



Ohr Yerushalayim News

Volume 2 - Issue 15

THE NEWS ... LATEST NEWS ... LATEST

מזל טוב

Mazel Tov to the Rov & Rebbetzin on the engagement of their granddaughter Chumi Gittel, daughter of Rabbi & Mrs A M Rubin of Glasgow.

Mazel Tov to Dr & Dr Fergal Davis on the bris of their son Shes Eliyahu.

Mazel Tov to Mr & Mrs Eliezer Wolfson on the birth of a son.

Mazel Tov to Dr & Mrs Wolfson on the birth of a grandson.

Ovos uBonim Season Starts!

We are delighted to announce once again the start of the Ovos uBonim season this Motzei Shabbos. Ovos and Bonim are invited to attend an hour after Motzei Shabbos (This week 7.43pm). Please remember to bring whatever seforim you require.

See you there!

The Rov's Fortnightly Va'ad

The Rov will be restarting his fortnightly va'ad on Wednesday (28th October) at 9.30pm at the home of Gaby Bergin, 13 Sedgley Avenue.

Gateshead Chabura Starting For Bochorim

The first chabura for Ohr Yerushalayim bochorim in Gateshead takes place this Motzei Shabbos at 10pm at the home of Rabbi Meir Simcha Cohen.

Time's Going Backwards

A reminder that the clocks go back on Motzei Shabbos.

THE NEWS ... LATEST NEWS ... LATEST

Wine and Window Washers

Rabbi Naftali Reich (Torah.org)

The world is devastated, every last vestige of civilization washed away by the Great Flood. There are no people, no buildings, no roads, no crops, no cultivated land, only a great wooden ark perched incongruously on a mountaintop.

The door to the ark slowly swings open, and Noah steps out onto dry land for the first time in forty days. He looks about him at the endless expanse of ruination, and he realizes he must begin the work of reconstruction immediately. What does he do? The Torah relates, "And Noah, man of the earth, demeaned himself and planted a vineyard; he drank of the wine and became drunk." One thing led to another. Noah's son Ham took advantage of his father's inebriated condition and acted disgracefully toward him, thereby giving rise to the curse of Ham and his son Canaan.

The point of this entire episode is clearly to give the historical background for the depravity that would characterize Canaanite society, the nemesis of the Jewish people, for thousands of years. Why then wasn't it sufficient to tell us simply that Noah became drunk? Why does the Torah find it necessary to tell us that he obtained wine for his

cups by planting a vineyard? And what if he had had a barrel stored away on the ark? Would the situation have been any different?

Furthermore, the Torah seems to imply that Noah debased himself by the very act of planting a vineyard, even before he drank the wine and became drunk? Why did planting a vineyard debase him?

The commentators explain that a person is a complex mass of interests, biases and drives that often obscure the true nature of his soul, very often even from himself. Going off in all directions, some good and some not so good, pursuing this, that and the other, he presents a confusing, multi-hued image. Which of those manifestations represent the real identity that lies within? It is difficult to determine. But there are some defining moments when he does not find it necessary to posture for other people and he is able to focus completely on his own interest. It is moments like these that the true nature of his essence becomes manifest.

Noah spent forty tempestuous days in the close confines of the ark, and now for the first time, he once again sets foot on terra firma. As he looks around at the vast wasteland, where is his head? What thoughts and issues occupy his mind? What is the first thing he does? He plants a vineyard. So that is his true nature! That is what lies closest to his heart. And so by the very act of planting a vineyard Noah had already debased himself, long before he actually became drunk. And this debasement of his inner core, this lack of self-respect, triggered the awful disrespect of his son Ham.

A young man once came to a great sage and asked to become his disciple. "Please step into the synagogue for a moment," said the sage.

A few moments later, the young man returned.

The Week Ahead

שבת פרשת נח

Candle Lighting and Shabbos	5.40pm
Mincha	5.45pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	am
Mincha 1st Minyan / 2nd Minyan	1.30pm / 5.38pm
Rov's Mishnayos Shiur	6.08pm
Maariv & Motzei Shabbos	6.43pm
Sunday 1st/2nd Minyan	7.20am/8.20am
Sunday Mincha & Maariv	4.40pm
Monday / Thursday	7.10am
Tuesday / Wednesday / Friday	7.20am
Maariv Mon - Thurs	7.45pm
Mincha & Maariv Next Shabbos	4.30pm (Shabbos 4.25pm)

"What did you see there?" asked the sage. "I saw a foul-smelling window washer," he replied. "I see," said the sage. "I'm afraid I cannot accept you." "But why?" the young man protested. "Is it my fault that the fellow hasn't had a bath in a month." "My dear young friend," said the sage, "a high-minded man would have seen the beautiful ark, the holy books piled on the tables, the flickering eternal flame. Only a mean-spirited person would focus immediately on the foul smells emanating from the window washer."

In our own lives, we are constantly dealing with the complexities and ambiguities of contemporary society. Very little is clearly black and white, and we often find ourselves making all sorts of compromises and accommodations. But we should always ask ourselves what we are deep inside. Where are our minds? Where are our hearts? As long as we are essentially spiritual and altruistic, as long as the values and ideals of the Torah are the focus of our lives, we will always find ourselves uplifted and enriched, regardless of the environment in which we find ourselves.

Compounded Interest Rabbi Mordechai Kamenetzky (Torah.org)

We all know the story of the flood. The world was bad - very bad. Hashem was enraged. He decided to destroy the whole world except for a tiny righteous family, the Noachs.

But what was the actual bad that did the world in? After all, something had to have gone mighty awry for the Almighty to destroy his handiwork and begin anew.

And so, the Torah tells us, "Now the earth had become corrupt before G-d; and the earth had become filled with robbery. And G-d saw the earth and behold it was perverse, for all flesh had corrupted its way upon the earth. G-d said to Noah, "The end of all flesh has come before Me, for the earth is filled with robbery through them; and behold, I am about to destroy them from the earth" (Genesis 6:11-13).

It seems that there were two main crimes, corruption and robbery. Robbery is self-explanatory, and the commentaries explain corruption as lewdness and licentiousness in addition to idolatry. In fact, it was so bad that "all flesh had corrupted its way"; not only did mankind cavort in adulterous behavior, even cattle, beasts, and fowl did not consort with their own species" (Rashi ibid.) But what sealed their fate? There seems to be two defining offenses. The Torah introduces Hashem's words to Noach with the statement, "And G-d saw the earth and behold it was perverse, for all flesh had corrupted its way upon the earth." Yet what he tells Noach is "The end of all flesh has come before Me, for the earth is filled with robbery." So what was it that brought the Almighty to the fateful decision, robbery or perversion?

Rashi declares in one verse, "wherever you find lewdness and idolatry, punishment of an indiscriminate character comes upon the world, killing good and bad alike." Yet, later, when the Torah states the sin of robbery, Rashi explains that "their fate was sealed only on account of their sin of robbery."

How did these two very different evils forge together to force the end of the world? In addition, what lesson can we take from it?

According to the "What It's Worth" department of a popular news

broadcast, this story actually occurred.

In the late 1980s a robber walked into a bank in Oceanside, California, with a gun and a note. He strode up to the teller that looked the easiest target a woman in her fifties with a gentle, grandmotherly appearance. He handed her the note that demanded the money. "Give me all your money or I will blow your ... head off" or something to that affect. She reached for the cash drawer to oblige. Then she looked back down at the note and her teeth clenched. She squeezed her hands into tight fists and turned red. Suddenly, in flash she pulled out the metal drawer entirely. She did not give it to him instead she flung it at him. The she bashed him over the head with it. She hit him once, and again, and again. She began yelling at him in a rage. The money was flying all over the bank. The patrons ran for cover. The dazed thief retreated in fear. Then he ran. Police nearby caught him hiding under a nearby bush. And then they figured out what spurred the heroics of the grandmotherly teller. She was chasing him out of the bank screaming, "Don't you ever use such a foul word again!"

Many commentaries explain a difference between judgment and wrath. They are separate issues. Judgment was meted because of the sin of thievery. But that merits judgment, and payback. Perhaps there could have been repentance. Maybe only certain acts would have been judged. It is strong enough to warrant strict judgment. But to a point. Thievery alone, even wanton brazenness is not enough to destroy a world. Alone, it would not have produced such wrath. But when the desire to gain someone else's property is compounded with the arrogance of lewd licentiousness, depraved morality, and debasing the norms of civilization, then the judgment is meted with wrath.

Often people sin. They even steal. Those crimes have to be dealt with even judged strongly. But when unprovoked vices become integrated with the selfishness of theft and greed, then a wake-up call is imperative. Even if it can ruin your entire world.

Brain teasers

Here is this week's brainteaser based on the sedra:

- a) Who was אשכנז
- b) Who were the סיני

Answer Next Week ...



בס"ד

Welcome Back!

**The new season of
בית אבות ובנים starts
this מוצאי שבת at
7.43pm**

Looking forward to seeing you!