



אור ירושלים

Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to the Rov and Rebbetzen on the birth of a granddaughter to Moshe Chaim and Malka Cohen in Yerushalayim.

Mazel Tov to Dr Michael and Anne Wilks on the birth of a great-granddaughter to Zevy and Sorele Saperia in Israel.

Mazel Tov to Stephen and Penina Wieder on the recent birth of a granddaughter to Moishe and Batsheva Wieder. Mazel Tov also you great grandparents Michael and Bayla Brandeis

Mazel Tov to Rabbi and Mrs YY Katz on the wedding next week in New York of their son Eliyohu to Hadassah Lazari

Kiddush This Shabbos

There will be a Kiddush after Davening sponsored in honour of the Special Spirits Shabbos. There will also be Pekelach for the Shul kids which have been packed by the Special Spirits children. Envelopes for donations will be available on the table in the foyer and donations should be handed to R' Johnny Goodman or one of the gabboim after Shabbos.

ברוך דיין האמת

We regret to inform of the petira of Mrs Anna Duman, mother of Mark, in Glasgow. We should only share Simchas.

Josh Shields Memorial Shiurim

This month's Shiur will iyh take place this Sunday 8th December @ 9.15pm in the back Beis Hamedrash and will be given by Yochanan Di-Veroli

Malochim

Zev Davis

Malochim - angels, feature conspicuously near the beginning and Again at the end of the Parsha.

Near the beginning:

ויחלם והנה סלם מצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים עלים יורדים בו The malochim were "going up and down" the ladder.

Rashi explains this:

עולים ויורדים. עולים תחלה ואחר כך יורדים, מלאכים שלווהו בארץ אין יוצאים חוצה לארץ ועלו לרקיע, וירדו מלאכי חוצה לארץ ללוותו

Although we commonly say "what goes up must come down", in the case of malochim whose main residence is 'up' as opposed to 'down', we would have expected them to come down first, and then go up.

Rashi explains to us that in fact the malochim going up were those from Eretz Yisroel who had escorted Yaakov until now, and that they do not leave the land of Israel. So they 'return to base' until needed again. And those coming down are the malochim of chutz la'aretz, who are now coming to escort him on his journey into chutz la'aretz. In the next Posuk we read:

והנה ד' נצב עליו... פירוש רש"י: לשמור

Rashi explains that Hashem was standing over him to protect him. The question is what protection did he need at that moment?

The answer is that there was a gap in his angelic protection from the time that the first batch went up until the second ones came down. There was no overlap between the two groups.(Sifsey Chachomim second explanation.)

Turning to the end of the Parsha we see the opposite:

ב' - פסוק ב' - ג

ועקב הלך לדרך ויפגעו בו מלאכי אלקים. ויאמר יעקב כאשר ראם מחנה אלקים זה ויקרא שם המקום ההוא מחנים

Yaakov went on his way and was met by Malochim... he called it Machanayim

which means two camps. Rashi explains that the two camps consisted of the current Malochim of chutz lo'oretz, plus the Malochim of Eretz Yisroel who had come to greet him

מחנים. שתי מחנות, של חוצה לארץ שבאו עמו עד כאן, ושל ארץ ישראל שבאו לקראתו Here there was clearly an overlap of the two camps of Malochim, whereas at the beginning of the Parsha there was a gap between the two. Why this difference?

A long time ago I heard an answer to this question, which is really quite obvious! It's a question of etiquette. The Malochim of eretz Yisroel have a greater kedusha and therefore they always go first. The Malochim of chutz lo'oretz know their place, and politely say 'after you'.

At the beginning of the Parsha when he is leaving Eretz Yisroel, the, Malochim of Eretz Yisroel must all return to Shomayim before the new Malochim can come down. Therefore he was left for a short time with no protection, hence the need for Hashem to guard him. The process is reversed at the end of the Parsha when he is returning to Eretz Yisrael, hence the two groups of Malochim overlap, hence the name Machanayim.

This principle of etiquette also provides a convenient explanation of something which puzzles many of us. On Friday night when we happily greet the Malochim by singing Sholaim Aleychem we sing three verses of greeting and then promptly dispatch them with the words צאתכם לשלום. Why?

The answer is that we are first greeting the Shabbos Malochim who have just arrived. They must come in first as they have greater kedusha. Once we have greeted them and they are indeed here to stay, we then bid farewell to the weekday Malochim with the words צאתכם לשלום.

We need to think about this a bit more. There are two very important principles we can see here and learn from here.

1. The importance of etiquette and knowing our place, including the recognition of and respect for kedusha.
2. The second principle is that of גבולים - boundaries.

This second principal, if we start to become more aware of it... we will realise it almost has no boundaries! as it applies to every facet of our life in time and place.

Hashem has placed many boundaries in the physical world, for example: גבול שמת בל יעברון בל ישונו לכסות הארץ

(תהלים ק: ד ט) You placed a boundary (of sand and coastline) around the

The Week Ahead

שבת פרשת ויצא

Candle Lighting	No later than 3.36pm
Mincha	3.41pm
Rov's Shiur	8.45am
Shacharis	9.15am
סוף זמן ק"ש	10.05am
Children's Group	10.45am
1st Mincha	1.30pm
2nd Mincha	3.29pm
Shalosh Seudos	Following
Motzei Shabbos	4.49pm
Ovos uBonim	5.49pm
Sun	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	3.35pm
Late Maariv	8.00pm

sea, so that the sea should not flood the land. We are all well aware of the disastrous consequences that can occur when the coastal boundary is breached.

Other simple but very serious examples are the edge of a river and the edge of a busy road, which are all boundaries which we have to have a great respect for.

Similarly in a life as from Yiden, boundaries abound. Some are more obviously serious than others, but all are there for a purpose and breaching them can be far more serious than we realise.

Every subject has its own boundary which must be respected. We need to tune our antennae to become more sensitive to their existence and their significance; here are a few examples for starters.

The boundary of Tefila means that nothing else should breach that boundary, not even the great Mitzvah of Talmud Torah which is 'Kneged Kulom'. There is a famous saying:

(אשרי מי שגדל בתורה ועמלו בתורה ועושה נחת רוח ליוצרו (גמ' ברכות י"ז)
"Happy is the person who is great in Torah and toils in Torah and gives pleasure to his Creator".

I once heard (and I think it was quoting the Kaf Hachayim) the following question: "Surely this person who toils in Torah will give pleasure to his Creator, so why does it say AND gives pleasure to his Creator?" He answered that when a person learns at the wrong time, for example during davening, this does not give pleasure to his Creator but just the opposite.

So it works out the through breaching the boundary of Tefila, even with the great Mitzva of Talmud Torah, the person not only caused displeasure to his Creator, but also lost the Mitzvah of the davening that he should have been saying or listening to (e.g. chazoras hashatz, krias haTorah etc.).

Furthermore, the Mishna Berurah (124:27) quotes the Elya Rabbah (124:12, who quotes the Kol Bo) that a number of shuls ended up being destroyed on account of talking during davening.

Hopefully we can imagine the sense of awe and reverence that would overcome us if we merited to stand in the actual Bais Hamikdosh. Our shuls are called a Mikdosh m'at, a mini Mikdosh. The entrance to the shul is the boundary between secular and holy

Therefore the Halocho is very clear that one should refrain from idle chatter in Shul at all times, (not only during davening), as a shul is a place of Kedusha. Boundaries again.

Then there is a boundary called 'Yichud'. Breaching this can be disastrous ch'v. There are boundaries in time. Boundaries as to when one can say morning afternoon or evening tefilois. Boundaries as to when the kedusha and prohibitions of Shabbos start, and finish. The more you think about it, there are boundaries in every part of our everyday life, and they are there for our benefit, to guide us to do the right thing in the right place and at the right time, and not the opposite.

If we can become more perceptive to these boundaries and allow them to guide our Avodas Hashem, we will be emulating the Malochim. BS"D!

Bread Is for Eating Rabbi Naftali Reich (Torah.org)

Could there be any better guarantee for success than a promise directly from Hashem? Undoubtedly not. If you are fortunate enough to get such a promise, you can "take it straight to the bank" – and you don't have to wait for it to clear! But strangely enough, that is not what happens in this week's parshah.

After he leaves his father's house, Jacob has his celebrated dream in which he has a prophetic vision of a ladder reaching up to the sky. Hashem appears to him and tells him, "Behold, I am with you, and I shall protect you wherever you go, and I shall return you to this land." The promise is explicit. And yet, when Jacob awakes he asks Hashem to provide him with "bread to eat and clothes to wear" and that he return to his "father's house in peace."

Why did Jacob find it necessary to make these requests after Hashem had just promised to protect him and return him in safety? Doesn't Hashem's protection include the basic necessities of life, such as food and clothing? Furthermore, what did Jacob mean by "bread to eat" and "clothes to wear"? For what other purpose could the food and clothes have been used?

To answer these questions, we must first consider the overwhelming concerns that occupied Jacob's mind at this critical time in his life. Jacob was leaving his father's house because his life was threatened by Esau. At the same time, however, he was exposing himself to a different kind of threat. His father's house was a secluded island of spirituality, far removed from the bustle and temptations of the secular world. In this environment,

Jacob had flourished and grown to be a worthy successor to Abraham and Isaac.

But now he was going to the house of Laban, where he would come into close contact with deceit, temptation and greed. How would he be affected? Would he be able to maintain the high level of personal excellence he had achieved in the cocoon of his father's house? Would he become caught up in the pursuit of riches? Would he exchange the accumulation of wisdom for the accumulation of wealth?

This is what Jacob feared, and this was behind his request to Hashem. He prayed that in his encounter with materialism he should never lose sight of the true purpose of the material world. Bread is for eating, and clothes are for wearing. They are not to be valued for themselves and accumulated and hoarded until they become the very purpose of life. Jacob prayed that he would remain focused on the true values of life. He prayed that he would return to his father's house "at peace" with himself, protected physically but also complete spiritually. He prayed that the Jacob who returned would not be a different Jacob from the one who had left.

A wealthy man from a distant land once came to visit a venerated sage. The sage's house was a simple, dilapidated hut. The interior was even shoddier. The sage was sitting at a table made of rough-hewn logs. None of the chairs matched each other, and the tablecloth was threadbare.

The sage greeted him kindly and pointed to a chair. "Please sit down." The wealthy visitor gingerly tested the chair and sat down. He seemed surprised that it did not collapse under his weight.

"I don't understand," he said. "How can a great and famous person like you have furniture like this? Why don't you have real furniture?"

The sage smiled. "Tell me, my good friend, do you have good furniture?" "Of course, I do. It's actually quite elegant – and solid like a rock."

"I see. And where is this furniture? Do you have it with you?" "With me? You must be joking! Don't you know that I'm traveling? You don't take furniture along when you're only passing through!"

"You certainly don't," said the sage. "Well, you see, I am also only passing through. I'm going to be here in this world for a limited time only. Just like you, I don't need furniture when I'm passing through."

We are all passing through this world, on our way to a far better place. Like our forefather Jacob, we should not allow ourselves to be taken in by the illusions of materialism. We should always remember that "bread is for eating and clothes are for wearing," If we are fortunate enough to be blessed with affluence, we should not view the accumulation of wealth as an end in itself. Rather, we should use the freedom and expansiveness that wealth provides as a means to achieve continuous personal growth. In this way, we can enjoy material satisfaction in this world while we accumulate spiritual wealth for the continuation of our journey toward eternal life.

Parsha Q&A

Kids

1. How old was יצחק when he married רבקה?
2. What did each of the אבות learn?
3. Who did רבקה ask about her children?
4. What animals skins did רבקה cover יעקב with?
5. How did רבקה know that עשו wanted to kill יעקב?

Adults

1. How many students did יצחק have?
2. Why does the Torah repeat telling us that אברהם's son was יצחק?
3. Why did רבקה not go and speak to יצחק, when worried about her children?
4. Why is באר שבע called this?
5. Why did יצחק give יעקב another ברכה in פרק כה פסוק א in פרק כה פסוק א?

Answers
 1. 40 2. The existence of Hashem and his will. 3. She went to the beis hamedrash of Shem. (Rashi) 4. Goat 5. Through הקרית הרמ. adults
 1. 1. Who was יעקב, who he trained and appointed him to teach others (Rambam)
 2. To prove to the cynics of that generation, that Avraham was yitzchok's father not avimelech. (Tanchuma)
 3. As she was afraid they might deem her suffering to be a sign of sinfulness. (Gur Aryeh)
 4. As it commemorates 2 things, the באר well, and the יעקב, which took place here. (Rambam)
 5. Earlier יצחק had been tricked into blessing יעקב, now he reinforced the ברכה on his own will.