



Ohr Yerushalayim News

27th November 2017 - Volume 10 - Issue 18 - ויצא - 27 כסלו תשע"ז

News This Week

מזל טוב

Mazel Tov to the Rov & Rebbetzen on the Aufruf this week in Gateshead of their grandson Yisroel Cohen and his wedding on Tuesday to Chani Wolf in Manchester.

Mazel Tov to Mr & Mrs Robert Berman on the birth of a grandson to Dr and Mrs David Booth. The Sholom Zochor takes place at 95 Bury Old Road.

Kiddush This Shabbos

There will be a Kiddush after Davenning this Shabbos to celebrate the 19th anniversary of our Kehilla - Mazel Tov!

History Ajar

Rabbi Pinchas Winston (Torah.org)

Ya'akov awoke out of his sleep and said: "Surely G-d is in this place and I did not know it!" (Bereishis 28:16)

YA'AKOV AVINU WAS forced to quickly leave town after taking Eisav's blessings. Eisav may have hidden his hatred from everyone around him, but the Torah tells us that he was bent on revenge. Rivka got wind of this and promptly sent Ya'akov packing to her brother Lavan in Padan Aram. He would not return home again for 36 years.

On his way out of Eretz Yisroel, Ya'akov had his famous dream of the ladder and the angels. He awoke the next morning in awe of his prophetic vision, and of the place in which he had it:

Ya'akov awoke out of his sleep and said: "Surely G-d is in this place and I did not know it!" And he was afraid, and said: "How full of awe is this place! This is none other than the House of G-d, and this is the gate of heaven." (Bereishis 28:16-17)

This was not something a person experienced and then just moved on. It was a VERY momentous occasion that needed to be demarcated so it could stand out in history. Therefore:

Ya'akov rose up early in the morning and took the stone that he had put under his head, and set it up for a pillar. (Bereishis 28:16-17)

Ya'akov's response to his historic prophecy? A monument. And, what does every good monument require for initiation and to make it special? The Torah tells us:

He poured oil upon the top of it. (Bereishis 28:16-17)

Exactly, oil, shemen zayis to be exact, the anointing oil of choice. Question: From where exactly did Ya'akov GET the oil? Did he track down some olive trees, pick their olives, and cold press them to make a jar of anointing oil?

He didn't have to. Apparently the oil came to him from Heaven. That's right, Heaven. It was SPECIAL oil. Heavenly oil. MIRACULOUS oil:

He used it to pour on the top stone. When it refilled itself, Ya'akov knew it was set aside for G-d. He said, "It's not right to leave this here." (Yalkut Reuveini, Vayishlach, 71)

So he didn't. Ya'akov took the miraculously self-replenishing jar of shemen zayis with him on his journey. And, it's the last we hear of it, or so it seems.

After spending 14 years in the yeshiva of Shem and Eiver, Ya'akov made it to his Uncle Lavan's home. Then he worked seven years to marry Rachel and got Leah instead. He had to work an additional seven years to marry Rachel. As his family grew, he spent an additional

six years earning a living, after which he decided it was time to leave. After being away for 34 years Ya'akov Avinu was finally on his way home. That's when, just outside of Eretz Yisroel, he finally met up with his brother Eisav once again. It's what happened the night before though that is even more significant:

He got up that night and took his two wives, his two handmaids, and his 11 sons and crossed the ford of the Yabok. After he took them and had them cross the stream, he sent over what was his. Ya'akov was left alone. (Bereishis 32:23- 25)

Rebi Elazar said: He remained for pachim ketanim—small jars. (Chullin 91a)

The Yabok river is a northern tributary off the Jordan River. Apparently Ya'akov and his family had to cross it in order to enter Eretz Yisroel. So, the day before his confrontation with Eisav he had to go back-and-forth in order to move his large entourage and all of his many possessions to the other side of the river.

By day's end, the job was done, save for some "pachim ketanim," some small, and seemingly insignificant jars. Consequently he found himself alone when a "stranger" happened upon him and wrestled him the rest of the night. All for some small little jars that most people, after a long day of moving, probably would have left behind.

The Talmud also makes a big deal about Ya'akov's self-sacrifice for the jars, evident by the way it was compelled to comment and say: From here we learn that righteous people value their property more than their own bodies. (Chullin 91a)

In other words, the only significance the Talmud attaches to the small jars is that they belonged to a righteous person. They might have been worthless to the average person, but not to a tzaddik. Tzaddikim greatly value their property, even their "insignificant" possessions, and they will protect them at risk of physical harm.

The Talmud does go one step further and explains why this is the case, but it only makes the question stronger, not weaker. In the case of Ya'akov Avinu and the pachim ketanim the discussion can be

The Week Ahead

שבת פרשת ויצא

Candle Lighting	3.45pm
Mincha & Kabbolas Shabbos	3.50pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.53am
1st Mincha	1.30pm
Rov's Shiur	3.05pm
2nd Mincha	3.35pm
Shalosh Seudas	Following
Maariv & Motzei Shabbos	4.55pm
Ovos uBonim	6.55pm
Sun	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	3.40pm
Late Maariv	8.00pm

avoided because the Midrash has an alternative reason for Ya'akov's mesiras Nefesh for a bunch of jars, or rather, a single jar:

From where did he get this jar? After putting the stones under his head, he found, upon awakening the next morning, a stone with a jar of oil attached to it. He poured oil on its top, and the jar refilled itself. That's when Ya'akov knew it was set aside for G-d, so he said, "It's not right to leave this here." This is the oil that was used to anoint the Mishkan, all its vessels, the altar, Aharon and his sons, and all the kings, and still all of it remains, as our rabbis say, "for your generations." It is the jar of oil of the Tzerafit, to whom Eliyahu said, "nor will the jar of oil be diminished," and the oil of the wife of Ovadiah the prophet. When Ya'akov saw all the future miracles that would occur with [the jar of oil], he endangered himself [for it]. (Yalkut Reuveini, Vayishlach 71)

It may be true that righteous people value their property more than their own safety. However, Ya'akov Avinu had a far more pressing reason to return for his lost jar: its contents. It contained Heavenly oil which, according to some prophecy he had, would never outlive its usefulness.

Just how far into the future did Ya'akov Avinu see? He became aware of the Greek exile during his dream of the ladder, the third angel representing the Greek Kingdom. Did he also see how the Greeks would extinguish the Menorah, and defile all the oil in the Temple? Did he see how the Chashmonaim would mount a counterattack and miraculously retake the Temple?

Did Ya'akov's vision also include the Chashmonaim miraculously finding ONE jar of oil bearing the seal of the Kohen Gadol still intact? Was he able to see how the jar of oil, that contained only enough oil for one day, would end up burning for EIGHT days?

According to the following, he didn't have to. Apparently G-d told him all about it:

G-d said to Ya'akov, "For endangering yourself for a small jar, I Myself will repay your children with a small jar to the Chashmonaim!" (Tzeidah LaDerech)

Hmm. Ya'akov risked his life by going back for a small jar of miraculous oil. As a reward, G-d promised his descendants a miraculous jar of oil in the Second Temple Period.

A different one, or the SAME one?

Hey, Looks Like Supper!

Rabbi Yisroel Ciner (Torah.org)

This week we read the parsha of Va'yaitzay. "Va'yaitzay Yaakov mi'Beer sheva va'yalech Charanah {And Yaakov went out from Beer Sheva and went to Charan}. [28:10]"

A person going from point 'A' to point 'B' is either trying to get away from point 'A' (va'yaitzay-and he went out) or is trying to get to point 'B' (va'yalech-and he went to). In the case of Yaakov, he was doing both. Due to Esav's murderous intentions, Yaakov needed to leave Beer Sheva. Additionally, Yitzchak had commanded Yaakov to go to his uncle Lavan's house in Charan in order to find a wife. He therefore needed to go Charan.

"And he came to the place... [28:11]" Rather ambiguous. What place was this? Rashi explains that this was the place where the Temple would eventually be built. The Kli Yakar adds that there was no need for the Torah to specify. This was simply 'the place.' The physical foundation of the world as creation began there and the spiritual foundation of the world as all spiritual influences flow through there. "The sun had set..." The Kli Yakar continues: Yaakov saw that the sun had set suddenly before its normal time. Generations later, the windows of the Temple built at that place were made narrow on the inside and wide on the outside. It didn't need light from the sun-its glow illuminated the world. Yaakov noticed that the sun paled when he reached there-it set prematurely. He realized that this was the place.

"And he took stones from that place and placed them by his head and he slept there. [28:11]" Rashi explains that Yaakov was afraid of wild animals. In order to quell this fear, he placed stones around his head for protection.

Any campers out there? Anyone ever see that in the Boy Scout

manuals?

I could just imagine a pack of bears approaching. "Hey, looks like supper!" "No way! We can't get anywhere near him. He's got rocks around his head!"

Let's try to understand the protection that those rocks afforded Yaakov. The Saba of Kelem explains that tzaddikim live with the concept that everything that goes on around us is miraculous. There really is no such thing as teva. Every event of this world bears the mark of the clear, unmistakable hand of Hashem, though it's often veiled behind the cloak of what we call nature.

Nevertheless, one can't rely on those miracles. One must do all that is within their ability and only then trust that Hashem will pick up from that point.

Yaakov was not afraid of animals! He was afraid that he had not yet done all that he was able in order to minimize the miracle of Hashem's protecting him. The animals themselves are powerless. Hashem is omnipotent. If I haven't done what I can, I have Hashem to fear. Hashem, and Hashem alone. Yaakov was therefore afraid.

He placed rocks around his head. Almost futile in warding off beasts but nevertheless accomplishing the minimizing of the miracle. At that point he was no longer afraid. He went to sleep.

Rav Sholom Shwadron zt"l expounds on this. Imagine if we were on a safari and were separated from our guide and group. Alone and unprotected in the African jungle with darkness stealthily approaching. Surrounded by the roars of lions and the grunts and calls of other beasts we'd try to focus our thoughts on trusting in Hashem's providence. Even if we'd succeed, if we'd look down at our body we'd see that we're trembling. Sleep?! Fahgedaboutit!

Yet, Yaakov was perfectly calm. There was no longer any cause for fear. He'd done what he could. He was now in the hands of his Creator. Time to turn in... He went to sleep...

We find a similar situation with the prophet Yonah. Yonah boarded a ship on its way to Tarshish in order to be exempted from delivering his prophecy to Ninveh. He was sure that the gentile inhabitants of Ninveh would all repent when he'd foretell of the impending destruction. This would reflect negatively on Bnei Yisroel who hadn't responded so quickly to the warnings that the prophets had delivered to them. He therefore tried to flee to Tarshish.

A fierce storm struck and threatened to sink the ship. All of the passengers were up on deck, frantically trying to lighten the ship by throwing excess belongings overboard while screaming out to their gods to save them. Meanwhile, Yonah, cool, calm and collected, had gone down to the lower chamber of the ship to go to sleep. Not a light, fitful doze but rather a good, deep slumber. He was as composed and relaxed as if he would be going to sleep in his house. The water was perfectly calm besides the area immediately around the ship where this violent storm was raging. The sailors realized that this was a supernatural situation and drew lots to determine which passenger was the cause of this strange phenomenon. The lots fell upon Yonah.

"Against who have you sinned that this evil is befalling us? What is your profession? Where are you from? What is your land? What type of nation are you from?"

They couldn't fathom how a person could sleep through such a predicament. What type of person are you? What type of nation are you from? How do you have no fear?

Yonah explained in one sentence. "I am a Jew and I fear Hashem, the G-d of the Heavens, who created the sea and the dry land." When one fears Hashem, there is no reason to fear the sea any more than dry land.

As Yaakov slept he dreamt and saw a ladder that stood on the ground with its head reaching up to the heavens. The Nefesh HaChaim explains that this vision was representative of man. He walks this physical earth while his stature actually extends into the heavenly realm.

Sleeping soundly while the ship is being tossed. Arranging rocks trusting that Hashem will then keep the beasts at bay.

Their feet were on this earth but their heads reached the heavens.