



Ohr Yerushalayim News

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News This Week

Welcome

Welcome to R' Shraga Feivel Zimmerman שליט"א, Av Beis Din of The Federation, who will be our guest this Shabbos morning

Chaim Aruchim

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

Shabbos, 19th Kislev - Howard Sacho for his father

Weds, 24th Kislev - Yanky Kahan for hire mother

Hakomas Matzeivo

The Hakomas Matzeivo of Mr Leon Davidson, father of Nat Davidson will take place this Sunday at BHH Cemetery 251 Gelderd Road Leeds LS12 6DJ followed by Lechaim at Street Lane Shul, 399 Street Lane, Leeds, LS17 6HQ

Every Little Helps

Rabbi J Rubinstein

An unusual parable is recorded in the Medrash on this week's Parshah. It is about a lion who became angry with the animals and the beasts. They said (amongst themselves) who will go and appease the lion? A fox said, "Come with me because I know three hundred parables which will appease the lion" They said "Let it be so" He went a little then stopped and said "I have forgotten one hundred parables". They said, "Two hundred will be sufficient". He went a little further and stopped again and said, "I have forgotten another one hundred parables". They said "One hundred will be sufficient. When he reached the lion he said, "I have forgotten them all. Every single individual should appease for himself"

This parable is given to explain an apparent change of tactics on the part of יעקב אבינו (our Patriarch Jacob), as he approached his arch enemy עשו (Esau). At first, in Chap. 30. Verses 8 & 9, it says he intended to split his camp into two, and by the power of his prayers, or through fighting, he would at least ensure the survival of the second half of the camp. But in Chap. 33 Verses 1 & 3 when he actually met עשו, it says he split his camp in to more groups. The Medrash is explaining, he decided it would be better if each little group would strive to be saved by its own merits.

Perhaps this idea has a very practical application for us. Frequently we wish, that with one master stroke, a crisis could be solved. For example the current Middle East crisis. But often it is not within our power to ensure that will happen. Whether we like it or not we cannot control what is happening in the Middle East So what we have to do, is for each individual to do their own little bit. Everyone of us has to do, the extra heartfelt prayer or additional Mitzvah, and any little help that we are able to give; but that we absolutely have to do, so that Hashem will bring about a speedy and good resolution to the situation.

King Solomon said in קהלת (Ecclesiastes) Chap. 7 Verse 27, ראה - זה מצאתי אמרה קהלת אחת לאחת למצא חשבון - "See this I have found, said Ecclesiastes, adding one to one to make the sum". In other words, don't ever belittle any effort as being insignificant. The little differences accumulate. Sometimes that is the best way to approach a situation. In the current situation, may all our efforts combine and accumulate, to bring about the very best outcome

quickly.

What's In A Name?

Richard Danziger

(based on a shiur by R' Daniel Glatstein)

In this week's sedra the malach of Eisav wrestles with Yaakov while he is isolated, before his fateful meeting with Eisav. The malach is unable to prevail and admits defeat. The malach says to Yaakov "no longer shall you be known as Yaakov, but Yisroel because you have striven against Divine powers and men, and you have prevailed". Our meforshim see many ideas in these two names of Yaakov. Rashi comments that the name Yaakov has an implication of deceit or trickery. "Akva", means deceit, whereas Yisroel comes from "sorisa" – you have contended or prevailed. Once his name has been changed we should no longer say that the brochos came to Yaakov through trickery, but rather now that his name is Yisroel people can say that the brochos were honestly earned through revealed power, and Hashem will agree that the brochos belong to him.

The Ramban is bothered when in parshas Vayigash before Yaakov goes down to Mitzraim, the possuk says "HaShem called out to Yisroel ... 'Yaakov, Yaakov'", He calls to him twice as "Yaakov", even though he is clearly named as Yisroel in the same possuk. Explains the Ramban that Yaakov is the name that is involved in struggling against Eisav – Yaakov is his name in golus. Yisroel is his name once he has prevailed – Yisroel is his name in the geulah. וְיִשְׂרָאֵל שְׂמוֹתָּ בְּךָ יִשְׂרָאֵל הַבָּאִים מִצְרָיִם יַעֲקֹב.

We see in this possuk how his name is changed from Yisroel back to Yaakov at the moment he is arriving in golus Mitzraim.

The Netziv says Yaakov is the name when HaShem deals with us min hatevah, in a natural fashion, whereas Yisroel is the name when HaShem deals with us ma'aleh min hatevah, in a state that goes beyond the natural.

The Gra says a similar idea - Yaakov represents when HaShem does nissim katanim, small miracles. Yisroel is when HaShem performs nissim gedolim, great miracles.

R Dovid Cohen, rosh yeshivas Chevron, says that this is why we say "shoshanas Yaakov" on Purim. Purim occurred during golus and the miracles occurred seemingly b'derech teva, in what appeared to be a natural course of events. This "hidden" geulah is represented in the name Yaakov.

The Gemara in Brochos explains how this change in Yaakov's name

Davening Times

זמן שבת & Candle Lighting	3.38pm
Mincha & Kabbolas Shabbos	3.43pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	10.00am
Rov's Shiur	3.01pm
Mincha	1.30pm / 3.31pm
Motzei Shabbos	4.51pm
Ovos uBonim/Bonos	5.51pm
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

stands in contradistinction to that of Avraham. When Avraham's name was changed from Avram, it became an aveira to refer to him as Avram from then. His very essence was changed. However with Yaakov, his name wasn't changed completely – it is more like he had an addition rather than a replacement. Yaakov became tafel to the name Yisroel which became the ikkar.

The Yeshuas Yaakov explains that Yaakov was born holding onto the heel of Eisav. He explains that Hashem has two ways of looking at every yid. Someone who gets up early and arrives early for shacharis, is koveia ittim l'Torah, treats his wife properly and is completely honest in his business – for him Hashem says you're a prince! You're royalty! You are fitting to the name Yisroel! However, that guy who strolls in with his coffee at the fourth hallelukah, chups a bit of schmooze, maybe he does a shtikkel learning here and there ... about him Hashem says well ... at least you're better than Eisav. We'll judge you as gripping onto the heel of Eisav.

One final idea from the Maram MiRottenburg taught to one of his talmidim while he was imprisoned. Yisroel is the final av – therefore the name Yisroel includes all of the avos. Yud – Yitzchak and Yaakov. Sin – Sarah. Reish – Rivka and Rachel. Aleph – Avraham and lamed – Leah. This idea is also brought down by Arizal.

The Chochmas Adam Shares Wisdom of a (Former) Businessman

Rabbi Yissocher Frand (Torah.org)

Yaakov instructs the messengers that he sends to his brother Eisav to deliver the following message: "Thus says your servant Yaakov: Im Lavan gartee (I have dwelt with Lavan) and I have tarried there until now." (Bereshis 32:5). Rashi cites two interpretations for the expression "Im Lavan gartee". Rashi's second interpretation is that the word gartee (Gimmel Reish Taf Yud) is numerically equivalent to the number taryag (Taf Reish Yud Gimmel), six hundred and thirteen. According to this interpretation, the message Yaakov sent to his brother was, "although I lived with Lavan, I kept the 613 mitzvos of the Torah throughout that time and was not influenced by his evil ways." In effect, Yaakov told Eisav, "Don't start up with me!"

Many meforshim ask: Given who Eisav was, why would he care in the least that Yaakov kept the 613 mitzvos and did not learn from Lavan's evil ways? It is as if we were speaking to a heretic and we said to him "You should know, throughout my time with my evil uncle, I kept the laws of Cholov Yisrael and I kept the laws of Pas Yisrael." What effect will it have on Eisav that Yaakov kept the 613 mitzvos in Lavan's house?

The sefer Ateres Dudaim, written by Rav Dovid Zucker, the head of the Chicago Kollel, seeks an answer to this question based on a comment of the Kli Yakar. The pasuk says, "...and Eisav said in his heart, 'the time of mourning for my father will soon be here, and I will then kill my brother Yaakov.'" (Bereshis 27:41) The Kli Yakar writes that Eisav was waiting for the moment when Yaakov would not be occupying himself with Torah, and that would be the propitious moment to kill him. Since a mourner is forbidden to learn Torah, Eisav planned to wait until Yitzchak died and Yaakov became an avel. At that time, Yaakov's merit of occupying himself with Torah would not protect him.

The sefer Ateres Dudaim says that this helps explain what Yaakov Avinu is trying to tell Eisav here as well. Yaakov is telling his brother "You know that when I was in my father's house I was a 'tent dweller' who learned day and night. When I left my home and went to the Yeshiva of Shem and Ever, I also learned day and night." Now Yaakov has returned from his sojourn with Lavan. What has he been doing for the last 22 years? He has been raising cattle. He has been working for a living. Eisav thinks to himself, "Maybe my brother learned by Shem and Ever and maybe he learned in my father's house, but for the last 22 years, he has been in business. He is in the cattle business and has done very well for himself in the cattle business. Now is my chance."

According to the Ateres Dudaim "Taryag mitzvos shamarti" does not mean I kept the 613 mitzvos. The truth of the matter is that Yaakov did not keep the 613 mitzvos. He married two sisters. There are other things he could not fulfill living outside of Eretz Yisrael. The word shamarti is similar to the expression "V'Aviv shamar es

haDavar" (Bereshis 37:11) (and his father anticipated the fulfillment of the matter, he longed to see the time when Yosef's dreams would be fulfilled). Yaakov acknowledged that while in the house of Lavan he spent time out in the fields, tending to sheep day and night. But that entire time, I anticipated, I longed for the time that I could get back to the Beis Medrash.

When a person is in the workplace but he anxiously awaits getting back to the Beis Medrash, that gives him the merit of Torah as well. Rabbi Zucker, in this connection, cites the introduction that Rav Avram Danzig wrote to his sefer Chochmas Adam. Rav Avram Danzig was a mechutan to the Gaon of Vilna. He was a businessman until he went bankrupt. At that point he acquiesced to the demands that he become a dayan (judge) in Vilna. Much of the Kitzur Shulchan Aruch by Rav Shlomo Ganzfried is based on Rav Danzig's earlier works the Chayei Adam and the Chochmas Adam.

The author of the Chochmas Adam, thus, was a businessman. He was born in the city of Danzig, Poland, but he did his business in the city of Leipzig. He writes as follows in his introduction to the Chochmas Adam:

I know that people are going to whisper about me and ask "Is Shaul also one of the prophets?" (Shmuel I 10:11) We know this fellow is a businessman for the past 15 years who sold his wares in Leipzig and in Frankfurt. When did he possibly learn Torah (that he now feels qualified to write Halachic compendiums on the laws of Orach Chaim and Yoreh Deah)? After all, the Torah testifies about itself "It is not found on the other side of the river" (Devorim 30:13). The Torah says about itself that it is not to be found by merchants and by businessmen. You should know my brothers, that my travelling great distances (from home) was not, Heaven forbid, to accumulate wealth. The Master of All will testify for me. I was only trying to support my family.

This is the fact with every Jewish man: If a person abandons Torah, distances himself from it, and gives up the practice of intensive Torah learning, then Torah will also distance itself from him and he will no longer possess the ability to be innovative in Torah. But if a person's intent is not to leave Torah but due to circumstances beyond his control, he cannot cling to it with the same intensity that he once could, then Heaven forbid that the Torah should leave him! One who in the midst of his business dealings longs for the opportunity to return to his Torah learning and be married once again to it, that power of Torah creativity will remain in his soul.

This is what I say about myself. Even though it is true that I traveled to faraway places while engaging in my business dealings, my Torah wisdom has remained with me. Whenever I traveled on my routes, my thoughts were with Torah. When I was in the store my thoughts were with Torah. Let me be given credit for the fact that even while engaged in buying and selling, many times my thoughts were in fact involved with Torah. My fellow businessmen will testify about me that even while travelling to Leipzig, I never failed to take with me a Gemara, Mikra, and Mishna. Even during the times of the Great (trade) Fairs, I learned a daf and a half of Gemara daily, besides Mishnayos.

Therefore, that is how I can write these Halachic compendiums – because "Taryag mitzvos shamarti," because I longed to go back to the Beis Medrash.

Whenever I travel and I see people taking out their ArtScroll Gemaras or putting on their headsets and listening to shiurim on a plane or a train, I recall what Rav Avraham Danzig writes in his introduction to the Chochmas Adam. A person may need to be in the business world, but as long as he longs for Torah and uses every moment of down time or free time to connect with Torah, then Torah will not leave him.

This is what Yaakov was telling Eisav. "Eisav, you think that now you can 'get me' because I have been wasting my time for the last twenty plus years? You are wrong. The whole time 'shamarti' – I was longing and looking forward to come back to the Beis Medrash and therefore, the merit of Torah stood with me and still stands with me, and you should not think that you can now start up with your brother!"