



# Ohr Yerushalayim News

15th December 2018 - Volume 11 - Issue 23 - ויגש - ז טבת תשע"ט

## News This Week

### מזל טוב

Mazel Tov to the Rov & Rebbetzen on the birth of a great grandson to Mr & Mrs Yossi Kopolowitz.

Mazel Tov to Mr & Mrs Meir Boel on the occasion of Livia's Bas Mitzva.

Mazel Tov to Mr & Mrs Henry Brownson on the birth of a granddaughter to Mr & Mrs Yaakov Gamliel Brownson.

Mazel Tov to Mr & Mrs Motti Gershon on the birth of a granddaughter to Mr & Mrs Avi Menczer in London

Mazel Tov to Mr & Mrs Meir Possenheimer on the birth of a grandson to Mr & Mrs Nachy Katz.

### Kiddush This Shabbos

There is a Kiddush this week after Davening sponsored anonymously.

We would like to increase the frequency of Kiddushim as they are a great way for members to socialise and thus enhance the Achdus of the Shul.

We would like as many members as possible to sponsor either wholly or partly one Kiddush a year (can be for a birthday/ Yahrtzeit/Simcha).

If you are able to help please put your name down on the list in the foyer or be in touch with Eli Haffner or Avi Stern.

### Chaim Aruchim

We regret to inform of the Petira of Mrs Frayda (Frances) Cope of Gateshead, mother of Yisroel Meir Cope. Shiva details will be publicised once we have them. Simchas.

## Daughters of a Different Kind

Rabbi Yitzchok Adlerstein (Torah.org)

The news was heard in Paroh's house, saying, "Yosef's brothers have come." The matter was pleasing in the eyes of Paroh and in the eyes of his servants.

The Torah gives us no hint as to why the arrival of the shevatim should have been cause for Egyptian celebration. It is likely that Paroh's court assumed that Yosef's brothers would be as intellectually gifted as he was. If so, they would be a great asset to Egypt, just as Yosef was.

We can demonstrate that Chazal took this approach. We will endeavor to show how and why.

A medrash applies the verse "Daughters/banos saw her and extolled her" to Yosef's brothers. The Medrash points to our pasuk as the proof-text that demonstrates that the "her" referred to is none other than the shevatim. They are the ones extolled by these "daughters." It is not at all clear, however, why Paroh's court should be termed "daughters."

The words ben/ son and binyan/ building are related. A son is a building out from a father. Through sons, a father builds his family. Bas/ daughter is really a form of the same word – a shortened form of

## עשרה בטבת Tuesday

Ta'anis Starts	6.23am
Shacharis	6.30am / 7.00am / 8.00am
Mincha & Maariv	3.25pm
Ta'anis Ends	4.42pm
Late Maariv	8.00pm

b-n-s. (The elided "n" shows up in the plural of bas, which is banos.) A daughter also participates in the process of building, albeit in a lesser manner. (The function of the "s" added on to the b-n of the male is to make it ancillary and subsidiary. The daughter's role in building the family edifice is not as central as that of the son, but it cannot be dispensed with.)

Tevunah/ understanding shares the same root of b-n. A wise and understanding person is also a builder, in the sense of taking ideas that appear unrelated to less discerning people, and joining them together into meaningful structures. Thus, a secondary meaning of b-n is "wise one." The books of Mishlei and Koheles often use the word "beni" in this manner. (The yud that follows the b-n turns it into an abstraction, i.e. not a particular person standing opposite the speaker, but the wise person in general.)

Yechezkel uses the word "ben" similarly. He prophesies a great sword that has been sharpened and burnished. The coming destruction of Yerushalayim has been readied. Is there room left for any rejoicing, in the face of what is to come upon them? He then adds, "The staff [that beats] beni scorns every wood." The question about rejoicing is usually taken as rhetorical. There is indeed no room for happiness. A terrible sword of destruction hovers, while a staff of brutal dominion hovers over the head of beni, "my son," the Jewish people.

If we take beni here not as "my son," but as "wise one" we gain a completely different understanding of his words. The reference to rejoicing is not rhetorical at all. As the Babylonians began the process

## The Week Ahead

### שבת פרשת ויגש

זמן שבת	3.34pm
Mincha	3.39pm
Rov's Shiur	8.45am - 9.10am
Shacharis	9.15am
סוף זמן ק"ש	10.11am
1st Mincha	1.30pm
2nd Mincha	3.28pm
Seuda Shlishis	Following
Motzei Shabbos	4.48pm
Ovos uBonim	6.18pm
Sunday	7.00am / 8.00am
Mon / Thurs	6.45am / 7.10am / 8.00am
Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	3.35pm
Late Maariv	8.00pm

of exiling our people with the removal of King Yehoyachin, the noblemen, officers and “the artisans and gatekeepers...all of them mighty men, warriors” were deported as well. Chazal tell us that these were talmidei chachamim, adept in fighting the battles of Torah study. Years before the devastation of Yerushalayim, Nevuchadnetzar squirreled away in Bavel a cadre of leaders of the next generation. To be sure, this was not his intention. He harbored no special love for Torah scholars.

It is in the nature of Torah itself, however, to protect its most accomplished students. Without any reason that we can detect, a vanguard of the Jewish nation established roots in Bavel prior to the arrival of the main body of the people. That group included great talmidei chachamim whose sword of Torah proved superior to that wielded by the Babylonian troops. Looking back at this, there is reason to find rejoicing within the tragedy of the churban. Torah protects its own.

We’ve almost arrived at our destination. Having shown that ben can mean a person wise in the study of Torah, we can easily see what bas connotes. Torah is the all-important wisdom responsible for the binyan/ structure of the universe. Lesser branches of wisdom, however, also contribute to the way Torah imposes its pattern upon Creation. Those branches of wisdom – essentially, all of secular knowledge – work in concert with Torah wisdom. These branches are not banim, not sons, but banos – daughters.

These daughters make an appearance in Tehilim. “Daughters of kings honor you. The queen stands erect at your right in the golden jewelry of Ophir.” The gemara interprets this in regard to those who study Torah with a fierce love, and because of it merit golden jewelry.

The “daughters” are the other branches of wisdom, usually the province of the non-Jewish kings of the world. The Torah of those who truly toil in its acquisition and understanding helps them in acquiring other kinds of wisdom. The “daughter” disciplines become the property of the talmid chacham, who uses them to better comprehend certain topics within Torah’s purview. These daughters bring honor to the talmid chacham who masters great amounts of wisdom. As a result, both he and the Torah he stands for are looked up to and honored.

Yosef’s brothers were all seasoned talmidei chachamim. When they spoke, they projected wisdom not only of Torah, but of the cognate disciplines that would be appreciated even by others. Paroh’s advisors, accomplished in various fields of non-Torah knowledge (making them daughters, rather than sons), immediately sensed the gifts that the shevatim possessed. “Daughters saw her and extolled her.”

## Worms and Wagons

Rabbi Eliyahu Hoffmann (Torah.org)

The news was heard in Pharaoh’s palace, saying, “Yosef’s brothers have come!” And it was pleasing in the eyes of Pharaoh, and in the eyes of his servants. Pharaoh said to Yosef, “. . . take from the land of Egypt wagons for your small children, and for your wives; take your father, and come...” They went up from Egypt and came to the land of Canaan, to Yaakov their father. And they told him, “Yosef is still alive!” – and that he is ruler over all the land of Egypt; yet his heart rejected [their words]. But when they related to him all the words that Yosef had spoken to them, and he saw the wagons that Yosef had sent to transport him, then the spirit of their father Yaakov was revived. (45:16-27)

Rashi explains that it was the wagons that ultimately convinced Yaakov that Yosef was alive. Wagons, in Hebrew, are “agalos.” Calves are “eglos” (these two words are written identically). Yaakov had been in the middle of learning with Yosef the laws of the “eglah arufah,” the calf whose neck is broken in expiation of an unsolved murder (see Devarim 21:1-9), when Yosef disappeared. When he saw the agalos (wagons), Yaakov was reminded of this.

Rashi points out that although Pharaoh had in fact sent the wagons, the verse recounts that when Yaakov saw “the wagons that Yosef had

sent” – then his spirit was revived!

It does seem kind of strange, though, because ultimately the wagons were not Yosef’s idea, but rather Pharaoh’s!

Imagine you’re looking for someone in a crowd. You’ve been told, mistakenly, that this person always wears a red necktie, so you’re looking for the man with the red necktie. Suddenly, you spot him – there he is, with the red necktie. You run up to him and introduce yourself. “How did you find me?” he asks in wonder? “Why I just looked for the person with the red necktie!” “But I never wear a red necktie! It’s just that this morning all my other ties were at the cleaners, and this was the only necktie I had. It’s the first time I’ve ever worn it!”

Amazing coincidence? Yes. But the sign was still a lousy one. He was looking for something he shouldn’t have seen, yet by some incredible hashgacha pratis (Divine providence), did! That it occurred to Pharaoh to send Yaakov wagons, which in turn reminded him of what he had been studying with Yosef, is truly amazing. But it does not seem to have been a sign from Yosef to Yaakov – so why does the Torah make it sound that way? Also: What was it about the wagons that brought back Yaakov’s spirit more so than all the other signs Yosef had given the brothers (that he was circumcised, that he spoke the Holy Tongue, etc.)?

Sha’ar bas Rabim (volume 1 page 204 quoting Mesoras ha-Bris) cites the Targum Yonasan ben Uziel (Devarim 21:8) that after the beis din (Rabbinical court) would break the neck of the calf, worms would emerge from its body which would slither and squirm until they came to the true murderer, thereby identifying him. This would enable beis din to begin gathering the evidence they needed in order to convict him.

By sending the wagons (agalos), Yosef was hinting to the following: You may not believe that I’m still alive. But I am! It is true that they had originally intended to put me to death (see Rashi parshas Vayechi 49:9 that Yaakov had suspected the brothers of killing him). Do you know how I convinced them not to? I told them about the halacha of the eglah arufah we were studying, and how worms would ultimately come and identify them! They reconsidered. [Yosef apparently sent additional wagons, besides those sent by Pharaoh, to hint this to his father.]

Perhaps, however, there is a simpler explanation. Suppose you’re making a wedding. You send out invitations to friends and relatives across the globe. Do you put a plane ticket into each invitation? Not unless you’re very wealthy. But, if you’re inviting someone very special and important, such as a Rebbe or a Rosh Yeshiva, then it’s a sign of respect for you to provide the transportation (and to do so in a way that befits their honor, i.e. don’t send them a bus ticket!).

Upon hearing that Yosef had become very powerful and influential in Egypt, it was no small matter of concern to Yaakov that perhaps all this power had gone to his head. Could Yosef, finding himself in a high-ranking position in the Egyptian government, still have remained true to the values and morals Yaakov taught and lived? Or had he, G-d forbid, taken on the appearance of the modern-day politician; worldly mannerisms and all the bells and whistles of wealth and power? How would Yosef feel about Pharaoh meeting his 130 year old father – an alter Yid (an old Jew) – whose manner and dress were a far cry from the Egyptian vogue? Would he feel proud or ashamed?

Rabbi Yosef Shaul Nathanson zt”l explains that it was not really important whether it had been Yosef’s idea, or Pharaoh’s, to send the wagons.

The wagons were an expression of Yosef’s deep respect and honour for his father – something which he evidently had succeeded in conveying to Pharaoh. Such that Pharaoh insisted that for someone as important as Yaakov, nothing less than the best-equipped royal wagons would do!

When Yaakov saw the wagons, and understood that Yosef took pride in his father, and was not ashamed, “then the spirit of their father Yaakov was revived!” [Divrei Shaul].