



Ohr Yerushalayim News

19th December 2015 - Volume 8 - Issue 23 – יגש – ז טבת תשע"ו

News This Week

חיים ארוכים

We wish **חיים ארוכים** to Mr Steve Rosenbaum on the Petirah of his mother. He will be sitting Shiva at the Rov's house, 48 Waterpark Road until Thursday morning.

Shacharis Sun 8am, Mon-Thurs 7.15am. Mincha 1pm, Maariv 7.45pm. No visitors please between 1.30-3.30pm or after 10.30pm.

A Portrait of Emunah!

Rabbi Label Lam (Torah.org)

Then Yosef said to his brothers, "Please come closer to me," and they drew closer. And he said, "I am your brother Yosef whom you sold into Egypt. But now do not be sad, and let it not trouble you that you sold me here, for it was to preserve life that G-d sent me before you. For already two years of famine [have passed] in the midst of the land, and [for] another five years, there will be neither plowing nor harvest. And G-d sent me before you to make for you a remnant in the land, and to preserve [it] for you for a great deliverance. (Breishis 45:4-7)

This brief monologue must certainly be one of the most remarkable records of personal greatness in the history of human interaction. Yosef addresses his brothers just moments after dramatically revealing his true identity. At the end of a long and lonely personal exile, 22 years isolated from family, in the face his "oppressors", he invites them to draw close to quiet their fears. How does someone come to such a level of acceptance and forgiveness to actually embrace those who had damaged him the most?!

The Talmud in Makos, of all places, synthesizes and identifies a single phrase by the Prophet Habakuk, as the essence of Torah, "Tzadik B'Emunaso Yichya- A Tzadik lives by his Emunah-Faith!" Yosef, who uniquely bears the title Yosef HaTzadik, certainly is the exemplar of this potent notion. What does it mean, though? Does it mean that a Tzadik blindly adheres to beliefs?

The word Emunah means to "raise" or "to shape", like a craftsman is called an "uman". It loses a lot in the translation to mere "belief" or "faith". It expresses a dutiful loyalty, a conscious shaping of the heart to remain true to a determined set of true principles and ideals. The Tzadik is not thrown off his game by short term or long term setbacks and disappointments. He is disciplined, inwardly and outwardly, to remain true and devoted even when the forces of life so brutally and so seductively try to dissuade him other-wise. If he remains so, then he is a Tzadik.

He anticipates the good long in advance of its arrival. That longing for the dawn allows him to endure any darkness and even see good where others may justify surrender. That's Emunah in motion!

It's hard to tell this story because it's real, too real. One of my good friends was shocked and terribly distraught when he heard of his

עשרה בטבת

Ta'anis Starts	6.26am
Shacharis	6.30am / 7.00am / 8.00am
Mincha & Maariv	3.25pm
Ta'anis Ends	4.44pm

older brother Avrumi's horrific car accident in Israel a number of years ago. Avrumi was driving someone to the airport in his minivan when a driver in the oncoming direction decided to pass a truck. He glanced off of a police car, spun out of control and struck Avrumi's van. Boruch HASHEM Avrumi survived but tragically he broke almost every bone in his face and lost both of his legs. He was in the hospital under sedation for a long time. The painful new reality that dawned on him upon awakening was probably the hardest thing to face.

Months after the accident Avrumi, was allowed to leave the hospital temporarily. To ease the pressure of preparation, arrangements were made for him and his family to go to a hotel for Pesach. He realized that the location of the hotel was in the same city where the driver, a secular Israeli, who had precipitated the accident, happened to live. Once there, he phoned the fellow whose driving indiscretion had caused the whole calamity. He told him that he would like to meet him and that he shouldn't be nervous about it because he had no malice against him. Remarkably he showed up.

There standing before him was a man with a yarmulke and sporting a beard. Avrumi had expected to see a typical secular Israeli. The young fellow told him that because of all the problems the accident has caused he started to think a great deal and that eventually

The Week Ahead

פרשת יגש	
Candle Lighting	3.34pm
Mincha	3.39pm
Shacharis	9.00am
סוף זמן ק"ש	10.09am
1st Mincha	1.30pm
Rov's Shiur	2.59pm
2nd Mincha	3.29pm
סעודה שלישית	following
Maariv & Motzei Shabbos	4.49pm
Ovos uBonim	6.19m
Sunday	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
עשרה בטבת תשע"ו	See Above
Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	3.35pm
Late Maariv	8.00pm

caused him to become a Baal Teshuva! Avrumi asked him to come close. He hugged him and he told him with a full heart, with both now crying, "It was worth it that I lost my legs so that you should become a Torah Jew." Is that not a portrait of Emunah!

Nice Guys Finish Well

Rabbi Yissocher Frand (Torah.org)

Yosef sent gifts to his father upon wagons (agalos). When Yaakov saw the wagons, his spirit was rejuvenated because he was convinced that Yosef was still alive. Rashi cites the Medrash that by sending wagons (agalos), Yosef was sending a signal to Yaakov that he remembered the last thing they studied together before being separated. They had been studying the laws of the decapitated calf (Eglah Arufah). (The term eglah [calf] has the same root as the word agalos [wagons].) The law of Eglah Arufah is that if a person leaves a city and is subsequently found dead, the elders of the closest city need to bring an atonement known as the Eglah Arufah, because it involves decapitating a calf.

The Daas Zekeinim m'Baalei HaTosfos elaborate upon Rashi's comment. The Daas Zekeinim explain that when Yaakov sent Yosef on his mission (to look for his brothers) Yaakov accompanied Yosef part of the way. The Daas Zekeinim derive this from use in the narrative of the word "Vayishlacheihu" [and he sent him] [Bereshis 37:14]. The Daas Zekeinim say that throughout the Torah, the word Vayishlacheihu does not merely mean "he sent him"; rather it means "he escorted him."

When Yosef's father started accompanying him, write the Daas Zekeinim, Yosef urged him to go back home. At that point, Yaakov told Yosef that he wanted to teach him the Torah value of "levayah" [escorting someone on the road], which is learned from the law of Eglah Arufah. (This is by virtue of the fact that the Elders of the city need to state that they do not have blood on their hands because they did not refuse to escort the dead person on his journey.) The implication of the statement of the Elders in the procedure of Eglah Arufah is that someone who neglects to provide escort on the road is guilty of spilling innocent blood.

Why is levayah [escort] so important? The Maharal explains that the escort shows the person being escorted "you are still a part of us; you are not alone; you are still part of a community." As part of the community, the person still has the merit of the community and in this merit he should be confident that he will be protected on his journey. When one is "on his own," accidents can happen and thus the Elders of a community who let someone go off totally on his own retain a responsibility for what happens to him.

Yosef understood that Yaakov was teaching him much more than just the law of levaya. Implicit in Yaakov's message and implicit in the mitzvah of levaya is that one must care about his fellow Jew and look

for opportunities to give him chizuk [strength]. This was the last message Yosef heard from his father before their separation and this is the message Yosef carried with himself for the next 20 years: The importance of worrying about one's fellow man and trying to strengthen him.

If we look back at the entire story of what happened to Yosef in Egypt, we see a pattern in his behavior throughout the narrative. To put it in very mundane terms (not really appropriate for Yosef HaTzadik), Yosef was always a 'nice guy.' Everything turned out for Yosef's good because he was a 'nice guy.' He was thrown into the dungeon. There he met the Wine Butler and the Baker. We know the story. He interprets their dreams and as a result of that he is recommended to Pharaoh and ultimately becomes the Viceroy of Egypt. But how does it all start? It starts with Yosef being a 'nice guy.' Yosef saw them one morning and asked them "Why are you in such a bad mood?"

How many people sitting in a dungeon would have that attitude? Here are two Egyptians who probably would mistreat Yosef because he was a "lowly Jew" and Yosef was still genuinely concerned that they seemed to be upset. Yosef wanted to know what was bothering them and see if he could in any way put their minds at ease. Because of that kindness, everything turned around for Yosef. This was Yosef's attitude throughout his entire sojourn in Egypt. He was always worrying about the other person. This saved him.

When the brothers finally learned the identity of the Viceroy of Egypt and they were petrified of him, what was Yosef's reaction? "It is not your fault! The Master of the Universe sent me here. You do not need to worry! I was sent here to provide salvation from the famine." Yosef did not need to say that. He could have let them stew in their guilt. Why did he need to say that? Yosef said it because this is what he learned from his father: Be a nice person, strengthen your fellow man and care for him.

The Baal HaTurim interprets the pasuk "Al Tirgazu b'Derech" [Bereshis 45:24] to mean that Yosef told his brothers not to trespass on the way home. He warned them not to take short cuts through other people's property and rely on the fact that they were the brothers of the Viceroy of the country who had special perks. Yosef was constantly worried about doing the right thing and about not hurting another person.

This is the Torah lesson Yosef learned from Yaakov when they last saw each other. This is what saved him. Yaakov understands this message when he sees the 'Agalos'. Yosef is 'telegraphing' the message: "Father, do you know why I survived these past 20 years? It is because I never forgot the lesson of 'Eglah Arufah.'"



חברות

