



Ohr Yerushalayim News

18th December 2010 - Volume 3 - Issue 22 – פרשת ויחי – י"א טבת תשע"א

THE NEWS ... LATEST NEWS ... LATEST

מזל טוב

Mazel Tov to Mr & Mrs Yoel Smus on the birth of a son. The **שלום זכור** will take place at the home of Mr & Mrs Morris Wacks, 12 Cavendish Road. The Bris will be on Sunday morning at approximately 9am following the second Minyan for Shacharis at 8.20am.

אריכת ימים

We regret to inform the Kehilla of the Petira of the mother of Mrs Ilana Shapiro (niftar in South Africa). The Shiva takes place until Monday morning at 8 Rochester Avenue. No visitors between 1-4 and after 9pm.

עשרה בטבת

Please note, Friday is **עשרה בטבת** and the times will change slightly. Shacharis will be at 7.00am and we will be Davenning Mincha at the earlier time of 3.30pm (Shabbos commences at 3.35pm). **סוף תענית** is at 4.42pm.

Late Shacharis

We will be holding a late Shacharis Minyan over the holidays, from Thursday 23rd December through Tuesday 4th January (including Sundays) at 9.30am.

Chessed Shel Emes

We are currently updating the list of volunteers from the Shul to do Shemira in case of a Petira r"l. If you are able to help please could you call or text Adrian Rodrigues-Pereira on 07957 198 203. Please advise if there are any restrictions on your availability.

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Titten Emes L'Yaakov

Eli Wieder

As Yaakov is about to die he asks his son Yosef, "act towards me with kindness and truth; do not bury me in Egypt" (Bereishis 47:29). Rashi comments on this pasuk, that the kindness done to dead people, is kindness in the truest form, as one's actions will not be tainted by thoughts of payment in return.

However, despite this definition given by Rashi, there are two other instances in the Torah where the words 'chessed and emes' are used which are not in the context of burial. When Eliezer asks Rivkah's father and brother for permission to marry her to Yitzchak, he says, "And now, if you are willing to deal in kindness and truth with my master, tell me" (Bereishis 24:49).

Another instance is found in the story of the spies who went to Yericho in the time of Yehoshua. They were safely hidden by Rachav and in return they promised her that, "when G-d gives us the land, we will deal with you in kindness and truth." The Sifsei Chachamim says that Rashi is not specific when he states that chessed done to 'dead people' is chessed shel emes, but whenever anyone performs an act without the expectation of repayment it is classed as a chessed shel emes.

The essence of the life of Yaakov Avinu was to reach perfection in the midda of emes, 'titten emes l'Yaakov' – Hashem gave 'emes' to Yaakov. The purity of the actions of Yaakov is alluded to by the Torah, when he was fleeing to Charan, he lay down and had a dream of a ladder which reached up to the heaven and angels were going up and down. The Medrash (Bereishis Rabbah, 68:12) mentions a number of opinions as to what was transpiring in his dream. One opinion is as we all know, that there were angels going up and down the ladder and the angels of Chutz laaretz were taking over from the angels of Eretz Yisrael. Another opinion is that there were angels going up and down 'in Yaakov'. They were going up to Shamayim and looking at his image which was engraved in the higher realms and comparing that to the image of Yaakov, who was lying on the ground sleeping.

The gemara (Chullin 91b) says that at that moment in time, he was in danger, as Rashi explains because the angels were jealous of him, as Yaakov had managed to reach the lofty level of having his actions in this world mirroring the image that Hashem had formed of him in the heavens.

The jealousy of the angels was so great that Hashem had to stand over him and protect him. Yaakov utilised all the tools he had in this world to reach his potential and we see from this chazal that indeed he was close to reaching perfection in this world. Yaakov managed to achieve his potential by being meticulous in using all the gifts that Hashem had bestowed on him, even physical things to their maximum, as we see from his actions in crossing the river to fetch the 'small jugs' which he left behind. Yaakov managed to fulfil his potential by living a life of utmost 'truth'.

Perhaps this can explain what Yaakov was alluding to when he asked Yosef to do chessed and emes. It does seem difficult to understand why

The Week Ahead

שבת פרשת ויחי

Candle Lighting and Shabbos	3.35pm
Mincha & Kabbolas Shabbos	3.30pm
סוף תענית	4.42pm
Seder Halimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	10.12am
Mincha 1st Minyan / 2nd Minyan	1.30pm / 3.34pm
Rov's Mishnayos Shiur	3.04pm
Maariv & Motzei Shabbos	4.49pm
Ovos uBonim	6.04pm
Sunday 1st/2nd Minyan	7.20am/8.20am
Monday / Thursday	7.10am
Tuesday / Wednesday / Friday	7.20am
Late Shacharis Thursday / Friday	9.30am
Mincha & Maariv All Week	3.40pm
Late Maariv Minyan	8.00pm
Mincha & Maariv Next Shabbos	3.43pm (Shabbos 3.38pm)

7+H

פרשת ויחי

1. How many years did יעקב live?
2. Which פסוק is said twice on שמחת תורה?
3. What did יוסף try to do to his father?
4. To which animal is יששכר compared?
5. To which animal is נפתלי compared?
6. Why was a place outside Egypt called אבל-מצרים?
7. What was done to יוסף's body?
- H. Which two Jewish army generals did יואב kill?

Yosef, Yaakov's beloved son was made to swear that he would fulfil the wishes of his father to bury him in Eretz Yisrael. This was because Yaakov had achieved the true 'emes' in all his actions in his life, but this final act, which was of utmost importance to him was to be buried with his parents and grandparents in Mearas Hamachpela and not to be buried in the tumah of mitzrayim. As this would be out of his control, Yaakov wanted to ensure that Yosef would definitely bury him in Eretz Yisrael and he made him swear that he would carry out his last wish. This was so important to him because it would be the last rung in his life of 'emes'. Yaakov was alluding to this act of kindness which would bring him to the culmination of his life's goals in the pursuit of absolute truth.

Perhaps at the same time, Yaakov on his deathbed was handing over the mesora to his children, that all their actions in this world should be with the intent of utilising the tools that Hashem has given us for their correct purpose, to help a person grow in his service to Hashem. When that is achieved then they will reach the 'absolute truth' which is when our image in the physical world parallels the potential that Hashem has engraved for all of us in the spiritual world.

Blessing On The Kids

D Fine (Shortvort.com)

48:20 contains the famous blessing Yaakov gave to Yosef's sons - a blessing that many people have the custom to give to their children on Friday night; 'yesimcha Elokim k'efrayim u'chimenashe.'

Why do we give these blessings to our children - why do we not bless our children that they should be like the Avos or like any of the other tribes?

One idea is that Efraim and Menashe were unique in that they had shalom between them. Every one of the Avos had to live through some form of sibling rivalry and 'family issues' - Avraham with his idolatrous father Terach and then with Lot his nephew. Similarly, Yitzchak had to



Late Minyan

Late Minyan for Shacharis throughout the Holidays

Ohr Yerushalayim will be holding a Shacharis Minyan at 9.30am from Thursday 23rd December to Tuesday 4th January (Including Sundays)

Looking forward to seeing you!

deal with Yishma'el, and Yaakov had to worry about Eisav and then Lavan. Moreover, Yaakov's sons sold Yosef into slavery. Therefore, Efraim and Menashe were the first generation to have serenity and peace at home.

This is what we bless our children with - that they should live with constant shalom and without any family feuds or bickering. Another idea here is that Efraim and Menashe grew from being 'mere sons of Yosef' to being tribes in their own right.

Thus, we bless our children that they should grow into being more than is expected of them - that they should (spiritually) grow out of proportion!

