



# Ohr Yerushalayim News

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## News This Week

### מזל טוב

Mazel Tov to Michael and Anne Wilks on the birth of a great granddaughter to Shloimi and Etsel Brocho Saperia

### Kiddush

There will be a Kiddush this week sponsored by Henry Brownson in honour of the upcoming Yahrzeit of his father

### Chaim Aruchim

We regret to inform of the Petira of Irwin Stern, father of Akiva. The Levaya will take place on Friday at 11.45 from 14 New Hall Avenue.

The family is sitting shiva at 14 New Hall Avenue to Thursday morning. Shacharis 7.30, Sun 8am, Mincha 1pm, Fri 2.30pm, Maariv 7.30pm, Motzei Shabbos 5.25pm. Rest times 1.15-3.30, 5.30-7.30 and after 10pm

We wish Chaim Aruchim to the following who have Yahrzeit this week:

Shabbos, 11th Teves - Stephen Wieder for his father  
Mon, 13th Teves - Daniel Dresner for his mother

### The Greatest Blessing

Rabbi J Rubinstein

One of the most famous parables of the Dubno Magid, is about the internationally famous archer who passed through a country village. To his amazement, he saw on the village green a row of boards, with arrows which had hit precisely the centre of the bulls eyes painted on the boards. He discovered who had shot the arrows and asked him, "How did you achieve such perfect accuracy?" The villager replied "You paint the bulls eye on the board and then fire the arrow; I dont do that, first I fire the arrow at a blank board, then I paint the rings around it"

This can be taken as an analogy for the different attitudes people adopt towards their Judaism. For example, some people buy a house because they like the building and are satisfied with the price, and afterwards find out whether there is an active Jewish community with a Shul and a Jewish school nearby. Other people look first of all for an area where there is a vibrant Jewish community, and then see if there is a good house at a reasonable price in the vicinity. The first group design their lives by other criteria and then fit their Judaism in as best as they can. The second group place their Judaism at the centre of their lives, and then arrange everything else around that, like the archer who shot the arrow and then drew the circles around it. The second approach is the only one which will ensure the continuation of Jewish life.

This idea was powerfully demonstrated by the Edelstein family when they arrive in Ramat Hasharon Israel, from Russia in 1934. They were given a shack which was actually a renovated chicken coop. There was absolutely no furniture, but the property owner told them, there were some spare crates in a nearby orchard which they could have. The crates were used as chairs tables and beds. When the last bed was made up out of the crates, their father said, let us go to a Shul and see if we can borrow some copies of a volume of the Talmud. One of their sons, who became the great Rav Yaakov Edelstein, used to tell this story over constantly, and remarked how it taught the family that the first priority, even over proper furniture, was to have a text which could be used for

learning.

When Joseph brought his sons Ephraim and Menashe to his father Jacob for a blessing, he positioned them so that Jacob's right hand would be placed on the head of Menashe who was the elder son. But Jacob crossed his arms so that his right hand would rest on Ephraim, although he was the younger son. The Chumash describes this episode in great detail. Rabbi Tuvia Weiss explains, Ephraim was the one who had studied most under Jacob and was therefore the spiritual mentor of the family (see Rashi Chap. 48 Verse 1). Menashe was the one who specialised in the material needs, (see Targum Yonason Chap. 43 Verse 16). Both played essential roles, but it was crucial that Ephraim should be treated as the leader because maintaining the principles and standards of the family was the top priority. That is the reason Jacob was so particular to put his right hand on Ephraim. Rabbi Weiss explains, this is the significance of the blessing Jewish parents have always given to their sons from this week's Parshah, **כאפרים וכמנשה**, "May Hashem put you like Ephraim and like Menashe" They are including in their blessing, the idea that the requirements of Judaism should always have priority. This is the first step in ensuring that future generations should be committed Jews. One can have no greater blessing than that.

### ישתחו ישראל על ראש המטה

Michael Black

When were Yosef's dreams fulfilled? And were they fulfilled in full or only in part?

Yosef had two dreams. In the first. The sheaves bowed down but we are not told the number of sheaves. In the second dream, we are told of eleven stars and also of a sun and a moon.

Did the 'moon' ever bow down to Yosef? There are two distinct approaches. Rashi in Vayeshev 37,10 quotes Gemoro Brochos 55A **בטלים בלי דברים לחלום** i.e. every dream has a part which will not be fulfilled as we see in Yosef's dream, where Rochel was no longer alive at the time of the dream and therefore the 'moon' could not bow down.

Rashi there also brings the other approach from the Medrash. The 'moon' refers to Bilhoh. According to this, the dream was fulfilled in full. The Ramban also takes this approach that the dream was fulfilled in full but says that Bilhoh was no longer alive when the 70

## Davening Times

Mincha & Kabbolas Shabbos	3.50pm
זמן שבת & Candle Lighting	3.57pm
15 Minute Parsha Shiur	Following
Ta'anis Ends	5.03pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	10.18am
Mincha	1.30pm / 3.51pm
Seuda Shlishis	Following Mincha
Motzei Shabbos	5.11pm
Ovos uBonim	6.11pm
Sun	7.15am / 8.20am / 9.30am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	4.05pm
Late Maariv	8.00pm

souls went down to Mitzraim and the 'moon' refers to members of the household who all bowed down at that time.

What about the 'sun'? The Ramban writes that when the seventy souls went down to Mitzraim, Yaacov and all of them bowed down to Yosef and this was the fulfilment of the dream. Targum Yonasan ben Uziel 46,29 also writes that Yaacov bowed down to Yosef at that time. However, R' Avrohom ben HoRambam writes that in Vayechi 47,31 וישתחו ישראל על ראש המטה, this is when Yaacov bowed down and this is when the dream was fulfilled. This is the only time the Torah tells us that Yaacov bowed down. Did Yaacov bow down with outstretched arms and legs at that point? It doesn't sound like it because he was a חולה in bed.

What about the sheaves and the eleven stars? When did they bow down? Rashi in Miketz 42,9 writes that the dreams were fulfilled the first time the brothers went down to Mitzraim. This is puzzling because Binyomin wasn't with them so even if the first dream was fulfilled, how was the second? They were only ten, not eleven! The Shaarei Aharon quotes the Zohar and the Vilna Gaon who appear to write that the first dream was fulfilled then, and then Yosef set about orchestrating the fulfilment of the second dream by bringing Binyomin down to Mitzraim and then Yaacov Ovinu. However, the Ramban writes that neither dream was fulfilled at that point because Binyomin was absent, but on the brothers' second trip to Mitzraim, all eleven bowed down, Miketz 43,26 and this was the fulfilment of the first dream.

The Zohar, the Ramban and the Vilna Gaon all write that Yosef saw the dreams as the will and decree of Hashem and felt dutybound to arrange for them to come true. They thus explain Yosef's very strange behaviour in Miketz. To us, it appears harsh and even cruel. The Ramban writes that it would have been a great sin to cause his father so much pain but he was acting under the will and decree of Hashem.

So the two dreams did come true, either in full or in part and there are different opinions as to who the 'moon' was, when Yaacov bowed down and at what point in time did the brothers fulfil the first dream and the second dream.

## Tears of Joy

Rabbi Yisroel Ciner (Torah.org)

This week we read the parsha of Vayechi, completing the Sefer of Breishis. "Vayechi Yaakov in the land of Mitzrayim for seventeen years. [47:28]"

When Yaakov arrived in Mitzrayim and was brought before Paroah, he told Paroah that he was one hundred and thirty years old. The Torah later tells us that Yaakov lived for one hundred and forty seven years.

The arithmetic is simple. Why did the Torah need to tell us that Yaakov lived in Mitzrayim for seventeen years?

The Ramban writes that Breishis is called the 'Sefer Yetzirah,' the Book of 'Forming.' It contains both the physical forming of the world, the creation, and also the life-events of the Forefather's which 'formed' and shaped the destiny of their offspring. Their lives laid out the blueprint for what we would endure and experience as a nation.

We as a nation have endured and are enduring many difficult exiles and persecutions along the demanding path toward our ultimate redemption. The blueprint for this was laid out by Yaakov and the many challenging hardships he endured throughout his life. There are commentators who go as far as to delineate how each of Yaakov's hardships aligns with each of our exiles.

Ultimately, we will reach the point of redemption. The point where we will be able to look back, reflect, recognize the need for and appreciate each national and personal stumble and persecution that we were subjected to. This too must be contained in the formative blueprint of our Avos' lives.

Where does the Torah allude to this state of redemption?

"And Yaakov lived in the land of Mitzrayim for seventeen years. [47:28]" The Medrash teaches that Yaakov was vibrantly alive for those seventeen years. (It's interesting to note that the numerical value of the word 'tov' is seventeen.) Having endured all of the hardships his life would contain, he was in a redeemed state, similar

to the state that one experiences in the World to Come.

The Ohr Gedalyahu explains the exact moment when Yaakov reached this state. When Yaakov arrived in Mitzrayim he had an emotion-filled reunion with his long lost son, Yosef. "He (Yosef) appeared before him (Yaakov) and fell on his neck and wept. [46:29]"

Yosef fell on the neck of his father and wept. The passuk pointedly writes this in the singular. Yosef was crying on his father's neck. His father, Yaakov, wasn't crying on his neck. What was he doing? Rashi brings from the Medrash that he was reciting the 'Shema' prayer: Hear Israel, Hashem is our G-d (Elokim), Hashem is One.

The questions are very obvious. Why did Yaakov decide to say Shema precisely at the moment when he sees his beloved son after a twenty-two year separation? Not five minutes earlier, not five minutes later! Furthermore, if this actually was the only time to say it, why didn't Yosef also recite the Shema?

The Mahara"l explains beautifully that at that moment, Yaakov's heart was filled with a most incredible, all-encompassing feeling of love. Yaakov didn't want to let that once in a lifetime opportunity pass without utilizing it to its full potential. He wanted to channel that feeling toward Hashem. At the moment when Yosef came to him, when the feeling of love was at its strongest, he said the 'Shema.'

However, based on what we've said so far, the Ohr Gedalyahu offers a different explanation.

"Hear Israel, Hashem is our G-d (Elokim), Hashem is One." We have different names for Hashem, each describing a different way that He deals with and interacts with this world. He is called Hashem, referring to His compassion. He is called Elokim, referring to His judgment. In this confusing world there are different names for what we view as almost contradictory ways that Hashem acts. Ultimately, Hashem will be one and His name will be One. Ultimately, we will achieve that understanding that there was no contradiction whatsoever in the myriad ways that He dealt with this world. There were no separate situations of 'tov' and 'ra' -Hashem is Elokim. His name will be One.

"Hear Israel, Hashem is our Elokim, Hashem is One." That is a proclamation of our belief that we will ultimately reach that understanding and clarity.

Yaakov had thought that Yosef, along with his life-mission of fathering the twelve tribes of Israel, was lost. He was in a state of darkness. A state where the pieces of the puzzle didn't seem to fit together correctly. Suddenly, he hears the news that Yosef is alive. Not just in a physical sense, that Yosef is alive and is ruler of Mitzrayim, but in a spiritual sense, "Yosef, my son, is alive." He had continued to behave as a son of Yaakov even during their long separation.

The pieces of the puzzle begin to fall into place for Yaakov. He had his twelve sons intact. All righteous. Yosef had remained true to his upbringing under the most trying of circumstances. That which seemed to be his greatest cause of anguish, the disappearance and seeming death of Yosef, was suddenly transformed into his greatest cause of joy. Yosef's disappearance wasn't a foretelling that he had failed in his mission of building the nation. On the contrary! Yosef was busy transforming Mitzrayim into the place which would then transform his family into a nation.

He looked back on his life. It all made sense. It was 'tov.' He said the Shema. He lived and breathed the Shema. He had reached that stage of tangible understanding while still existing in this confusing world.

Yosef, on the other hand, was about to begin the national odyssey of retracing and re-'forming' the blueprint that had been laid out by the Forefathers. He was still at the beginning of the journey. He didn't say Shema-many tears would be spilled before that point would be reached. He cried on his father's neck...

May we speedily reach the stage where our tears will be of joy as we too pronounce the Shema with that perfect understanding that Hashem is Elokim.

Chazak, chazak v'nischazek! Good Shabbos,