



Ohr Yerushalayim News

ב - כסלו תשפ"ב - 4th December 2021 - Volume 14 - Issue 22

News This Week

מזל טוב

Mazel Tov to Nati and Sharon Sebbag on Eli's engagement to Rivka Wanderer, daughter of Zvi and Eve Wanderer. The Lechaim takes place in the Shul Hall in Sunday from 7-9pm.

Kiddush

There will be a Kiddush after davening this Shabbos part sponsored by Peter and Ann Nissen on the occasion of their golden wedding anniversary - Mazel Tov! If you would like to sponsor half the Kiddush, please be in touch with Avi Stern

Chaim Aruchim

We wish Chaim Aruchim to the following who have Yahrzeit this week:
Tues, 3rd Teves - Peter Nissen for his father
Weds, 4th Teves - Yisroel Meir Cope for his mother

Ovos uBonim

Ovos uBonim will take place at 6.05 this week, 1hr 15 mins after Shabbos for 45 minutes.

ותן טל ומטר

A reminder that we start saying ותן טל ומטר from Maariv this Motzei Shabbos

Chanukah and Mikeitz

Jonathan Grosskopf

Rashi cites Targum Onkelos who makes it clear that Mikeitz in our Posuk (1, Perek 41) is to be translated as 'at the end', and should not be confused with the cognate word, Kotzo - an edge. Ibn Ezra understands this word to mean, two years to the day.

I wonder whether the connection between this sedra and that of Chanukah, since it usually falls on that Parsha; and is contained in the final verse of "Ma'oz Tzur" which uses the term Keitz Hayeshua: the end for salvation.

Maybe these additional 2 years imposed on Joseph for having placed his trust in the butler who promptly forgot him, means that our salvation will come unexpectedly when Hashem wishes it in a form of a seemingly natural event - Pharaoh's dream and the butler "remembering" Yosef on Rosh Hashanah!

Beis Shammai says that we should light 8 candles on the first night and reduce the candles lit for each night to remind ourselves of the great miracle that happened on day 1. Beis Hillel uses the reverse logic to add each night to the candles lit to note that each day was an additional miracle that the oil was still burning. At the end of the last night of Chanukah, all candles are alight to light up our way through the depths of winter/ the extreme part of our exile when (BE"H) we will experience the complete redemption in Nissan at Pesach at the end; "Mikeitz"!!

Why is Chanukah So Beautiful

Binyomin Cope

This D'var Torah is based on a Shiur given by R' Yitzchok Breitowitz

We can see that when it comes to the laws of Chanukah, people tend to perform the Mitzvos with an extra degree of beauty. People light eight wicks, despite the basic Halacha of being only a single one each day. All of Klal Yisroel and particularly Ashkenazim (when it comes to who lights), perform these Halachos to a higher standard and with extra Hiddur. From the oils we use, the wicks, the Menorah, the order and who lights we tend to follow the Halachos Mehadrin Min Ha'Mehadrin.

But why, what is the connection with beauty and this Yom Tov?

The first of the following three answers, looks at the enemy, who as we know are the Greeks. They are the descendants of Yefes who through Yavan fathered the Greeks. Our celebration on Chanukah celebrates our victory over this nation who were the absolute pinnacle of beauty. Their nation was literally blessed with this and prided themselves with this wisdom. Using it to build wonders in art, physical excellence, and architecture. Every aspect of their culture, whether it was good or bad, was consumed with beauty. This is important because as Jewish people many people are misled by the understanding that Judaism rejects beauty, NOT TRUE. We understand that beauty, like many other qualities is an amazing creation put in the world to enhance our lives. We can see this from the very Bracha that Noach gave to his two children (Shem and Yefes).

"May Hashem exalt Yefes (with beauty), but he will dwell in the tents of Shem" This means that the blessing of Yefes is only great and holy when it is combined with Shem, or "in the tents of"

So, on Chanukah, when we celebrate our victory over the beauty lusting nation of Yavan, we do not reject and push away their gift, but rather we take, make pure and use it for Kedusha. This is why we light a beautiful menorah, to show that we appreciate beauty but only when it is merged with holiness.

The Chiddushei Ha'rim (the first Gerer Rebbi) gives a different approach to this. The Gemara says that this was not the only jar of oil there was, but rather it was the only pure jar. When it comes to private Avoda and Korbanos in the Beis Hamikdash, the Halacha demands that everything be totally pure, however the Halacha changes when regarding any communal Avoda.

When it comes to communal Korbanos and other Avodas, in a situation of desperation we would be permitted to use Tomei items. This is called "Tuma Hutra" and as we know, the lighting of the menorah is a communal Avoda. Through this concept, we would be able to use all the other jars of Tamei oil and so it seems that the whole miracle of Chanukah is superfluous. So, what is the whole celebration?

To answer this, a Moshul... Say you are walking, and you see a man on the ground in need of water. It then turns out that this man is not a great

Davening Times

פרשת מקץ

Zman Shabbos	3.37pm
Mincha & Kabbolas Shabbos	3.42pm
Hashkomo	7.15am
Shacharis	9.15am
סוף זמן ק"ש	10.02am
Mincha	1.30pm / 3.30pm
Motzei Shabbos	4.50pm
Ovos uBonim	6.05pm
Sun Rosh Chodesh	7.00am / 8.00am / 9.30am
Mon Zos Channukah	6.40am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Thurs	6.45am / 7.10am / 8.00am
Mincha & Maariv	3.40pm
Late Maariv	8.00pm

ראש חודש סבת

3.37pm
3.42pm
7.15am
9.15am
10.02am
1.30pm / 3.30pm
4.50pm
6.05pm
7.00am / 8.00am / 9.30am
6.40am / 7.10am / 8.00am
6.45am / 7.20am / 8.00am
6.45am / 7.10am / 8.00am
3.40pm
8.00pm

person and you two do not like each other. Unless you are extremely cruel and vengeful then the likelihood is that you will get him the water that is needed. But no way (unless a tremendous Tzaddik) will you go to your kitchen and start preparing luxuries like bread or cakes. This is because you are only happy to give this man what is needed and no more.

However, if you were to give your fellow in need more than what he needed, then this shows great love. When you do not just give what is needed but you go beyond and give extra comforts then it shows huge amounts of love and this is how Hashem treated us back then. Hashem could have just allowed us to light the pure oil for a day and then to use the Tamei oil, or just use the Tamei oil, this still would have been within the boundaries of Halacha. But Hashem loves the Bnei Yisroel, and so he displayed his love through giving us a jar of grade A Tahor oil that lasted. He gave us the most beautiful oil even if it was not a total necessity and so we return our gratitude through beautifying the Mitzvos of Chanukah.

The third and final answer is from Sefer Koheles Yitzchok who takes issue with the jar of oil that was found. It is strange that the jar of Tahor oil had the seal of the Kohan Gadol on top. The Kohan Gadol was not in charge of the Menorah's oil, so the seal that was on the lid of this jar, leads to the assumption that this was not Menorah oil at all, but rather it was the Kohan Gadol's private oil that he may have used for a different Avoda (the Korban Tamid/meal offering). This type of Avoda did not require the grade A oil like the menorah did. This oil could have contained bits of olive pulp and it would still have been good to use. So why did they use this to light the menorah? This too was not suitable.

But actually, it was suitable. This oil, although not for the Menorah was still the same quality as Menorah oil. This is because the Kohan Gadol wanted to elevate whatever Avoda he had in mind to use this jar for, by only using the top, most Tahor oil. In the end, due to the Kohan Gadol's great deed of only using the most beautiful oil for his private Avoda, it saved Klal Yisroel and enabled them to perform the Avoda in the best, most beautiful way possible. To remember the amazing way the Kohan Gadol beautified Hashem's service, we too do the same on Chanukah by adding extra Hiddur to our Avoda.

Storehouse of the King

Rabbi Yisroel Ciner (Torah.org)

The parsha begins, "And it was, mekaytz, at the end of two years, and Paroah dreamt". The medrash says, "kaytz, an end limit, was set for the darkness, an end limit was set for Yosef's imprisonment. Once that time was reached, Paroah had his dream." The Beis Halevi explains that the medrash is teaching us a very powerful message in viewing life's events. We would superficially understand the cause and effect of the parsha's events as follows. Paroah's dream, was the cause of Yosef being released from the prison. The same way that we would view a person who made a certain investment. If that investment would prove to be lucrative, we would say that the investment was the cause of his wealth.

The Beis Halevi explains that this medrash is teaching us the correct perspective. There was a set time, two additional years, that Yosef was meant to be in prison. The cause of his release was that time having been reached. This cause triggered that min hashamayim, from the heavens, something had to happen to bring about that release. The result of this cause was Paroah's dream. "An end limit was set for Yosef's imprisonment. Once that time was reached, Paroah had his dream." The dream didn't cause the release. It was rather the release caused the dream. The investment didn't cause the wealth. Min hashamayim the time had come for him to become wealthy. He, therefore, made that investment.

People go through so much anguish in life deeply regretting moves they failed to make. They often think to themselves that had they only made that investment, that decision, that phone call, their lives would have been so different. It is true that one event can have a tremendous influence on our life. However, we must recognize what really determines our fate is not our decisions. Chazal Say "Hakol beyday shamayim chutz mi'yiras shamayim". All is in the hands of heaven besides our spiritual stature. That investment could have greatly altered

our financial standing. However, it would not have been the cause of our wealth. It would have been the result of a min hashamayim directive that this is now in this person's best interest to become wealthy. Although it is beyond us to determine and fully fathom those directives, we do know that those 'little decisions' that we've discussed earlier, do affect those directives. The fact that at times we don't see the good in what's happening, in no way indicates that it isn't really good.

The Chofetz Chaim gives a beautiful mashal to illustrate this point. A person went to a train station for his first time. He heard a whistle blow and saw people hurry to the train. A short while later he heard a second whistle and saw additional people make their way onto the train. At the sound of the third whistle, the train started to roll. He was amazed by the power wielded by this whistle blower and sought him out. When he found him, he started to ask him questions about the running of the station, the scheduling of the trains, etc. The whistle blower gave him a confused look and in broken English (Polish?) told him that he doesn't really know all that much. All of his instructions come from above. All he does is blow the whistle!

This connection between dreams and redemption reminds me of an idea I recently read. The possuk says; "Shir Hamaalos, bshuv Hashem es shivas Tzion hayinu k'cholmim". This is usually translated, when Hashem will return the remnants of Zion, we 'will be' like dreamers. However, the word "hayinu" is really in the past tense, therefore the proper translation should be; we 'were' like dreamers.

When we dream, everything seems to make perfect sense and be totally logical. Once we awaken and review our dream we then realize that it really made no sense at all. We even can't imagine how at the time of the dream it did make sense! So too, is our current situation. During the pre-redemption stage, during the darkness of this world, things appear to make sense. This person wants to live with alternative lifestyles, it seems almost acceptable to us.

This person's goal in life is to be a millionaire, we find that understandable. This person doesn't think that mitzvos are important, even though we disagree, we can relate to where he is coming from. When the redemption will arrive, we will have true clarity of vision. It is then that we will come to the realization, that all our ideas until now, were like dreams. Our whole environment, it's values, it's priorities, made no sense at all, but at the time it seemed so logical! We look back and can't even imagine how it then made any sense at all.

After interpreting the dream, Yosef tells Paroah that he should now appoint an understanding and wise person to be in charge of the food collection and storage. Rav Eliyohu Lopian, zatza"l explains that it would take an incredible chacham to handle the task. During times of plenty, it's extremely difficult to have a mentality of only eating what's completely necessary and to save every additional morsel. Who is a wise man, one who is "roeh es hanolad" (sees the future). Not that he knows what will be but rather he 'sees' it. Only such a man who sees the future as if it's present, has the ability to prepare Mitzraim for the forthcoming famine years.

In olam hazah, our present physical existence, we are living through years of plenty. During our 120 years of life, we have an immeasurable amount of opportunities to perform mitzvos and maasim tovim. In this respect, olam habah, the world to come, is a time of famine.

It is well known that the Vilna Gaon was crying at the time of his death. When asked, why he was crying, he explained how painful it was to leave this world of such incredible opportunity. He grabbed hold of his tzitzis and said "In this incredible world, for a few cents one can fulfill this wonderful mitzvah of tzitzis, which merits one the level of seeing the face of the Sh'chinah. In the next world, a person is unable to perform a single mitzvah even if he offers all his possessions. How can't one cry when he's about to leave such a place.

Hashem should open our eyes so that we will realize that we are in the storehouse of the king for a limited amount of time. We must be chachamim who see the future, know that our time here is limited and not go through life in a dreamlike state. Recognizing the true causes for all that happens here and making ourselves worthy of being recipients of those blessings.