



Ohr Yerushalayim News

T NEWS ... LATEST NEWS ... LATEST

Was It Really A Week Ago?

The Rov and the committee would like to thank the Shabbaton committee and all those who were able to attend the Shabbaton last week for making it such a success.

Mazel Tov!

Mazel Tov to David and Eunice Wolfson on the occasion of Eliezer's Chasune this Sunday.

New Shiurim

Rabbi Lewis שליט"א will be giving a series of four shiurim on יחוד and טהרת המשפחה starting Thursday 22nd January at 8pm in the shul for men only.

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Hope In A Box

Rabbi Mordechai Kamenetzky (Torah.org)

After Yaakov's passing the brothers were worried. After all, Yoseph was the ruler of Egypt and their father Yaakov was now gone. And so the Torah tells us at the end of this week's portion, "Yoseph's brothers perceived that their father was dead, and they said, 'Perhaps Joseph will nurse hatred against us and then he will surely repay us all the evil that we did him.' So they instructed that Joseph be told, 'Your father gave orders before his death, saying: 'Thus shall you say to Joseph - 'O please, kindly forgive the spiteful deed of your brothers and their sin for they have done you evil; so now, please forgive the spiteful deed of the servants of your father's G-d.'"

The Torah continues by telling us that "Yoseph wept when they spoke to him. His brothers themselves also went and flung themselves before him and said, "We are ready to be your slaves. But Joseph said to them, "Fear not, for am I instead of G-d? Although you intended me harm, G-d intended it for good - in order to accomplish -- it is as clear as this day -- which a vast people be kept alive. So now, fear not -- I will sustain you and your young ones.' Thus he comforted them and spoke to their heart." (See Genesis 50 15-21)

Yoseph seems very benevolent. He committed himself to sustain his brothers, despite their having sold him into a life of slavery. Yet, maybe they truly wanted some form of retribution. After all it is quite hard to bear the burden of guilt for the rest of your life, and if that is the case, perhaps Yoseph's benevolence may have defeated the purpose of their request.

An old yam that I heard as I was still unmarried has the wealthy father of the prospective bride interviewing her suitors before they got a chance to meet her.

Each one of the young men who discussed their anticipated financial plans was rebuffed.

One said that he would be going to medical school another was going to law school, and yet a third was waiting for an inheritance that would come any day. Each eager beau was barraged with a series of questions about the details of his future life and none had the proper answer.

Finally, a young Yeshiva fellow came to see the tycoon's daughter. After talking to the young man for twenty minutes, the man was beaming. He proudly introduced the prospective groom to his daughter with the highest recommendation.

His wife and assistants were all astounded. What had this young man said that the others had not?

The man was still beaming when he repeated the conversation. "When I asked him where he plans to live when he first gets married he replied, 'G-d will provide!' When I asked him how he plans to feed a family if he is sitting and studying he looked at me and declared, 'G-d will provide!' When I asked when there are children, how does he plan to pay for their education and welfare, he beamed once again and exclaimed, 'G-d will provide!'"

The man's entire household was baffled. "Why do those responses please you so much?"

The man smiled as he puffed out his chest, "He thinks I'm G-d!"

It is said that Yoseph Dov HaLevi Soleveitchik of Brisk once remarked in wit that Yoseph was telling the brothers, "If you are afraid of retribution, I will provide you with the sweetest revenge. I will be your sole source of support and you will have to rely upon me for your sustenance."

The Talmud in Beitzah 32 states, "R. Natan ben Abba also said in the name of Rav: If someone is dependent on someone else's

The Week Ahead

שבת פרשת יחי'

Candle Lighting	No later than 3.56pm
Mincha	4.01pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	10.18am
Mincha 1 st / 2 nd Minyan	1.30pm / 4.05pm
Rov's Mishnayos Shiur	4.35 pm
Maariv & Motzei Shabbos	5.10 pm
Ovos Ubonim	6.10 pm
Sunday 1 st / 2 nd Minyan	7.20am / 8.20am
Sunday Mincha & Maariv	4.00pm
Monday/Thursday	7.10am
Tuesday/Wednesday/Friday	7.20am
Maariv Monday - Thursday	7.45pm
Shabbos Next Week	4.07pm

table, the world looks dark to him, for it says, "He wanders about for food-where is it?- he realizes that the day of darkness is ready, at hand" (Job 15:23). The Rabbis taught: One of three whose life is no life, is a person who is dependent on someone else for his meals."

And so, Yoseph was telling his brothers, perhaps I will not employ physical retribution but perhaps your greatest punishment will be that your livelihood will be dependent on the little brother you thought was only worthy of a place in a pit. In the Grace After Meals we beseech the Almighty, "Please do have us rely upon the gifts of flesh and blood, but rather sustain us from Your hand." To live a life dependent upon others is no blessing. So according to this insight, Yoseph gave them something the brothers may really have asked for - the sweetest and most benevolent punishment they could have desired.

Shhhhhh... The Secret of Immortality Rabbi Label Lam (Torah.org)

A lion cub is Judah... He crouches, lies down like a lion, and like an awesome lion, who dares rouse him? The scepter shall not depart from Judah till Shiloh (Moshiach) arrives... (Breishis 49:9-10)

Judah, from amongst all the tribes, was forecasted to make it till the end of times. What quality did he and does he yet possess, that has granted him that kind of longevity? Perhaps in the very blessing of Jacob we have a clue. Why is Judah both a mature lion and a whelp, a baby cub?

Mark Twain wrote an article in 1899 for Harper Magazine entitled, "Concerning the Jews". Here is an excerpt I'm sure many are already familiar with: "If the statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of; has always been heard of. He is as prominent on the planet as any other people...He has made a marvelous fight in this world, in all ages; and has done it with his hands tied behind him. He could be vain of himself and be excused for it...The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to the dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time but burned it out, and they sit in twilight now or have vanished.

The Jew saw them all, be at them all, and is now what he always was, exhibiting no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass but he remains. What is the secret of his immortality?"

An archeologist in Israel came upon something rather surprising while digging one day. He was certain that he had just unearthed the next Dead Sea Scrolls. No doubt fame and fortune awaited him. There were a number of tiny scrolls tucked ever so carefully into small compartments and he couldn't wait to return to the lab to analyze and publicize what he had found. He carefully placed the delicate parts into a plastic bag to preserve them and then into a paper bag to disguise their value. He sat on a bus now cradling his find with a parent's devotion. Sitting next to him was a man with a black hat and a beard who was also clutching a bag.

The archeologist could not contain his excitement. He asked his neighbor if he wished to peak at his discovery. The fellow looked into the bag and shook his head affirmatively. The archeologist was a little disturbed by the lack of shared enthusiasm and so he told him that that these items might be thousands of years old. Still unimpressed, the man opened for the archeologist the bag he had been holding and showed him the same thing, Tefillin, black boxes with parchments. "We wear them every day." He told him exactly what was written on those scrolls and so it was and has been for 3319 years. They may have been very old but it was nothing new.

A psychologist friend who became observant was being chided by colleagues and friends in a public forum as to how he could have become involved with such medieval practices. He cleverly retorted, "It's not medieval! It's ancient!"

Judah, the source of the title "Jew", is like a valuable coin in that he is both extremely old and still in mint condition. He is ancient but not a relic ready for the British Museum. He's also current- on the cutting edge and yet connected to his ancient roots. Rabbi Yisrael Salanter ztl. compared the young generation to an energetic train and the elders to tracks. It's only together that either has any practical function.

Like a lion cub that is simultaneously old and vibrant, the Jewish People who find in the ancient the very new and the new in the most ancient hold the key to what could be shhhhhh... the secret of immortality.

A King - Size Mistake Rabbi Yochanan Zweig (Torah.org)

"...foremost in rank and foremost in power. Water-like impetuosity - you cannot be foremost, because you mounted your father's bed..." (49:3,4)

Yaakov rebukes Reuvein for acting in an impetuous manner when moving his father's couch to Leah's tent. As a result of this action, Reuvein loses his right to the monarchy and Priesthood for which he was destined. Why does Yaakov condemn Reuvein's impetuosity? Would the sin not have been greater if Reuvein would have acted in a calculated manner? Does acting impetuously not mitigate the transgression?

The Torah teaches that it is prohibited to remind a penitent as to his past transgressions. Reuvein is the quintessential penitent; the Torah relates that Reuvein was not present when the brothers sold Yosef, for he had returned to his sackcloth and fasting to atone for his transgression concerning moving his father's couch. Why then does Yaakov rebuke Reuvein for a transgression for which he had already been repenting for at least thirty-nine years? Why is the quid-pro-quo for Reuvein's transgression the loss of his leadership position in Klal Yisroel?

When repenting for a transgression which we have committed, we very often focus on the transgression, rather than the character flaw which is at the root of the transgression. Yaakov's intention in rebuking Reuvein was not to condemn him for the transgression for which Reuvein had already repented; Yaakov was identifying for Reuvein the character flaw which caused him to commit the transgression, impetuosity. Impetuous behavior is symptomatic of a lack of self-control.

This is not the first time we find Yaakov censuring Reuvein for behaving in a manner which lacks forethought. When the brothers explain to Yaakov that Yosef has incarcerated Shimon and is refusing to release him unless they bring Binyamin before him, Reuvein offers his own two sons' lives as a guarantee that he will return Binyamin home safely. Here too, Yaakov admonishes Reuvein for his foolish suggestion. Clearly, Yaakov is sensitive to Reuvein's character flaw, his impetuosity.

In addition to effectively controlling his subjects, one of the primary functions of a leader is to teach his subjects self-control. For this to be possible, the leader must himself project and image which reflects the highest standards of self control. Therefore, Reuvein, who has displayed that he behaves in an unrestrained manner, is denied the opportunity to have the monarchy stem from his descendants. Similarly, the responsibility for the sanctity of the Priesthood can only be placed in the hands of a person who epitomizes self-control, for holiness manifests itself wherever self-control is found.