grosskopf for their respective mothers
Weds, 24th Cheshvan - Linda Levine for her father
Fri, 26th Cheshvan - Susan Kaye for her father

"Taking Advice"

Rabbi J Rubinstein

Rashi at the beginning of this weekś Parshah, informs us that Mamre had the supreme honour, of Hashem appearing to אברהם אבינו (Abraham our Patriarch) in his land, because of the advice he had given אברהם אבינו regarding performing circumcision. There is a lot of discussion about what the advice was, which Mamre gave אברהם אבינו. One source in Sefer Raboseinu Baale Tosefos says, אברהם אבינו was in doubt whether to let it be public knowledge that he was performing circumcision. The Sefer Raboseinu Baale Tosefos does not elaborate further, but I wander whether it means אברהם אבינו was worried that people would not like what he was doing, and would cease to follow his teachings on other matters. In any case Mamre advised him, that he should allow it to be known publicly, which he did.

Whatever the nature of Mamreś advice was, surely אברהם אבינו was more knowledgeable and wiser than Mamre, why did he have to turn to Mamre for advice? Perhaps the answer is to be found in a teaching of Pirkei Ovos (Chap. 1 Mishna 6). There we are told, עשה לך רב וקנה לך חבר–"Make for yourself a mentor and acquire for yourself a friend" Rav Chaim of Volozhin explains, even if you think you are wiser, your evil inclination can blind you and lead you along a crooked path. In other words, it is very difficult if not impossible, for a person to be impartial about his own motivations and thoughts. Therefore, it is essential to have a mentor and a friend, who can look at your situation objectively, and advise you accordingly. However, this requires humility and honesty with oneself. Needless to say,אברהם אבינו had these qualities in abundance, and perhaps that is why he consulted with Mamre, although generally he was fit to be a mentor to Mamre, and not the other way round.

We find the same idea demonstrated in the description of the creation of man. There it says, ויאמר אלקים נעשה אדם –"And Hashem said let us make man". Rashi comments on the use of the plural in the phrase "Let us make man". He says, "Although they (the angels) did not help in the creation of man, and these words leave room for non-believers to suggest Hashem did not create man on his own, nonetheless they were written, to teach us good behaviour and humility, that a great person should consult and take permission from a lesser person".

Some people find it demeaning to take advice from others but that is a mistake. אברהם אבינו did not make that mistake, and gave us an example in this weekś Parshah which we can all follow. (Adapted from the writings of Rabbi Zev Leff)

Teaching Children to Love Yiddishkeit

The pasuk says, "ki yedativ le'ma'an asher yetzavveh es banav ve'es beiso acharav ve'shamru derech Hashem la'asos tzedakah u'mishpat le'ma'an havi Hashem al Avraham es asher dibber alav" (For I have known him because he will command his children and his household after him to keep the way of Hashem, to perform righteousness and justice, so that Hashem may bring upon Avraham that which He spoke concerning him).

What does this pasuk mean? There's a machlokes ha'rishonim (dispute among the early commentators) exactly what the words ki yedativ (for I have known him) means. What does it mean "because I knew Avraham?" Rashi learns that ki yedativ means "I love Avraham Avinu because he will command his children and his household after him, and they will keep the way of Hashem. Avraham Avinu gave over to his descendants the derech (way of) Hashem and that is why I love Avraham Avinu." This is really a tremendous statement in and of itself. It doesn't say "I love Avraham Avinu because he passed asara nisyonos." It doesn't say "I love Avraham Avinu because he was a ba'al chesed". It doesn't say "I love Avraham Avinu because he was nimol at age ninety-nine." It says "I love Avraham Avinu because of his ability and commitment to give over and command to his children and his household after him, and they will keep the way of Hashem."

Rav Meir Simcha, the Meshech Chochma, in this week's parsha, says a very interesting thing about this pasuk. The mitzva of educating children is not explicitly mentioned in the Torah. In the entire Torah, there is no mitzvas asei of chinuch habanim. Of course, there are very few things to an observant Jew that are more important than chinuch habanim. We give our blood, sweat, and tears for it. But where is it written? Where does it say it in the Torah?

Rav Meir Simcha says that maybe you will suggest "v'limadtem osom es b'nechem" (You shall teach them to your children)? But no, that pasuk refers specifically to Torah study. Maybe you will suggest "chanoch l'naar al pi darko"? But that is a pasuk in Mishlei. It's not a d'oraisa. Rav Meir Simcha says that this pasuk of "ki yedativ le'ma'an asher yetzavveh es banav ve'es beiso acharav" is the mitzvas asei of chinuch habanim. Now, it's true that this is not in the minyan hamitzvos), but many chiyuvim from the Torah are not mitzvos. This is the makor in the Torah according to the Meshech Chochma.

Reb Berel Povarsky asks that all over Shas, we say that chinuch is d'rabbanan. The question in lamdus is whether the mitzva is on the child or on the father, but chinuch is d'rabbanan. In fact, the Gemara

Davening Times

Candle Lighting	4.25pm
Mincha & Kabbolas Shabbos	4.30pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.29am
Mincha	1.30pm / 4.10pm
Maariv & Motzei Shabbos	5.30pm
Ovos uBonim/Bonois	6.30pm
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	4.20pm
Late Maariv	8.00pm

has a whole discussion about whether women are chayav in chinuch at all. So why are you telling me that it is a mitzvas asei?

Reb Berel Povarsky says that there are two types of chinuch. When the Chachomim say that chinuch is a mitzva d'rabbanan, they are talking about the chinuch of a child who is an appropriate age. You should buy him tzitzis and be m'chanech him about mitzvos. You should teach him how to do netilas yadayim. You buy him a lulav, etc. That is what we mean that chinuch is d'rabbanan. The actual practice of getting a child accustomed to doing mitzvos is d'rabbanan.

But how do you know that you are supposed to give over the mesora and the beauty of Yiddishkeit, of making a point of inculcating and instilling in your child that there is this thing called Yiddishkeit that is worth living and dying for. From where does that come? We're not talking about the details of netilas yadayim or other mitzvos. We're talking about the overall concept of making Yiddishkeit appealing to a child. That, Rav Meir Simcha says, is from this pasuk, and women are also obligated in it. When the Gemara says that women are not chayav in chinuch, it means they don't need to teach the child how to wear tzitzis or wash netilas yadayim. But we learn about the need to give over the love of Yiddishkeit and the devotion to Yiddishkeit from this pasuk and it is a d'oraisa.

I want to share a story I saw in a sefer that is an interesting example of what it means to make Yiddishkeit appealing to a child, as opposed to making Yiddishkeit unappealing to a child. There was a person in Eretz Yisroel who I never heard of, named Harav Yechiel Yakobson. He was a great mechanech (educator). When he was a little boy, he lived in Bayit Vegan, right across the street from Yeshivas Kol Torah.

Rav Shlomo Zalman Auerbach, the gadol hador, was the rosh yeshiva in Kol Torah. He didn't live in Bayit Vegan. He lived in Shaarei Chesed. Every day, after he said the shiur, the talmidim would come to ask him questions and then a car would pick him up and drive him to his house. This little child named Yechiel Yakobson saw this scene every day. He saw all these talmidim standing around Rav Shlomo Zalman, asking him questions. The boy had a dream: "I want to ask a question to Rav Shlomo Zalman."

One day, this Yechiel saw an opportunity so he said to Rav Shlomo Zalman, "I have a question!" Rav Shlomo Zalman asked, "What is the question?" Yechiel later explained that he always had this dream of asking a question, but he never dreamt of what he would ask. He was on the spot and he got tongue-tied. He didn't know what to say. So, he remembered a question that he asked in class, for which the rebbe potched (slapped) him across the face. But he was stuck, so somewhat foolishly, he asked that question, despite his prior experience suggesting that it was not the greatest question.

Yechiel said that they learned in class, "Ratzah Hakadosh Baruch Hu lezakos es Yisrael, lefikach hirba lahem Torah umitzvos" . Yechiel asked, "If the Ribbono shel Olam wanted to be nice to us, why didn't He give us less mitzvos? We have so many mitzvos to do, why not less mitzvos? That makes more sense to me. Less mitzvos, not more mitzvos."

Now I am certainly not condoning the rebbi's reaction to this question but you can understand why the rebbe didn't like that question. Rav Shlomo Zalman responded, "That is a very good question. A beautiful question. I will explain it to you. Do you know how you're supposed to put your shoes on?" Yechiel said, "Yes, we learned that in school. First you put on the right shoe and you don't tie it. Then you put on the left shoe and you tie it, and then you tie the right shoe." Rav Shlomo Zalman responded "Very good, that's exactly what you're supposed to do."

Rav Shlomo Zalman said to him, "Let me ask you a question. When a goy puts on his shoes, is there any seder of how he puts on his shoes? No. But every time a Jew puts on his shoes, he's mekayeim a mitzva. And every time a goy puts on his shoes, he is doing nothing. Yet you are going to get sechar le'olam haba for every time you put on your shoes in the proper way. That is what it means, Ratza Hakadosh Baruch Hu lezakos es Yisrael. Every little thing that you do can be mekayeim a mitzva and you can get nitzchiyus (eternal reward) from that."

Yechiel commented that this remained with him for the rest of his life. "Always remember, we put on shoes and they put on shoes. We put on shoes and receive reward, while they put on shoes and do not receive reward. We tie our shoes and they tie their shoes. We tie our shoes and receive reward, while they tie their shoes and do not receive reward."

That is a function of ki yedativ, of Avraham commanding his children and his household after him to keep the way of Hashem, and to perform righteousness and justice.



