



Ohr Yerushalayim News

ה טבת תשע"ח - ויגש - 23th December 2017 - Volume 10 - Issue 22

News This Week

מזל טוב

Mazel Tov to Mr & Mrs Aaron Gouldman on the birth of a son. The Sholom Zochor takes place at 35 Sedgley Park Road from 8.30pm
Mr & Mrs Moishy Weiss will be making a Bris on Sunday at 9.15am at the home of his parents in law, Family Bookman, 69 Upper Park Road.

Bank Holiday Times

Please note Shacharis all week till the following Monday will be on the bank holiday schedule including a third Minyan at 9:30 am daily

Seeing and Believing

Rabbi Pinchas Winston (Torah.org)

And now, you did not send me here, but God, and He made me a father to Pharaoh, a lord over all his household, and a ruler over the entire land of Egypt. (Bereishis 45:8)

THE MIDRASH TELLS us what Yosef did to anger his brothers and cause them to consider harming him. He had seen the brothers doing things that, to his eyes, appeared like transgressions, and dutifully informed his father. Ya'akov promptly took up the issue with his sons, which antagonized Yosef's brothers and fanned the flames of hatred.

From Yosef's perspective, even if the brothers hadn't actually violated anything, they were at least guilty of looking as if they had, and for sons of Ya'akov, that cannot be. After all, they were the fathers of the future Jewish nation, a people who would have to one day abide by the concept of ma'aris ayin, which literally means, "appearance to the eye." This is a halachah to not mislead people by one's actions, giving the impression that something that is forbidden is permissible.

Just to show how dangerous ma'aris ayin can be, the Talmud states: Students asked Rebi Shimon bar Yochai, "Why did the enemies of the Jews of that generation warrant destruction?". He told them, "You tell me.". "Because they took pleasure from the feast of that evil one."

"If so, then only those in Shushan should have incurred death, not those who lived elsewhere.". They told him, "Then, you tell us!". "Because they bowed down to the idol.". "Then why did they merit the miracle?"

"Because they did so only for appearance sake (i.e., out of fear), and therefore, God acted towards them for appearance sake." (Megillah 12a)

Thus, Yosef, by reporting his brothers' actions to their father, had indirectly taught them what our rabbis later expounded:

Rebi said: Which is the proper path that a person should choose? Whatever is a credit to himself and earns the respect of his fellow men. (Pirkei Avos 2:1)

Yosef was teaching them that: A person has to appear innocent before man just as he does before God, as it says, "Then you will be absolved before God and Israel" (Bamidbar 32:22). (Shekalim 12b, Yoma 38a, Pesachim 13a)

However, though Yosef's charges against his brothers may have been partly valid, the Midrash makes it clear that reporting to his father constituted loshon hara, derogatory speech about his brothers. And, if speaking honorably hastens the geulah (Pirkei Avos 6:6), then speaking unsuitably certainly hastens exile, and that is what happened

עשרה בטבת

Ta'anis Starts	6.27am
Shacharis	7.00am / 8.00am / 9.30am
Mincha & Maariv	3.30pm
Ta'anis Ends	4.48pm

first to Yosef, and then to his brothers.

And, Yosef's problems did not end after being sold into slavery. On the contrary, it was shortly after arriving in Egypt that his biggest challenges began, especially that of being pursued by the wife of his new master Potiphar, also because of how he appeared: Yosef was of beautiful form. (Bereishis 39:6)

However, as Rashi adds, Yosef was not an innocent bystander in all that happened to him: As soon as he saw that he was ruler, he began to eat and drink and curl his hair. The Holy One, Blessed is He, said, "Your father is mourning and you curl your hair—umesalse b'sa'arecha?! I will let a bear loose against you." (Rashi)

The "bear", of course, refers to the wife of Potiphar. However, of all the animals with which to compare a beautiful temptress, the bear seems the least likely—unless, of course, one takes into account that the bear is also the symbol of a nation: Persia (Avodah Zarah 2b). Is this another connection between Yosef's exile and the one into Persia, 40 generations later?

Even the concept of curling hair can have special meaning, and be considered connected to Da'as:

The rabbis did not know what the following meant: "Esteem it—salsela'ah—and it will exalt you" (Mishlei 4:8), until they heard Rebi's handmaid say to someone busying himself with his hair, "For how long will you curl your hair—mesalsel b'sa'arecha?" (Megillah 18a)

We have learned that "curling" can mean "searching" and "turning over." (Rashi)

The Week Ahead

שבת פרשת ויגש

Candle Lighting	3.36pm
Mincha & Kabbolas Shabbos	3.41pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	10.12am
1st Mincha	1.30pm
Rov's Shiur	3.02pm
2nd Mincha	3.32pm
Shalosh Seudas	Following
Maariv & Motzei Shabbos	4.52pm
Ovos uBonim	5.52pm
Sun / Tues / Wed / Fri	7.15am / 8.20am / 9.30am
Mon	7.10am / 8.20am / 9.30am
עשרה בטבת	See above
Mincha & Maariv	3.40pm
Late Maariv	8.00pm

Nails and Skin

גוזג - Shearing - We cannot cut, trim or file nails in any way (even by biting them). Small pieces of skin which are still connected may not be removed in any way.

We can clean away dirt from under the fingernails on Shabbos but must be most careful not to scrape away any of the nail or the skin.

Stains on Clothes

מלבן - Cleaning - Cleaning a stain from clothes on Shabbos is not allowed.

If there is dust on an article of clothing which you are normally particular to keep clean, you cannot remove the dust on Shabbos by any method.

Turning over? That sounds a lot like Torah, which must be "turned over" constantly in order to penetrate its depths:

Ben Bag Bag said: Turn it over and over again, for everything is in it. (Pirkei Avos 5:26) How else can a person see past the superficial levels of Torah and reach the level of Sod? Torah only appears simple on the surface, and for this reason, irrelevant to those who do not turn it over and over to understand its deeper meaning, like Yosef himself:

And now, you did not send me here, but God, and He made me a father to Pharaoh, a lord over all his household, and a ruler over the entire land of Egypt. (Bereishis 45:8)

That was pretty good. To go through what Yosef did and still come out believing this and feel no animosity towards the perpetrators was a very high level of realization. Even for a person who believed this, he could still be angry at the people who carried it out. Yosef wasn't, and he hoped his brothers would intellectually leap up to the same level.

They didn't. We see this at the end of Parashas Vayechi when they lied to save themselves from what they thought would be Yosef's vengeance. He cried about that, because it meant that the brothers had not learned the lesson, and that exile was coming up to teach it.

Uneasy Questions **Rabbi Mordechai Kamenetzky (Torah.org)**

In most surprising ending in a Biblical saga, 11 men stood before their youngest brother, Yoseph, humiliated and threatened. Yoseph, in his role as viceroy of Egypt, had incarcerated Binyamin and left his siblings fighting him for his release. Otherwise, they would have to answer an aging father who would certainly die if Binyamin would not come home. They pleaded, begged and cajoled — then they threatened to go to war over Binyamin. Yoseph is impressed.

Suddenly he reveals himself as the brother they had sold to slavery 22 years ago. "I am Yoseph," he declares. "Is my father still alive?" The brothers stood in shock and disbelief.

Many commentaries ask why Yoseph asked a question when he knew the answer. His brothers spoke all along about their father and the anguish he would sustain lest Binyamin not be returned to him.

What message was Yoseph sending?

A man walked into the office of Rabbi Yoel Teitelbaum in the Williamsburg section of Brooklyn with tears flowing down his cheeks. "Rebbe," he pleaded, "I need your help. I have no means of supporting my family, and my wife has gone into severe depression as the doctors suspect one of our children may have leukemia. I am at the verge of bankruptcy and only despair looms on the horizon."

The Rebbe's sympathy was obvious. Quickly he took all the money that he had in his desk and then summoned his sexton. "Have you any

cash on you?" the Rebbe asked. "I need whatever you can spare to help a Jew in trouble."

The gabbai (sexton) responded to his mentor's request and handed the sum of nearly \$2,000 to the Rebbe.

After the indigent man left the house the Gabbai innocently asked the Rebbe, "That was not for the man who just left here — or was it?" "Surely," exclaimed the Rebbe. He has nine children, including one who may be very ill. His wife is on the verge of a breakdown and he is in a state of despair."

"Despair?" exclaimed the sexton. "Nine children? That man has two kids, a wife who shops nicely on the Avenue and makes a modest living. Things may be a little tight — but he's not at all desperate!

"You mean his wife is not ill?." "No!". "His child is not ill?." "No!". He is not even going bankrupt?." "By no means!"

"Wonderful," the Rebbe smiled, "I could not bear to hear the pain of such terrible news. How good is it to hear that one less Jew is suffering." The next day the Rebbe called in his Gabbai and returned the \$2,000 he had borrowed from him.

In revealing himself to his brothers, Yoseph had choice words to tell them. He could have chided them, taunted them and called their misdeeds upon them. He didn't. All he wanted to know is, "How is father feeling? Is it really true that he survived the tragedy of my sale? Is he still able to come see me?"

Often when we are wronged we have opportunities to harp on the conduct of those who harmed us. In his opening revelation Yoseph didn't. He picked up the pieces. He did not choose to discuss the past deeds that were dead and gone. He just wanted to speak about the future, his father, and his destiny.

