



Ohr Yerushalayim News

כ"ח כסלו תשע"ח - מקץ - 16th December 2017 - Volume 10 - Issue 21

News This Week

מזל טוב

Mazel Tov to Mr & Mrs Henry Brownson on the wedding this week of Yaakov Gamliel to Shoshana Kaila Lister in Edgware. The Aufruf takes place this Shabbos followed by a Kiddush after Davening in the Shul hall.

Mazel Tov to Mr & Mrs Shmuli Simon on the forthcoming marriage of Rivka to Mikey Lebrett on Sunday at Vermillion Cinebar: Kabbolos Ponim 5.15pm; Chupa 6pm and Simchas Chosson VeKalla 10.30pm.

Siyum Mishnayos For The Shloshim of Bernard Morris ז"ל

A reminder to all those who took on Mishnayos to learn לעלו נשמת Bernard Morris ז"ל to finish them by Shabbos. The Siyum will take place א"ה at Shalosh Seudas.

In memory of Bernard, a key member of the Ohr Yerushalayim family, we will be inserting two halochos a week in the newsletter to be learnt לעלו נשמתו.

Family Chanuka Funday

The Shul will be holding a Chanuka family fun day on Sunday. See the back page for further details.

PBM Chanuka Programme

We are delighted once again to host PBM for a Chanukka learning programme following the 8pm Maariv on Sunday night. After opening words by Rabbi Chazan there will be independent learning of the Chanukah Sugya followed by a Shiur by Rabbi Yehoshua Hartman, head of Hasmonean sixth form in London.

Dreamers and Doers Rabbi Mordechai Kamenetzky (Torah.org)

This week, parshas Miketz, is also Shabbos Chanuka. "And it was miketz two years and Paroah dreamt.[41:1]" The Medrash asks: Don't other people also dream? (Meaning, what is the special significance of Paroah dreaming?) The Medrash answers that a dream of the king is a dream that affects the entire world.

Rav Sholom Schwadron זת"ל contrasts the reactions that different people had to their dreams. Earlier in Breishis [Parshas Vayaitzay 28:11-17] we learned about Yaakov's dream. He witnessed the meeting point of heaven and earth — the angels descending and ascending a ladder and Hashem standing over it. When he awoke, he was in awe of the holiness of that place. Not only didn't he go back to sleep, but he regretted ever having gone to sleep in such a holy place.

Shlomo HaMelech had a dream which concerned the entire kingdom. Hashem appeared to him in a dream and asked what he wanted. The whole world was before him for the asking. Shlomo didn't ask for honor or wealth. He didn't ask for anything for himself. He appreciated his responsibility as the king and acted accordingly. He requested a heart that would differentiate between good and evil in order to properly judge the nation.

He awoke immediately and was filled with exuberant happiness. Until the morning he lay astounded by what he had experienced. Needless to say, he didn't entertain the thought of going back to sleep.

Now let's look at Paroah and his level of appreciation of the position

לעלו נשמת דוב יצחק ב"ר אפרים אלחנן ז"ל

Wet Clothes on Shabbos

סחיטה - Sechitoh – squeezing out any liquid is forbidden on Shabbos. This applies for example even to clothes.

However, if your clothes became wet, you can continue to wear them and do not have to worry about any sechito arising from that. (You can even put on wet clothes if you have no others.)

But you cannot vigorously shake the water out of the clothes.

בישול - Bishul - If you are wearing wet clothes, you must not stand near a radiator at 45°C or above even if you only intend to warm yourself. The same principle will apply to wet towels which should not be put on the hot towel-rail so that the wet part will get hot. In both examples one is "cooking" the water as it dries.

and power that he held. He dreamt of seven emaciated cows devouring seven fat cows and then he awoke. He recognized that this dream had ramifications for his entire kingdom. How did he react? "And he slept and dreamt a second time... [41:5]" He turned over and went back to sleep!

In this second dream he saw seven skinny stalks swallow seven full, healthy stalks. He again awoke and recognized that he had dreamt a dream which would seriously affect his entire empire. "And it was in the morning, his spirit troubled him. [41:8]" In the morning he acted and summoned advisors to interpret the dream. What did he do after the second dream until the morning? He again, turned over and went back to sleep! In the morning it bothered him... Until then... Sleep!

Whereas Shlomo was only concerned for the good of his people, Paroah's main concern was some 'serious shut-eye'. It would seem, Rav Sholom writes, that had Hashem asked Paroah, "What is it that you want? Any request of yours will be granted..." Paroah would have answered, "Oh G-d, please, please, LET ME GO BACK TO SLEEP!!! Please, just ten more minutes... I promise, I'll only hit the snooze button once..."

The Week Ahead

שבת פרשת מקץ	שבת חנוכה, מברכין טבת
Candle Lighting	3.34pm
Mincha & Kabbolas Shabbos	3.39pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	10.12am
1st Mincha	1.30pm
Rov's Shiur	2.59pm
2nd Mincha	3.29pm
Shalosh Seudas	Following
Maariv & Motzei Shabbos	4.49pm
Ovos uBonim	6.19pm
Sun	7.10am / 8.10am
Mon / Tues ראש חודש	6.40am / 7.00am / 8.00am
Wed	6.40am / 7.10am / 8.00am
Thurs	6.45am / 7.10am / 8.00am
Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	3.35pm
Late Maariv	8.00pm

Appreciation. Shlomo appreciated who he was and what came along with it. Paroah didn't. Appreciation. Webster's defines it as: 1) have a sensitive understanding of, and 2) enjoy with gratitude. Unless one has a sensitive understanding of his position and what he has, he will never feel the requisite gratitude.

The mitzva of Chanuka is l'hodos u'l'hallel. Rav Moshe Schwab zt"l in Ma'arachei Lev delineates how the Rabbonon enacted the different laws of Chanuka to parallel the different miracles which occurred.

Whereas the dedication of the Mishkan by Moshe and the dedication of the Temple by Shlomo were each seven days, the rededication of the Temple by the Chashmona'im is celebrated by eight days of Chanuka. Why is this? Because the rebuilding of the altar and the fixing of the Holy Vessels took eight days of work.

Why do we kindle lights? Because the Chashmona'im entered the Temple area and kindled the lights of the Menorah which had been extinguished for so many years.

Why is the full Hallel said? For every great redemption of Israel we praise and thank Hashem for His goodness.

We see that every detail of the miracle was cause for an additional law in order to remember and appreciate it. Chaza"l {The Sages of the Oral Law} appreciated every added detail of the miracles being wrought.

We are so busy with life that we don't have the time or presence of mind to sit back and appreciate all that we have. I remember reading a list of quips which began: 'You know you're in trouble when...' My favorite one ended with: '...you keep waiting for things to get back to normal, and then, slowly, it begins to dawn on you, THIS IS NORMAL!!!' Always dreaming of the pleasures of the past and the future, we tend to let the pleasures of the present slip by until they too, inexorably, join the past.

Chanuka was the time when the special link that we share with Hashem was confirmed. The ancient Greeks tried to force us to abdicate those commandments which both portray and strengthen that special bond. "All is natural," they proclaimed. "Only natural beauty, wisdom and strength is worthy of praise."

A handful of Jews were willing to wage war against their mighty armies — by all odds, a mission that would lead to death. They preferred death as Jews fighting for life as Jews, over a life of spiritual dearth and death, devoid of the true meaning and purpose of life. They had an appreciation of who they were and what came along with that.

This willingness to go all-out for that special bond between us and Hashem resulted in a supernatural occurrence — the victory of the weak over the strong, the few over the many, the holy over the defiled, the righteous over the evil and the keepers of the Torah over those who rebel. The clear revelation of the bankruptcy of the veil of nature when it stands in the way of the will of Hashem. The clear revelation of the special bond that exists between us and Hashem if we'll only avail ourselves to it.

The intensity of a relationship is determined by the interest level of the least-interested member. Being that Hashem infinitely wants a relationship with us, the strength and depth of the relationship is set by our degree of desire for such a relationship. I once heard a beautiful quote: The only thing that stands between you and G-d is you...

Chanukah is the time l'hodos u'l'hallel. To appreciate the miracles that Hashem has done for us and those that He ceaselessly continues to do. To appreciate (be sensitive to and enjoy with gratitude) all that He has given us in life. To appreciate the special bond that Hashem avails to us and the gratifying responsibilities which accompany it.

Just as Hashem was willing to go to all-out for us and that relationship "bayamim hahaim", He has that same willingness now, "bazman hazeh". our honor and credibility in a particular position, we sometimes find ourselves going to great lengths to defend the indefensible. However, if we keep an open mind, if we are honest with ourselves and consider the possibility that we may have erred, we will discover that the ultimate honor always lies in embracing the truth and doing what is right.

Reciting the She'Hechyanu in Bergen Belsen

Rabbi Yissocher Frand (Torah.org)

Our Parsha begins with the expression "At the end of two years..." This refers to the time since the incident at the end of last week's Parsha which concludes with the verse "The chief steward did not remember Yosef. He forgot him."

The verse at the end of VaYeshev begs for a clarification — if you don't

remember someone, obviously you forgot. The Bluzheve Rebbe offers this insight into the verse:

We see, he says, that there is a concept of not remembering and there is a separate concept of forgetting. There are some things in life that one can't remember, but that one can't forget either. What is such an event? The Holocaust. It is too painful to remember, but yet we can never forget it either. As painful as it is, we must, at times, remember it.

The following incident occurred to the Bluzheve Rebbe himself in Bergen Belsen on Chanukah during the middle of the Holocaust:

Erev Chanukah had been a particularly grim day in the camp. Many Jews had been randomly taken out and shot. The bodies were still lying on the ground as the day ended. The Jews that remained got together, found an old shoe, made some oil out of shoe polish, made a wick out of threads of a garment and wanted to light Ner Chanukah.

The Bluzheve Rebbe, being one of the leaders in the camp, proceeded to light Ner Chanukah and recite the appropriate blessings. He recited the first blessing "...to kindle the Chanukah candle". Then he made the second blessing "...who has done miracles for our ancestors in those days at this time."

Then he came to make the she'hechyanu ("... who has kept us alive and sustained us and brought us to this occasion"). Before he made the she'hechyanu he paused and hesitated. He looked around and then made the blessing.

There was a Jew who witnessed this scene and later came to the Rebbe and said bitterly, "Spira, I understand how you can make the first blessing and I can understand how you make the second blessing but tell me, Spira, how can you in this terrible place with dead Jews lying around us make the she'hechyanu blessing thanking G-d for keeping us alive and bringing us to this time?"

The Rebbe looked at the Jew and said "You know, I had the same problem. But then I looked around and saw that these Jews in these worst of circumstances, surrounded by death and destruction, got together and insisted on fulfilling the mitzvah of lighting Chanukah candles even in these horrible conditions. I said to myself for this alone one can and should make the blessing "she'hechyanu v'kiyamanu v'higeeyanu lazman hazeh."

Ohr Yerushalayim invites you to a
Family Chanuka
FUNDAY

Sunday 17th December
1.30-3.30pm
followed by Mincha,
Children's Speaker
and Candle Lighting

CIRCUS SKILLS FOR ALL AGES

ARTS & CRAFTS FOOD

Suggested donation: £5 per child or £20 per family 4+