



Ohr Yerushalayim News

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LATEST NEWS ... LATEST NEWS ... LATEST

Kiddush This Shabbos

Dr & Mrs Leon Bernstein invite the Kehilla to a Kiddush this Shabbos after Davening in the hall to celebrate the forthcoming Chasuna of their son Tuvia (Aaron) to Liba Black of Beitar. Mazel Tov!

Girl's Rosh Chodesh Group Report

A fun time was had by all at our recent Rosh Chodesh group. Firstly we decorated snap-on bracelets and then we made Challas. Some girls learnt how to make a four plaited Challah whilst others learnt how to make a six plaited Challah and others just had fun making their own ideas. A big thanks goes to Dina Freedman for preparing the dough and for sharing all her great ideas. Thanks Dina.



Save The Date

The Kehilla is invited to save the date for the forthcoming anniversary Melava Malka and grand auction which will take place on Motzei Shabbos Parshas Vayishlach - further details to follow.

LATEST NEWS ... LATEST NEWS ... LATEST

Beyond The Call of Duty

Rabbi Naftali Reich (Torah.org)

Each year as we begin reading the Torah anew, we gain fresh inspiration and insight into the transcendent actions of our patriarchs and matriarchs. Although the Torah only provides us with selective glimpses into their sublime lives, these flashes of insight illuminate our own pathway, for as our sages teach us, "maaseh avos siman labanim," the deeds of our forefathers serve as a compass for their children.

The apex of Avraham's devotion to Hashem is described in this week's Parsha when he successfully completed his tenth challenge—that of the akeida. The akeida, which has been incorporated into the beginning of our daily morning prayers, serves as our "mission statement" and a guiding source of inspiration for all generations.

There are many facets of Avraham's and Yitzchok's greatness that leap at us from even a cursory reading of the text of the Akeida. Perhaps one of the most powerful lessons is the message of total and absolute selflessness displayed by Avraham Avinu.

The parsha begins with Hashem commanding him to offer up his beloved son Yitzchok as a sacrifice. After performing the act with utmost devotion until he was commanded to halt and not to consummate the sacrifice of Yitzchak, Avraham remained unsatisfied. He was bothered that he had not fulfilled the letter of the Divine

command. Although the angel that called out to him from Heaven crowned him with the highest praise—calling him a true G-d fearing person—Avraham felt a tinge of discontent.

His heart burned with an overflow of love to Hashem that needed expression. He poured all that dedication and devotion into the sacrifice of the ram which took the place of his son, and which subsequently prompted the angel to guarantee him and all his progeny a wealth of blessing.

Upon offering the ram up on the altar, Avraham called out to Hashem that this place, the future Temple Mount, should be secured for future generations as a place where all could connect intimately with their Divine source, and where Hashem would manifest His presence to His people.

Avraham sought no personal reward. He wanted only that his heartfelt deed connect heaven and earth, then and forever. It was at this moment that our place as G-d's chosen nation was secured for eternity. Among the many insights to be gained from this narrative, one practical lesson we can use to spur our personal growth is to realize that in applying our energies to our life mission and our most important relationships, we must reach as high as we can. Like our forefather Avraham, we should not be satisfied with carrying out our minimum obligations.

Only when we invest true love and genuine dedication in a relationship will we attain a lasting, genuine bond.

The story is told of a carpenter who was a master of his craft. He worked diligently for his company throughout his life, earning a wonderful reputation for his skill. Upon reaching retirement age, he informed his boss that he was ready to retire and draw upon his pension for his future salary. His boss implored him to carry out just one more project for him; to build an elegant mansion and to spare no expense in furnishing it. The boss then presented him with a vast sum of money with which to create a dream home.

The carpenter reluctantly acquiesced to his boss's request but his heart

The Week Ahead

פרשת וירא

Candle Lighting	5.50pm
Mincha & Kabbolas Shabbos	5.55pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	10.18am
Mincha 1st Minyan	1.30pm
Rov's Pirkei Ovos Shiur	5.03pm
Mincha 2nd Minyan	5.33pm
Motzei Shabbos	6.53pm
Sunday	7.15am / 8.20am
Monday / Thursday	6.45am / 7.10am
Tuesday / Wednesday / Friday	6.45am / 7.20am
Mincha & Maariv	5.45pm
Late Maariv	8.00pm
Mincha & Maariv Next Shabbos	5.40pm (Shabbos 5.35pm)

was not really in his work. He would have preferred to start retirement as he had planned. His mind was constantly preoccupied with his vacation plans that he and his wife had carefully worked on. His usual expert work was below standard and in no way reflected his skills.

The wood he selected was of poor grade and the moldings were cheap and commonplace, not cut to perfection. At the conclusion of his work his boss appeared at the worksite for a tour of the home. As they began to tour the finished building together, the boss noted in disappointment the sloppy workmanship and the places where the builder had cut corners by substituting cheap inferior materials for those of better quality.

As they finished the tour, the boss turned to his worker and presented him with the keys to the house. "This home that you have built is a gift to you from the company," he said, "in recognition of all your years of devoted service."

The carpenter was flabbergasted. Regret flooded through him as he realized the opportunity he had squandered. Had I only known that his house was meant for me, I would have done everything so differently, he thought. How could I have shortchanged myself so?

All too often we give to various charities and engage in worthy causes out of a sense of obligation. This may be praiseworthy but it will not secure us the ultimate blessing when we give of ourselves with genuine love and go beyond the call of duty.

Only then can we be assured that we are gracing our eternal home with accouterments and furnishings that reflect our true ability and worth and that we will enjoy for eternity.

Minimizing The "I"

Rabbi Yochanan Zweig (Torah.org)

"And he saw them and he ran toward them..."(18:2)

Parshas Vayeira showcases Avraham's attribute of chesed. The Torah gives a detailed account of the manner in which he fulfills the mitzva of inviting guests into one's home. Since Avraham is defined as the Patriarch of chesed, and the narrative in this week's parsha is the primary example of this attribute, careful analysis of Avraham's actions should result in understanding the Torah's definition of chesed. What must be understood is the exposure given by the Torah, to Lot's fulfillment of the mitzva of "hachnasas orchim"; why is there a need for such detail? Furthermore, if one contrasts the two stories, Lot appears to be more accommodating to his guests than Avraham was. Avraham awaits his guests in the confines of his home "He was sitting at the entrance of the tent", and Lot awaits at the gate of the city - "Lot was sitting at the gate of Sodom". Avraham offers a meal "And I will take a little piece of bread for you to sustain yourselves", while Lot prepares a feast - "And he made for them a feast." Avraham offers them to rest in the shade of his tree "And recline beneath the tree". Lot offers them lodging for the night - "Turn about, please, to your servant's house; spend the night." Avraham welcomes his guests while still experiencing the pain from his circumcision, while Lot risks his life in order to welcome his guests, for in Sodom offering lodging to non-citizens was a capital offense. If the intention of this parsha is to showcase the chesed of Avraham, why does the Torah depict Lot's chesed in a manner which seems to overshadow that of Avraham's?

The act of chesed can make the recipient uncomfortable. No one enjoys being dependent upon another person. How, then, can the benefactor overcome this hurdle? When performing a chesed, one emulates Hashem, for "Olam Chesed Yibaneh" - "The world was created with chesed"- the world's existence is a manifestation of Hashem's attribute of chesed. Therefore, creation offers the key to the appropriate way to perform chesed. Hashem created Adam last in the order of creation. If He would have created Adam first, Hashem would have been emphasizing the chesed which He performed for Adam; Adam would have seen that everything in creation was being created specifically for him. Therefore, Hashem first created the world, with everything that was necessary for Adam's survival, and only then did He create Adam. In this manner, Hashem minimized the direct assistance he was giving Adam, and therefore, lessened Adam's feelings of dependency.

Similarly, when we perform a chesed, we must minimize the perception of our role as the benefactor. This allows the recipient to

accept the kindness without feeling completely beholden. We should not accentuate the imposition which the guest is causing us, for the less the guest feels we are doing specifically for him, the more comfortable he will be.

Most chesed is not performed with this outlook. We often perform chesed because we find it personally fulfilling to be benefactors. The more we emphasize our role in the act, the greater our satisfaction. This type of chesed is self-serving; it neglects the feelings of the recipient.

It is these two types of chesed which the Torah is contrasting. Avraham performed the chesed which emulates Hashem. Avraham downplayed any imposition which the guests may be causing him, offering only that which already existed, such as shade, bread, etc. (once they become comfortable with the invitation, he upgrades the menu). Consequently, the recipients felt totally comfortable accepting Avraham's offer.

On the other end of the spectrum, we see from the story line that Lot's form of chesed was self-serving. When he first offered his guests lodging, they reacted in a manner which would appear to be rude. They said, - "We would rather sleep in the street." The only possible explanation for their response is that the manner in which Lot offered them his assistance emphasized his magnanimity. This elicited a response which reflected their level of discomfort. Lot made a feast in which he provided his best finery and his fanciest silverware, for this gave him satisfaction. This also explains how it is possible that Lot was willing to offer his daughters in order to protect his guests. For a true baal chesed such behavior would be inconceivable. However, Lot does this because his hospitality reflects his own magnanimity. This is what gives him satisfaction. The verse supports this with a statement of Lot's beseeching the inhabitants of Sodom not to harm the guests: - "They are under my protection." Clearly, Lot is only concerned with how his guests' well being reflects upon him.

The Torah records the chesed of Lot, for it highlights the chesed of Avraham. The important factor in performing acts of kindness is minimizing the discomfort of the recipient. Self-fulfillment should not be the impetus for the performance of a chesed.



**Save
The
Date!**

**Grand Auction
& מלוה מלכה**

**מוצאי שבת
פרשת וישלח**

Details to follow

RIVERS PREMIUM