בס"ד

# Ohr Yerushalayim News

ויצא - י"א כסלו תשפ"ז - 21st November 2026 - Volume 19 - Issue 20

## News This Week

### מזל טוב

Mazel Tov to Efrayim Meir Chalomish and his parents, Yosef Yitzchok and Nomi, on the occasion of his Bar Mitzva this Shabbos. The Kehilla is invited to a Kiddush in their home, 47 Cavendish Road

### Chaim Aruchim

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

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

Sun, 12th Kislev - Joe Levene for his mother

Mon, 13th Rebbetzen Cohen for her father

Tues, 14th Kislev - Aryeh Leib Nathan for his father

Fri, 17th Kislev - Chaya Bolel for her father

## Investing in kindness

**Rabbi J Rubinstein**

This week, the Jewish community of England suffered a grievous loss, with the passing of Rav Ezriel Rosenbaum, of the Gateshead Yeshivah. I would like to repeat a Dvar Torah he wrote in his Sefer, "Zichron Moshe". He related that the Manchester Rosh Yeshivah used to like to extend Shabbos. So he gave his talks to the Yeshivah after nightfall at the end of Shabbos, and only when he had finished his talk, did he make Havdallah. There was a boy learning in the Yeshivah, from Uruguay, who wanted to record the talks. He asked Dayan Weiss if he could make Havdallah as soon as it was nightfall, and then record the talks. The Dayan said, the Rosh Yeshivah would not be permitted to speak into the recording machine before he had made Havdallah. The boy went to the Rosh Yeshiva and explained, he very much wanted to have a recording of the talks, because he would shortly be returning home, and he wanted to have the recordings with him, to help him in his observance of the Torah, in Uruguay. He asked the Rosh Yeshivah if he would change his routine and make Havadallah before giving the talk. This meant the Rosh Yeshivah losing the Mitzvah of extending the Shabbos, so that the pupil could record the talk. The Rosh Yeshivah agreed to do so, because it would help his pupil.

Many years later, the pupils of the Rosh Yeshivah wanted to publish his talks. But they discovered, the Rosh Yeshivah had not written them down. The only records of them were the recordings made by the Uruguayan pupil. They were obtained, and a major part of the published works of the Rosh Yeshivah, are based on those recordings. Rav Rosenbaum said, in the name of his brother-in-law Rav Abenson, this was the fulfilment of the verse in משלי (Proverbs) Chap. 11 verse 17, "גומל נפשו איש חסד-A man of kindness brings good upon his own soul". The Rosh Yeshivah had gave up his Mitzvah of extending the Shabbos to help his pupil, but in the end his words of inspiration were spread around the world because of what he had done.

Rav Rosenbaum writes, the Verse says ויפתח..... ויזכר אלקים את רחל "And Hashem remembered Rachel and opened her womb" את רחמה Rashi comments, Hashem remembered that רחל had given over the signs to לאה, and that is why He listened to her prayers, and blessed her with children. This refers to the signs יעקב and רחל had arranged between themselves, to prevent לבן trying to trick יעקב, and give him someone else instead of רחל. But when לבן did try to deceive them, רחל realised the terrible humiliation לאה would suffer by not knowing the signs, and gave them to her. This was an incredible act of self-sacrifice on רחל's part, because it meant giving up her place as יעקב's chosen wife. But eventually, it brought great benefit to רחל herself, for in the merit of this deed, Hashem blessed her with children. Once again "גומל נפשו איש חסד-A man of kindness brings good upon his own soul.

I would like to add, sometimes one is hurt by what a friend or a close relative has said or done. But if one can genuinely forgive them, it is a kindness to them, when one does not respond by saying or doing something hurtful to them. However, in the long term, it is probably a benefit to oneself. For if they sense that you are behaving towards them with kindness and love, in time they will probably reciprocate in kind, and a mutually beneficial relationship will have been saved. גומל נפשו איש חסד, is a great principle affecting all relationships.

## Well Check-Up

**Rabbi Mordechai Kamenetzky (Torah.org)**

Fleeing from his brother Esav, Yaakov travels to his uncle Lavan in Charan; as he nears the town, he sees a peculiar sight. He sees a field and in the middle of it, he spots a well with a large rock placed upon its mouth. Three flocks of sheep with their shepherds nearby are standing near it, waiting to be watered. But the shepherds are just standing and waiting. It seems that they have no work to do and are about to take the sheep back to their pens. The flocks are crouching and waiting for something. Yaakov is very curious. So Yaakov greets them, "My brothers!" he begins. "Where are you from?" They tell him that they are from Charan. Yaakov inquires about the welfare of Lavan and his family, and then Yaakov asks the question. "The day is yet large; it is not yet time to bring the sheep back. Why don't you water the sheep and continue grazing?" (Genesis 29:4-7) Rashi explains the verse in detail. "If these are your sheep," Yaakov asks, "then why don't you give them their water? And," Yaakov continues "if you are working for someone else, then why are you just sitting here?"

The shepherds explain to Yaakov that they would like to water the sheep but unless a large group of shepherds arrive, they cannot. It is impossible to lift the rock and draw water. Therefore they sit and wait each day until enough shepherds arrive to give lift the rock (Genesis 29:8). It seems to be a fair and understandable exchange except for one word. Yaakov began the conversation with a term of endearment. "My brothers!" No pun intended, but Yaakov did not know these shepherds from Adam!

Why did he begin his question with words that seem to show an affinity that could not have yet been forged? He just met these men,

## Davening Times

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| Candle Lighting | 3.50pm |
| Mincha & Kabbolas Shabbos | 3.55pm |
| Shacharis | 7.25am / 9.15am |
| סוף זמן ק"ש | 9.50am |
| Mincha | 1.30pm / 3.39pm |
| Maariv & Motzei Shabbos | 4.59pm |
| Ovos uBonim/Bonois | 5.59pm |
| 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 | 3.45pm |
| Late Maariv | 8.00pm |

why does he call them brothers?

I recently heard a wonderful story about someone I know dearly: A prominent Chassidic Rebbe was not feeling all that well so his doctor recommended that he go for a comprehensive cardio-vascular examination including a stress test, echo-cardiogram and a slew of other tests would be beneficial. He recommended a prominent cardiologist, Dr. Paul Fegil (not his real name), who headed the cardiology department of a large medical center in Manhattan.

Waiting for the doctor to arrive, the Rebbe felt very uncomfortable in the unfamiliar surrounding. He barely responded to the nurse's questions pertaining to his medical health and history. The nurse was frustrated as the Rebbe almost refused to discuss his symptoms. It got worse. When the nurse began attaching electrodes to all parts of his chest, he began to sweat. He became so nervous that the monitors and other meters connected to the wires began to pulsate wildly.

The nurse was astounded by the very erratic movements on the heart monitor. Never having seen lines jump off the monitor like that, the nurse quickly ran out of the examining room to summon the esteemed cardiologist immediately. Meanwhile, the Rebbe was still sweating profusely as his heart was pounding wildly.

All of a sudden the door opened and in walked Dr. Fegil. He was a distinguished looking man with graying hair a warm smile and a small leather yarmulke on his head. He stood at the opening, and exclaimed to the Rebbe. "Sholom Aleichem! Rebbe! HaKol B'seder? Is everything OK?" Hearing those familiar words, the Rebbe became startled. He picked up his head and saw the doctor. He could not believe it Dr. Paul Fegil was one of his own! Almost magically, the bells and whistles that were muddling the monitor suddenly stopped. Immediately all the readings showed a sign of a very normal heart beat! Minutes later the Rebbe told the nurse every one of his maladies and his entire medical history as well!

Dr. Fegil looked at the nurse and laughed. "Sometimes a few haimishe words can fix more problems than open-heart surgery!"

Rav Yaakov Kamenetzky, of blessed memory, explained that Yaakov approached a group of shepherds whom he had never met. He wanted to admonish them in a gentle manner while finding out what was transpiring at the well. After all, he was puzzled, why were they just sitting around waiting. However, Yaakov was smarter than just to criticize. He knew that unless he both called and considered them as brothers they would turn a deaf ear.

It was only after they explained to him that until all the shepherds gathered to lift the rock, they could do nothing, did Yaakov understand that his complaints were unjustified. But Yaakov had no problems presenting his critique to the shepherds for one simple reason. He began with one simple exclamation. "My brothers." Yaakov approached them by exclaiming, "Brothers! Where are you from?" The moment he initiated the concept of brotherhood, any suggestion — even criticism — would be allowed. Criticisms, even constructive ones, are difficult, but Yaakov taught us a lesson: Before you can espouse your druthers, make sure that you are talking to brothers!

## Body and Soul

**Rabbi Naftali Reich (Torah.org)**

The dream was more vivid than real life could ever be. As Jacob slept atop Mount Moriah, a fugitive from his own home, he saw a vast ladder reaching into the very heavens and angels ascending and descending upon it. As he watched, awestruck and transfixed, Jacob heard the voice of Hashem promising that the land upon which he lay would become an everlasting heritage for his descendants.

What was the purpose of this spectacular vision? Why did this crucial prophecy have to be transmitted in this particular setting? What timeless message was implicit in the symbolism of the dream?

Let us reflect for a moment on the nature of mankind. Our Sages tell us that a human being is a hybrid creature, a miraculous fusion of two polar opposites, the soul and the body, a living contradiction. The soul is a soaring spark of pure immortal spirit ever striving for fusion with its divine Source. The body is altogether mortal, self-indulgent, formed from the dust of the earth, always seeking new forms of physical gratification, always hungry, never fulfilled.

When the Creator formed man he breathed the soul into the body, and miraculously, these two totally dissimilar entities were united into one composite. Ever since, human beings have struggled with the inherent conflict between these two antithetical aspects. The soul, trapped in a material cage, unable to fly freely into the highest celestial spheres, yearns to transcend its physical shackles, to elevate and spiritualize its existence. The body resists fiercely, seeking instead to indulge its corporeal impulses even when they result in the degradation of the soul.

How is a person to deal with this internal war? Should he choose a life of rigid asceticism, mortifying his flesh and completely negating his body? Should he withdraw from the mundane world and seek a state of pure spirituality?

Not at all, say the commentators. Hashem wants a person to function in the physical world, to find a harmonious balance between his spiritual and material sides. The human spirit triumphs only when it conquers the material, not when it flees from it.

This is the message for posterity implicit in the ladder of Jacob's dream. Our mission in life is to create a channel of communication between the dust of the earth and the highest heavens, an inner harmony of body and soul. How can this be accomplished? Only step by step, like climbing the rungs of a ladder, building new achievements on the foundations of earlier ones.

The Talmud relates the following parable:

A king was leaving on a journey, and he did not want to entrust his beautiful vineyard to his watchmen, fearing they would steal its succulent grapes. After much thought, he decided to appoint two watchmen, one lame and the other blind. The lame one would spy intruders and warn the blind one to intercept them. They themselves, however, would be incapable of climbing up and stealing the grapes. As soon as the king left, the lame man called to his blind companion, "Come to the sound of my voice. I will climb up onto your shoulders and together we will feast on the king's grapes."

When the king returned and found a substantial number of grapes missing, he called his watchmen to task.

"Your majesty," said the lame man. "Look at me! I cannot even walk one step. Do you think I climbed up to take the grapes?"

"Your majesty," said the blind man. "Look at me! I cannot see a thing. Do you think I climbed up to take the grapes?"

The king shook his head in disgust. He placed the lame man on the shoulders of the blind man and judged them both together.

The soul and the body, the Talmud concludes, could conceivably make similar arguments in their defense. "Look at me," the soul could say after death. "I am like a bird flying through the air, a creature of pure spirit and light." "Look at me," the body could say, "lying there like an inert piece of clay." Therefore, Hashem brings the body and soul together and judges them as one. In other words, we are a new entity, a composite of body and soul, not one to the exclusion of the other. In this hybrid state, we are completely responsible for our actions.

In our own lives, we must temper our search for spiritualism with a healthy respect and appreciation for the material world. Instead of denying the material side, we can seek to harness it for spiritual purposes, for instance, by enjoying fine foods and wines in celebration of the Sabbath and the festivals. If we acknowledge our material origins yet keep a clear sight of our spiritual goals, we can climb Jacob's ladder, rung by rung, and achieve an internal harmony which will reward us with the deepest satisfaction and fulfillment.

