



Ohr Yerushalayim News

ויצא - ו' כסלו תשפ"ה - 7th December 2024 - Volume 17 - Issue 18

News This Week

Chaim Aruchim

We regret to inform of the Petira of R' Avrohom Moische Cohen, brother of the Rov. The Rov is sitting Shiva in London until Friday afternoon

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

Sun, 7th Kislev - Zacky Graff for his mother, Charles Bursk for his mother and Mark Duman for his mother

Tues, 9th Kislev - David Newman for his mother

Thurs, 11th Kislev - Petra Rodrigues-Pereira for her mother and Nomi Chalomish for her mother

Fri, 12th Kislev - Joe Levene for his mother

A Gift For Life

Rabbi J Rubinstein

If, Heaven forbid, you had to bid farewell to your son, with the knowledge that you would probably never see him again, what would your last words to him be? In the published works of Rav Tuvia Weiss, there is a record of the last time he met his father (I presume it was when he was escaping from Hitler's onslaught in Europe). Rav Weiss said, "I remember from my childhood, when I separated from my father of blessed memory, he accompanied me to the train station. And he gave me a Siddur in which he wrote; Davven to Hashem, and you will find him in every place and at every time. With this we parted, and I never saw him again."

This inspirational incident brings to mind an explanation about prayer, connected to this week's Parshah. We are told, when יעקב (Jacob) was travelling to the house of לבן (Laban), ויפגע במקום וילן שם, "And he prayed there, and he stayed there overnight because the sun had set" The Talmud says, we learn from there, that יעקב instituted the prayer of Maariv. Similarly we learn from other verses that אברהם instituted Shacharis, and אבינו instituted Minchah. Rav Elya Lopian explained, it is as if the Patriarchs created special channels through which we can speak directly to Hashem, with the prayers of Shacharis, Minchah, and Maariv. He said it is like the engineers who create telephone networks which enable us to lift up the phone and speak to people at the other end of the world. It does not mean that when we speak on the phone we are brilliant engineers, we are just using the system they have set up. In a similar way, the Patriarchs created the systems through which we can communicate with Hashem directly, using these prayers, in every place and in every generation.

There is also a wonderful story about Rav Yaakov Galinski, who had a habit of learning inspirational lessons from the world around him. He was once travelling on a train, and the gentleman opposite him in the carriage was listening to something on headphones. In the next car, one of the passengers started an impromptu concert on his harmonica. But Rav Yaakov stayed where he was, absorbed in learning from a Sefer, and his fellow passenger remained in the carriage listening to his headphones. The ticket collector came around and asked the other passenger why he did not go to listen to the concert in the other carriage. The man looked at him scornfully, "Do you know what I am listening to? A Paris symphony orchestra! Should I stop listening to that, to go and hear an anonymous harmonica player?" Rav Galinski learnt from this, if you have the chance to tune

in to something sublime, filter out the other noises surrounding us in the world, and concentrate on your own exclusive "channel". This is surely a good parable for concentrating on our prayers.

Finally, the Mishna says, in connection with travelling to a new place, One should pray ונותן הודאה לטעבר וצועק לעתיד לבא - "And give thanks for the past and plead for the future" I would like to suggest that every day is a new journey, and we should regularly follow the advice of Rabbi Weiss's father to "Pray in every place and at every time". We should filter out the noises and distractions which surround us, tune in to the channels of communication with Hashem which the Patriarchs created for us, and with total concentration, "Give thanks for the past and plead for the future!"

What's In A Name

R' Shaya Klyne

While living in Eretz Yisroel, a friend of mine was making a kiddush for his newborn daughter on Shabbos morning. During leining my friend was called out of shul. His wife had come to shul and urgently needed to speak to him.

He came back in a few minutes later and things seemed to be fine. During kiddush, after wishing him mazel tov, I asked him if everything was okay. He explained that he and his wife had decided on a name for their baby, but that morning his wife changed her mind last minute, and had come rushing to shul to tell her husband to give their child a different name.

Since then, I have come across various similar stories and there seems to be a clear message. Mothers have a certain siyata dishmaya, revealed with a strong intuition regarding naming their children.

In this week's parsha we see that it is the mothers who named their children and not the father, with the Torah explaining to us each time why the child was named that name. However, in the earlier parshios with the naming of the Avos, it does not seem to be the mothers naming them, it is the fathers. Why were the Shevatim named by the mothers and the Avos named by their fathers?

The Likkutei Torah explains that before a Neshama enters a body there are no names. Once the Neshama enters the body, he now has two names. The first one is his general name - he is a man, a Jew. The second name is his personal name. This represents his personal mission in this world. It represents his essence and his unique contribution he is to bring to the world.

In a child's upbringing there is a father and a mother. The father's

Davening Times

זמן שבת & Candle Lighting	3.35pm
Mincha & Kabbolas Shabbos	3.40pm
15 Minute Parsha Shiur	Following
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	10.05am
Mincha	1.30pm / 3.29pm
Seuda Shlishis	Following Mincha
Motzei Shabbos	4.49pm
Ovos uBonim/Bonos	5.49pm
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	3.35pm
Late Maariv	8.00pm

input is immense and vital but is more general. The mother's input is constant, more personal, she develops and nurtures the child.

The Avos represent the general names of Klal Yisrael, these are the genes that are vital for every Jew, these are the genes that make us into Rachmanim, Bayshanim and Gomlei Chasadim. The Shevatim though, were the beginning of personal missions and different roles within Klal Yisroel.

The names of the Avos were given by the fathers, representing the general name of a Jew – a Yid, but the names of the Shevatim were given by the mothers. Toras imecha is the way a mother develops each child, treating them differently, not because she loves them differently, but rather, because she loves them all equally and she is aware that each one may need a different input.

As Yidden we share the same root DNA and the same values, but we also understand that there is room for different expressions of Avodas Hashem. Often, the mother who is the one who has carried the child and is on the journey of bringing up the child will have a clear intuition as to the mission of her baby and realise what his name must be!

GUT SHABBOS!

Promises To The Jewish People

David Jacobs

ויאמר אני ה' אלקי אברהם אביך ואלקי יצחק הארץ אשר אתה שכב עליה לך אתננה ולזרעך והיה זרעך כעפר הארץ ופרצת ימה וקדמה וצפנה ונגבה ונברכו בך כל־משפחת האדמה ובזרעך והנה אנכי עמך ושמרתיו בכל אשר־תלך והשבתיו אל־האדמה הזאת כי לא אעזבך עד אשר אִם־עשיתי את אשר־דברתי לך

In this week's parsha we read about Hashem appearing to Yaakov in a dream and blessing him as above. I wondered why there was a necessity for Hashem, to promise him the land and blessing as he had already promised this to both Avraham, Yitzchak and their descendants. I decided to research this subject in more depth to see what the common and different features were in these promises. Something I have previously heard (Rashi) which I guess is a common answer is that even though Hashem had promised the land to Avraham, he had to promise it to Yitzchak to show it did not go down the Yishmael line and the same for Yaacov so we knew it would not go down the Esav line.

Maybe we should go back to the original Bracha to Avraham in Perek 12, verse 7 when Avraham arrives in Shechem, Hashem promises he will give this land to his offspring. Then in Perek 13, Verse 14-17 we see the main Bris Bein Habetarim.

"Please raise your eyes and see, from the place where you are, northward, southward, eastward, and westward. For all the land that you see I will give to you and to your seed to eternity. And I will make your seed like the dust of the earth, so that if a man will be able to count the dust of the earth, so will your seed be counted. Rise, walk in the land, to its length and to its breadth, for I will give it to you."

We see that Avraham's blessing comes at the time after he separates from Lot, and the previous Pasuk tells us how the people of Sodom were very wicked. Gemara Yoma 38B tells us that after mentioning the evil deeds or the punishment of the wicked it contrasts this with the reward of the righteous i.e. Avram.

Interestingly Hashem promises to make Avraham's seed like the dust of the earth. The midrash says that just as dust outlives all who tread upon it, so G-d promised Avraham that all his offspring would outlive all the nations that persecute them. This expression is repeated in Yaacov's Bracha.

Apart from raising his eyes and looking in all directions, he is commanded to actually walk the length and breadth of the land. Why does he have to physically walk? He has already been promised the land. Our Pasuk is teaching us that when someone walks on land, the walking itself can be considered a Kinyan and through this Avram is becoming its owner. The Gemara in Bava Basra 100a supports this idea saying 'When the public walks on a path on someone's property, if the owner does not protest, they acquire the right to use that path permanently.

In Yitzchak's Bracha Perek 26: 2-5

"Sojourn in this land, and I will be with you, and I will bless you, for to you and to your seed will I give all these lands, and I will establish

the oath that I swore to Avraham, your father. And I will multiply your seed like the stars of the heavens, and I will give your seed all these lands, and all the nations of the earth will bless themselves by your seed, because Avraham hearkened to My voice, and kept My charge, My commandments, My statutes, and my instructions."

A few things are striking. Firstly, his father Avraham is mentioned a lot. "I will establish the oath that I swore to Avraham" and "because Avraham hearkened to my voice". It almost seems like he is being given the Bracha based on Avraham's merit. Perek 26 further supports this in Pasuk 24 where he says to Yitzchak "I will bless you and make your offspring numerous, for the sake of My servant, Avraham".

In Pasuk 5 mentioning "because Avraham hearkened" it uses the word Eikev, which in gematria adds up to 172. As Avraham died at age 175, the Gemara in Nedarim derives that he started to serve Hashem from the age of 3.

The fact this Bracha focuses on how Avraham guarded the mitzvos brings in another element to this Bracha (that is not present in the others) that this is why the promise still stands but at the same time it is dependent upon the future generation's behaviour.

However, although it appears like this Bracha is in Avraham's merit, we find in the Pasuk before Hashem commands Yitzchak not to descend to Mitzrayim. Why not? Because Rashi comments he was a blemish-free offering and territory outside of Israel was not worthy for him. In Berishis Rabbah it elaborates that he was like an Olah offering which has the highest degree of sanctity and cannot be taken out of the Beis Hamikdash. As the entire land of Israel had the status of the Beis Hamikdash, he was forbidden to leave.

Based on this we can see that Yitzchak had his own merit to deserve this special Bracha and promise.

This Bracha, unlike the other two does not mention, dust but mentions multiplying your seed like the starts of the heaven. I did not manage to find a reason for the change in lashon.

He said 'I am the L-rd, the G-d of Avraham, you father, and the G-d of Isaac; the land upon which you are lying, I will give it to you and your seed. And your seed shall be as the dust of the earth, and you shall burst out westward, eastward, and northward and southward; and through you shall be blessed all the families of the earth and through your seed. And behold, I am with you, and I will guard you wherever you go, and I will restore you to this land. Bereishis 28: 13-15 Finally, with Yaacov's Bracha as above it says "the land upon which you are lying I will give to you and your seed" is only a promise of a very small space. However, the Gemara in Chullin 91B, mentions that when Hashem said this, he folded up the entire land of Israel and placed it under Yaacov.

One difference here is the use of the phrase אֶל־הָאֲדָמָה וְהַשְּׂבֵתִיךָ אֶל־הָאֲדָמָה. This term of returning and the use of the word Hoadoma (Earth) rather than Ho-oretz is promising Yaacov that although he will die outside of Eretz Yisrael he will be buried there.

Our sages teach that one who delights in Shabbos meaning he eats special foods on this day will receive reward without end. A Pasuk in Yeshayah says that one who delights in the Shabbos will be rewarded with the heritage of Yaacov; and Yaakov's heritage is unlike that of the other forefathers. What is this referring to? Whilst Avraham and Yitzchak were promised to inherit the Land of Canaan, in Yaacov's Bracha the word וְצִפְנָה וְנִגְבָּה (Uforatzto) is used meaning you shall burst forth (In all directions). That is Yaacov's portion will spread on and on without limit. So too, one who delight in the sabbath receives a reward without limit.

Finally, in the Gemara in Brochos 4A it mentions that Yaacov was afraid to face Esav as Shemoh Yigra Ha'chet. Maybe he did an Aveiro, and the promise was rescinded. Hence he received his own Bracha promising him protection.

Bisrat Hashem, all these brochos should be showered upon us tenfold and we should see Moshiach Tzidkainu Bimhairiv Byameinu. With thanks to Rabbi J Simons for giving me sources from the Hertz Chumash.

Leilui Nishmas Tzivya Rus Bas Yosef Faival