

O H R N E T

SHABBAT PARSHAT VAYISHLACH · 16 KISLEV 5776 - NOV. 28, 2015 · VOL. 23 NO. 8

PARSHA INSIGHTS

A NOD IS AS GOOD AS A WINK TO A BLIND MAN

“I dwelled with Lavan...” (32-5)

Can you imagine the Prime Minister of the State of Israel standing up in the Congress of the United States and warning the Americans not to mess with the State of Israel because we keep the whole Torah?

Of course it would be a wonderful thing if such a statement were true. But even if it were true, so fine, say the Americans, “You’re a good Jew and you keep your Torah, but what do we care about that? We don’t believe in your Torah; we have a New Testament.”

Or if he addressed the Parliament in Iran with the same claim, “Don’t fool around with us, Persians, because we keep the whole Torah.” I’m not sure that the mullahs would be terribly impressed with that assertion.

So why does Rashi tell us that Yaakov was threatening Esav at the beginning of this week’s Torah portion. Rashi comments that by using the word – *garti* – “I dwelled”, whose gematria is 613, Yaakov was warning Esav not to cross him, because he had been careful to observe all 613 *mitzvot* even while in the house of Lavan.

Why would Esav care that Yaakov had kept all of the *mitzvot*? Esav was not exactly the biggest believer in the

mitzvot.

And if Yaakov was warning Esav, why didn’t Yaakov say it explicitly instead of couching his threat in numerology? How could Yaakov expect Esav to pick up on such an obscure hint?

The purpose of a *mitzvah* is to connect man with G-d. Not just through the essential connection that comes through carrying out G-d’s Will, but the remembrance of why I am doing this *mitzvah* — because G-d commanded me to do it — reminds me that I am doing the Will of G-d, and that in itself connects me to G-d.

“I dwelled with Lavan...”

When Yaakov spoke to Esav, he was really reminding himself that sending Esav a monetary tribute, dividing his camp, and preparing for war, were no more than physical actions designed to remind himself that G-d is the Cause of all causes and the Reason of all reasons

And to remind oneself, a hint is all you need.

• Source: based on Rabbi Aharon Leib Steinman
as seen in *Talelei Orot*

PLEASE JOIN US...

...in saying Tehillim/Psalms and a special prayer to G-d for the safety and security of all of Klal Yisrael in these times of conflict and conclude with the following special prayer:

“Our brothers, the entire family of Israel, who are delivered into distress and captivity, whether they are on sea or dry land – may G-d have mercy on them and remove them from stress to relief, from darkness to light, from subjugation to redemption now, speedily and soon.”

SOTAH 37 - 43

Rabbi Yehoshua ben Levi said, “The cup of beracha is not given to a person saying a beracha (for Bircat Hamazon — Rashi) unless the person is ‘tov ayin’ (who hates theft and does acts of kindness with his money — Rashi).”

Rabbi Yehoshua ben Levi cites as his source a verse in Proverbs (22:9) which states, “He who has a generous eye will be blessed...” But how does this verse show that the generous person (*tov ayin*) should be saying the blessing, since it seems to state the opposite, i.e. that a generous person will receive a blessing?

Answer: His proof is based on the fact that the word in the verse for “be blessed” — “*yevorach*” — is written without a *vav* between the *beit* and the *reish* in the word. Therefore it can be read as “*yevarech*”, meaning “he will say the blessing”. Nevertheless, we cannot ignore the way it is pronounced, without a *vav* — “*yevorach*” — which means he will be blessed as well. This is also true, since he also receives a blessing since he says a blessing during *Bircat Hamazon* for the welfare of the *ba'al habayit* who provided the food. Since he blesses the *ba'al habayit*, G-d blesses him as well, as the verse says, “I will bless those who bless you” (Gen. 12:3). (Maharsha)

• Sotah 38b

Rabbi Zeira said that Rabbi Chisda said, “Who has sanctified us with the holiness of Aaron, and has commanded us to bless his people Israel with love.”

This statement on our *daf* teaches the text of the *beracha* that a *kohen* says immediately before fulfilling the mitzvah of “*Bircat Kohanim*”, the “Priestly Blessing”. After saying this *beracha* the *kohen* blesses the congregation as commanded in the Torah (Bamidbar 6:22-27).

It is interesting to note that the wording of this *beracha* differs from the wording of all other *berachot* that are said before fulfilling a mitzvah. The *kohen* does not merely state in this *beracha* that he is commanded to fulfill this mitzvah; instead he states that he is commanded to fulfill this mitzvah “with love”. Why?

One explanation offered is one that is based on the Midrash. It states there that one should not think that the mitzvah for the *kohen* to bless the congregation is simply to say the words of blessing out of a sense of duty and in haste. Rather, an essential part of the mitzvah is to bless the people with heartfelt intent and meaning every word. In short, “with love”. This can be seen in the wording of the Torah’s command to the *kohen*, “Speak to Aaron and his sons, saying: This is how you shall bless the children of Israel, saying to them...” The *kohen* is told “to say”, which means to express the words with kindness, warmth and love. The root of “to say” is “*omer*” as opposed to first word in the verse “*daber*” which means “speak”, but does not connote the “softness” and “love” that describes the manner in which they were commanded to bless the congregation. (Maharitz Chiyut in the name of the Be'er Sheva)

• Sotah 39a

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Rav Bulman *zt"l*
on the
Torah Portion of the Week

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PARSHA Q&A ?

1. What sort of messengers did Yaakov send to Eisav?
2. Why was Yaakov both “afraid” and “distressed?”
3. In what three ways did Yaakov prepare for his encounter with Eisav?
4. Where did Dina hide and why?
5. After helping his family across the river, Yaakov remained alone on the other side. Why?
6. What was the angel forced to do before Yaakov agreed to release him?
7. What was it that healed Yaakov’s leg?
8. Why did Eisav embrace Yaakov?
9. Why did Yosef stand between Eisav and Rachel?
10. Give an exact translation of the word *nisa* in verse 33:12.
11. What happened to the 400 men who accompanied Eisav?
12. Why does the Torah refer to Dina as the daughter of Leah and not as the daughter of Yaakov?
13. Whom should Shimon and Levi have consulted concerning their plan to kill the people of Shechem?
14. Who was born along with Binyamin?
15. What does the name Binyamin mean? Why did Yaakov call him that?
16. The Torah states, “The sons of Yaakov were twelve.” Why?
17. How old was Yaakov when Yosef was sold?
18. Eisav changed his wife’s name to Yehudit. Why?
19. Which three categories of people have their sins pardoned?
20. What is the connection between the Egyptian oppression of the Jewish people and Eisav’s decision to leave the land of Canaan?

PARSHA Q&A!

Answers to this week’s Questions!

All references are to the verses and Rashi’s commentary unless otherwise stated.

1. 32:4 - Angels.
2. 32:8 - He was afraid he would be killed. He was distressed that he would have to kill.
3. 32:9 - He sent gifts, he prayed, and he prepared for war.
4. 32:23 - Yaakov hid her in a chest so that Eisav wouldn’t see her and want to marry her.
5. 32:25 - He went back to get some small containers he had forgotten.
6. 32:27 - Admit that the blessings given by Yitzchak rightfully belong to Yaakov.
7. 32:32 - The shining of the sun.
8. 33:4 - His pity was aroused when he saw Yaakov bowing to him so many times.
9. 33:7 - To stop Eisav from gazing at her.
10. 33:12 - It means “travel”. It does not mean “we will travel.” This is because the letter *nun* is part of the word and does not mean “we” as it sometimes does.
11. 33:16 - They slipped away one by one.
12. 34:1 - Because she was outgoing like her mother, Leah.
13. 34:25 - Their father, Yaakov.
14. 35:17 - His two twin sisters.
15. 35:18 - *Ben-Yemin* means “Son of the South.” He was the only son born in the Land of Israel, which is south of Aram Naharaim.
16. 35:22 - To stress that all of them, including Reuven, were righteous.
17. 35:29 - One hundred and eight.
18. 36:2 - To fool Yitzchak into thinking that she had abandoned idolatry.
19. 36:3 - One who converts to Judaism, one who is elevated to a position of leadership, and one who marries.
20. 36:6 - Eisav knew that the privilege of living in the Land of Israel was accompanied by the prophecy that the Jews would be “foreigners in a land not their own.” Therefore Eisav said, “I’m leaving — I don’t want the Land if it means I have to ‘pay the bill’ of subjugation in Egypt.”

LOVE OF THE LAND

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

SHECHEM — TOMB OF YOSEF

The hero of this week’s Torah portion and the ones following it is the righteous Yosef. Although he lived only 17 of his 110 years in Eretz Yisrael, he insisted on being buried in the Holy Land.

His wish was fulfilled by the Children of Israel carrying his remains with them for forty years on their way to the Promised Land and burying them near Shechem in the field that his father Yaakov had



bought many years before.

“The bones of Yosef, which the Jewish People brought up out of Egypt, were buried in Shechem in a parcel of land that Yaakov bought from the sons of Hamor, the father of Shechem, for a hundred pieces of silver.” (Yehoshua 24:32)

Nowadays, there is considerable tension between the Arabs of that area and between Jews who desire to pray at the tomb of the righteous Yosef.

Abarbanel

ON THE PARSHA

BY RABBI PINCHAS KASNETT

Vayishlach

This Parsha contains one of the most famous and enigmatic narratives of the lives of the Patriarchs: “Jacob was left alone and a man wrestled with him until the break of dawn. When he perceived that he could not overcome him, he struck the socket of his hip; so Jacob’s hip-socket was dislocated...Then he said, ‘Let me go, for dawn has broken.’ And he said, ‘I will not let you go unless you bless me.’ He said to him, ‘What is your name?’ He replied, ‘Jacob’. He said, ‘No longer will be said that your name is Jacob, but Israel, for you have striven with the Divine and with man and have overcome.’ Then Jacob inquired, and he said, ‘Divulge if you please, your name.’ And he said, ‘Why do you inquire of my name?’ And he blessed him there. So Jacob called the name of the place Peniel, ‘For I have seen the Divine face-to-face yet my life was spared.’ The sun rose for him as he passed Penuel and he was limping on his hip. Therefore the Children of Israel are not to eat the displaced sinew on the hip-socket to this day, because he struck Jacob’s hip-socket on the displaced sinew.” (Ber. 32:25-31)

Abarbanel begins by explaining the details of the struggle on a simple, primarily literal level, before he analyzes the exact nature of the prophecy and the deeper meaning of this encounter. He starts off by viewing this as an actual wrestling match between Yaakov and an angel, or messenger of G-d in human form, to determine who will vanquish whom. Yaakov gets the angel into a grip from which he cannot escape. As a result, the angel resorts to the desperate tactic of striking him and dislocating his hip so he could not move. Still unable to free himself, the angel asks Yaakov to let him go. This would be to Yaakov’s benefit anyhow, since Esav is drawing closer every moment. Yaakov demands a blessing first, as it was the way of combatants in a wrestling match for the loser to admit to the superiority of the winner. The vanquished angel acquiesces and reveals to him that he has struggled with both the Divine and man together, as the angel is a Divine being in the form of a man. The angel also reveals to him that his name will be changed to Israel, whose root is related to the word for struggle.

Now aware that the man is really an angel, Yaakov wants to know his name, i.e. his essence. Has G-d sent an angel of mercy or an angel of harsh strict judgment? The angel responds that there is no purpose in asking the question. He is telling him, ‘Do you think you can call on me anytime to assist you, like a master who summons his servant? I am under G-d’s direction only. He defines my purpose. Be satisfied that I am blessing you now as I was commanded. You cannot call on me in the future.’

Before analyzing the deeper symbolisms of the encounter, Abarbanel examines the exact nature of the prophecy. He brings the Rambam, who says that this was a prophetic dream and not an actual physical encounter. If so, Abarbanel asks, how could Yaakov wake up with an actual physical injury? Granted, a dream can have a physical effect on the dreamer, e.g. a seminal emission as the result of a dream about a woman, or feeling pain

after dreaming about falling from a great height. However, in this case Yaakov appears to have suffered an actual physical dislocation of his hip. This could not be the result of a dream, however prophetic.

As a result Abarbanel treats this incident the same way he did with the three angels who appear to Avraham in Parshat Vayera. Yaakov did not actually wrestle with an angel nor did he have a dream while asleep. Rather, the event never actually occurred in the physical world. Miraculously, G-d brought about a complete sensory experience while he was fully awake. (Today we have a great deal of evidence of similar experiences with people under hypnosis or suffering from mental disorders that result in hearing voices, hallucinations and visions, and phantom physical disabilities that do not exist at all but seem very real to those who experience them.)

What were the profound messages that G-d was conveying to Yaakov? The angel is the angel of Esav, who, under G-d’s command, directs the fortunes of Esav and the nations that descend from him. Since Yaakov prevails in the struggle, G-d is telling him that he needn’t be afraid of his brother. However, the injury close to the reproductive area of the body symbolizes the fact that the offspring of Esav will, in the future, continue to contend with, and harm, the offspring of Yaakov. However, when the sun rises, i.e. at the time of the ultimate redemption of the Jewish People, the roles will be reversed, and Esav will beg Yaakov to let him go just as a slave begs his master to free him. Just as Yaakov in the vision asks the angel for a blessing, so too in the future the Jewish nation will demand that the legitimacy of their having received Yitzchak’s blessings be acknowledged.

The fact that Yaakov names the place “Penuel” is another indication that this vision occurred when he was fully awake. When a prophecy occurs during a dream, the venue does not merit a special name. This situation was much more unusual and awe-inspiring for two reasons. When Yaakov says, “for I have seen the Divine face-to-face”, he means that G-d communicated to him fully awake. When he continues and says, “yet my life was spared”, he is referring to having prevailed in a frighteningly dangerous struggle with implications far into the future of the Jewish nation.

Finally, the Torah tells us that for all time we are not to eat the displaced sinew of the hip-socket. This is to impress upon us with a mitzvah from Sinai the aforementioned doubly unusual and awe-inspiring prophecy. Even though the Jewish nation is “injured and lame” due to the struggle with Esav, ultimately it will triumph with the final redemption. As the prophet Micah states (4:6-7), “On that day, says the L-rd, I will assemble the lame one and gather in the one driven away and whomever I have harmed and I will make the lame one into a remnant and the one forced to wander into a mighty nation; and G-d will rule over them at Mt. Zion, from now and forever.”

DREAMS

From: Rob in Passaic, NJ

Dear Rabbi,
What does Judaism say about dreams?

Dear Rob,

Judaism says a lot about dreams. Jacob dreamed of angels ascending and descending a ladder reaching to heaven, revealing to him the site of the Holy Temple. Joseph dreamed that the sun, moon, and eleven stars bowed before him, portending his future greatness. King Solomon also had a dream in which G-d offered him anything he wanted, and in reward for requesting understanding, he was given wealth and long life as well.

However, not all dreams are real. Our Sages taught that many dreams are caused by physical influences such as the food we eat, and by things we do or think during the day. Once the King of Persia, who was at war with Rome, approached one of the Rabbis saying, "You Jews are supposed to be very clever; tell me what I'll see in my dream." The Sage replied, "You'll see the Romans taking you captive and making you grind date-pits in a golden mill." The King thought about it all day, and, sure enough, he dreamed of it that night.

Other dreams are caused by spiritual influences. The Zohar states that as people sleep, the soul rises to a higher plane. There, it encounters either negative or positive forces. This experience is transmitted to the imagination and perceived as a dream. An experience with a negative force results in an untrue dream, of which it is said "dreams speak falsehood" (Zechariah 10:2).

Interaction with a positive force results in a true dream, referred to in the verse "In a dream, in a vision of the night... G-d opens the ears of man" (Job 33:15). However, it is interesting that Joseph's dream included the moon, which symbolized his mother, even though she was no longer living at the time. From here our Sages derived that even true dreams have inaccuracies. Which reminds me of a story:

One night, Yankel, the tailor of Pletstk, dreamed he saw a bridge. By the bridge stood a sentry. Under the bridge lay a buried treasure.

When he awoke, Yankel took some food and a pick-ax and set off. After many days, he came to a bridge, and under the bridge was the very sentry he'd dreamed of, standing there. Yankel took his pick-ax and began to dig. "What in blazes!" cried the soldier. Yankel told the soldier of his dream, whereupon the soldier broke out laughing.

"You fool," the soldier said. "If I believed in dreams, I'd be off to a little Jewish town called Pletstk; I'd break down the door of a little tailor named Yankel; I'd push over his cast-iron stove, and if dreams be true I'd find there a buried treasure. Ha! Ha! Ha!"

Yankel gasped. He snatched up his tools, ran home, and pushed aside his cast-iron stove. There it was — the buried treasure!

Sources:

- Genesis 28:12, 37:5; Kings I 3:5
- Berachot 55a, 56a
- Zohar, Parshat Vayeshev p. 412
- The Way of G-d 3:1:6

PARSHA OVERVIEW

Returning home, Yaakov sends angelic messengers to appease his brother Eisav. The messengers return, telling Yaakov that Eisav is approaching with an army of 400. Yaakov takes the strategic precautions of dividing the camps, praying for assistance, and sending tribute to mollify Eisav. That night Yaakov is left alone and wrestles with the Angel of Eisav. Yaakov emerges victorious but is left with an injured sinew in his thigh (which is the reason why it is forbidden to eat the sciatic nerve of a kosher animal). The angel tells him that his name in the future will be Yisrael, signifying that he has prevailed against man (Lavan) and the supernatural (the angel). Yaakov and Eisav meet and are reconciled, but Yaakov, still fearful of his brother, rejects Eisav's offer that they should dwell together. Shechem, a Caananite prince, abducts and violates Dina, Yaakov's daughter. In return for Dina's hand in marriage, the prince and his father suggest that Yaakov and his

family intermarry and enjoy the fruits of Caananite prosperity. Yaakov's sons trick Shechem and his father by feigning agreement. However, they stipulate that all the males of the city must undergo *brit mila*. Shimon and Levi, two of Dina's brothers, enter the town and execute all the males who were weakened by the circumcision. This action is justified by the city's tacit complicity in the abduction of their sister. G-d commands Yaakov to go to Beit-El and build an altar. His mother Rivka's nurse, Devorah, dies and is buried below Beit-El. G-d appears again to Yaakov, blesses him and changes his name to Yisrael. While traveling, Rachel goes into labor and gives birth to Binyamin, the twelfth of the tribes of Israel. She dies in childbirth and is buried on the Beit Lechem road. Yaakov builds a monument to her. Yitzchak passes away at the age of 180 and is buried by his sons. The Parsha concludes by listing Eisav's descendants.

EXPRESSION OF THE SOUL

“And G-d formed Man (Adam) of dust from the earth, and He blew into his nostrils the soul of life; and Man became a living being.”

Onkelos, in translating the phrase “a living being” states that its deeper meaning is that man became a “speaking being”. What is the message behind this apparent change from the literal reading of the verse?

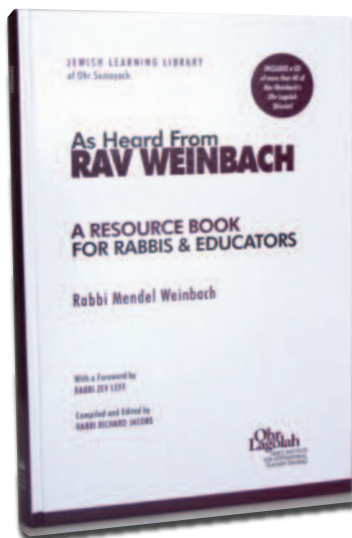
It is clear to all that the main function of speech is to reveal one’s thoughts and ideas to others. What is not so clear, however, is that man’s soul, which is his life and essence, is both connected to and expressed via his ability to communicate. We can thus say that it is man’s ability to express the innermost thoughts of his soul that characterizes his essence. Accordingly, man is truly a “living being” when his soul, which is his true self, becomes a part of the world through the power of speech. This idea is hinted to in the verse, “My soul goes out with its speech (Shir Hashirim 5:6)”; that is, one’s essence becomes revealed through speech. One’s emotions are also invested in the spoken word, and therefore through speech one can unify with the

one that he is communicating with on a most intimate level.

Truly, the gift of expression is the most essential of G-d’s gifts to humanity. When it is used responsibly and sincerely, people are able to share and unite with one another. What’s more, it is this very gift that allows one to share and unite with his Creator. Thus, when man expresses himself through prayer as a “speaking being”, his soul and life become attached to G-d, the Source of all life.

We thus find that Chana proclaimed with regard to her prayer, when she poured out her heart before G-d, “I have poured out my soul before G-d (Shmuel I 103:1).” King David as well writes in Tehillim, which is filled with statements of the great love and devotion that King David had for G-d, “Let my soul bless G-d.... Let my soul praise G-d.” From the above it is clear why Onkelos connects man’s ability to speak with his very life.

When, however, man speaks empty words — or worse, when his speech is hurtful and damaging to the world and others — he is not acting out his potential to be a “living being”, since such speech does not come from one’s essence, the holy soul within man.



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RABBI CHAIM YECHIEL ROTHMAN זצוק"ל – A MEMOIR

When King David bemoans the untimely death of Yehonatan and his father King Shaul, he cries out, “I am so distraught over you, my brother Yehonatan – you were so dearly delightful to me...” (Shmuel II 1:26)

I believe that this verse is very apt for our dear friend and alumnus Rabbi Chaim Rothman, may Hashem avenge his blood. He loved his fellow man and he cared like a brother for every fellow Jew. We are so pained, our dear brother. You were so “delightful” to us!

Chaim, *atzal*, (or Howie, as he was affectionately known at the Yeshiva) developed his commitment to the love of Torah and *mitzvot* as he stepped into the open door of Ohr Somayach back in the early 1980s. He had spent a year at Hebrew University after he had volunteered at a religious kibbutz. He had shown an interest in *yiddishkeit* back in Toronto, the city of his birth. The Yeshiva, however, was his springboard for a path of constant spiritual growth that accompanied him throughout his life in this world.

His mother, Mrs. Millie Rothman — may she be blessed with a long and healthy life — told me at the *shiva* that Howie made his commitment to Torah and *mitzvot* when he came to Ohr Somayach, “and from that moment onwards he was flying!”

And what a commitment! In his application form as a young student Chaim wrote, “A life without helping others, what is it worth?” Along with his constant growth — growth in love for Hashem, love for Torah, love and pursuit of good character traits, *hakarat hatov* (appreciation for the good done by others), meticulously fulfilling the *mitzvot* — his motto was: “Help whomever you can and do *chesed* (acts of loving-kindness) with everyone!”

His integrity and righteousness were imbued by his parents, and he remained true to those values throughout his life. At the Yeshiva he built the basis for his continued spiritual development and his yearning to build his life in Israel.

After a year at Ohr Somayach in Jerusalem, where he developed a very special relationship with his *rebbe'im*, Chaim returned for a few years to Toronto, where he married his *eshet chayil* Risa, may she be blessed with a long and healthy life. In 1985 the young couple made their dream a reality when they returned to Jerusalem to build their home and family here.

For his livelihood Chaim found a post at the State Comptroller’s office where he was personified the holy Torah every day for 30 years. Until the day when he was hideously massacred while in the middle of praying Shemoneh Esrei, along with four other holy souls, at their shul, Kehillat Bnei Torah in Har Nof. For almost a whole year Chaim Yechiel ben Malka was “purified with suffering” (in the words of our Sages), as we all prayed for his return to good health, until Hashem took back his *neschama* on the night of Shabbat Parshat Lech Lecha.

This *parsha* signified his life’s journey: “Go from your land and from your birthplace and from your father’s home to the Land that I will show you.” Chaim, *atzal*, followed in the footsteps of Avraham Avinu. *Chesed*, love of Hashem and love of people, together with his sterling honesty and his belief that

everything that Hashem does is for the good, were his hallmark.

His dedication to Torah learning was outstanding. Never was a moment wasted. Every moment that he did not require for his work or for attending to family matters was occupied with his study of Torah, literally running from one *chavruta* (study partner) to another, and from one *shiur* to the next.

The Shulchan Aruch in Yoreh Deah 243 codifies that a person who is totally devoted to Torah learning, as Rabbi Rothman, without a doubt, deserves the lofty status of “His Torah is his livelihood”. He truly fulfilled the precept to “Make your Torah study primary and permanent, while your work is secondary and temporary”. (Avot 1:17, Mishneh Torah 3:7)

Chaim’s goal was “to learn in order to fulfill” (Avot 4:5). He always wanted to understand more — and then put that learning into practice.

His manner of serving Hashem in *tefilla* (prayer) was also enviable. He would rush to prayers, to be there early and be able to *daven* every word with *kavana*. Each word of *tefilla* was so precious to him.

For many years Chaim was a staunch member of the Ohr Somayach alumni *gemara shiur* in Har Nof. Every member of this *shiur* always drew tremendous *chizuk* (encouragement and strength) from Chaim’s determination and perseverance. He may have been exhausted after a long day’s work in his office, but that would never be a reason for absence. If necessary, he would stand, or even walk around in the *shiur* room, to improve his concentration and utilize these moments that were so precious to him.

Although the family lived through certain hardships — in particular the death of their eldest son Eli, *atzal*, whom they lost over 10 years ago in a tragic accident in the Jerusalem Forest — Chaim always showed *simcha*; he radiated joy and happiness. He even “infected” others with this too. At the same time, Chaim cared so much about other people’s needs and bent over backwards to help all. If he, however, ever received anything from anyone, his *hakarat hatov* was boundless.

Chaim was *medakdek b’halacha*, scrupulous in observance of Jewish law. Every doubt was brought to a *posek*, mostly to the Rav of the shul in which he was so active — Kehillat Bnei Torah. His extreme integrity in monetary matters and giving *tzedaka* was also incredible.

Chaim and his wife Risa merited eleven wonderful children and were blessed with their first granddaughter shortly before the brutal attack of 25 Cheshvan 5775. During the year of his coma another two grandchildren were added to their illustrious Torah family. Chaim was a source of love and inspiration not only for his wife and children, but for all of us.

The Torah tells us, “And Chanoch walked with Hashem, and he was no longer (in this world — Rashi), because Hashem took him” (Ber. 5:24). So too did Hashem take this great *tzadik* who lived amongst us, together with the four other *kedoshim* of the Har Nof massacre.

May he continue to a *meilitz yosher* for his entire family, for the Ohr Somayach family and for all of *Klal Yisrael*.

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