

# Youth Minyan

## OHEL SARA NEWSLETTER

Parshat Vayechi 13-14 Tevet 5776 Dec 25-26

This issue is dedicated to the  
refuah shelema of

Yigal ben Yocheved

### Shabbat Schedule

Candlelighting— 4:14 PM

Mincha & Arvit—4:15 PM

Shaharit – 8:30 AM-11:15 AM

Minha & Seudat Shlishi – 3:40 PM

Arvit & Motzei Shabbat - 5:20 PM

Rabbeinu Tam— 5: 46 PM

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### Joke of The Week

Chaim Yankel was a clerk at a health care company. One day he saw a group of his co-workers gathered around the coffee urn laughing so he decided to join the fun. As he approached, Chaim Yankel saw his boss telling a series of jokes. Everybody laughed loudly. Everybody, that is, for Chaim Yankel.

When he noticed that he was getting no reaction from Chaim Yankel, the boss said, "What's the matter, Chaim Yankel? No sense of humor?"

"My sense of humor is fine," Chaim Yankel replied. "But I don't have to laugh. I'm quitting

## Become A Leader

Reuven, you are my firstborn... Due to the hastiness like water, you cannot be foremost, since you disarranged your father's bed. (Gen. 49:3-4)

In this week's parsha Yaakov rebukes his oldest son, Reuven: "Due to the hastiness with which you rushed to let out your anger [in the incident with Bilhah when you mounted your father's bed], you lost your right to the status of first-born. It was a hasty recklessness like that of fast-flowing waters which rush ahead and cause damage without a thought to the consequences."

It is difficult to understand this, for Reuven did not mean to sin; to the contrary, he thought he was acting righteously, defending his mother's honor. Furthermore, Reuven repented sincerely, and was held up as a model of sincere repentance. Why then was he punished so severely, losing his status as the first-born and leader?

Rav Moshe Feinstein was once being taken in a car by a student from his Yeshivah. As Reb Moshe entered the car the student closed the door on his fingers, yet Reb Moshe remained completely silent as if nothing had happened. When a bewildered onlooker asked him why he did not cry out, he answered that the student would have felt incredible embarrassment about having caused him pain, and therefore he controlled himself and kept quiet. Reuven forfeited these privileges not because of his actions but because of what caused him to act the way he did - the attribute of impulsiveness. A leader cannot be impulsive. He must think through his decisions and consider their consequences. One first has to take responsibility for himself before he can take responsibility for others. To act without first thinking is a sign that one is not in control of himself and not fit to be a leader.(1)- Rabbi Eli Scheller NOTES 1. R' Eliyahu Lopian.

## Deaf to the World

His sons carried him (Yaakov) to the land of Canaan and they buried him in the cave of Machpelah. (Gen. 29:13)

Eisav interfered with the burial of Yaakov in Me'aras Hamachpelah, saying that the remaining space in the cave was reserved for him. Yaakov's sons sent Naftali, who was fleet-footed, to Egypt to fetch the contract which stated that Eisav had sold his spot to Yaakov. Meanwhile, the burial was delayed. When Chushim, the deaf son of Dan, realized what was happening, he became infuriated and shouted, "Shall my grandfather lie here in disgrace until Naftali returns from Egypt!?" Chushim took a club and struck Eisav so hard that he knocked his head off his shoulders.(1) Why didn't Yaakov's sons stand up for their father's honor?

*(turn the page)*

## Parsha In a Nutshell

Jacob lives the final 17 years of his life in Egypt. Before his passing, he asks Joseph to take an oath that he will bury him in the Holy Land. He blesses Joseph's two sons, Manasseh and Ephraim, elevating them to the status of his own sons as progenitors of tribes within the nation of Israel.

The patriarch desires to reveal the end of days to his children, but is prevented from doing so. Jacob blesses his sons, assigning to each his role as a tribe: Judah will produce leaders, legislators and kings; priests will come from Levi, scholars from Issachar, seafarers from Zebulun, schoolteachers from Simeon, soldiers from Gad, judges from Dan, olive-growers from Asher, and so on. Reuben is rebuked for "confusing his father's marriage bed"; Simeon and Levi, for the massacre of Shechem and the plot against Joseph. Naphtali is granted the swiftness of a deer, Benjamin the ferociousness of a wolf, and Joseph is blessed with beauty and fertility.

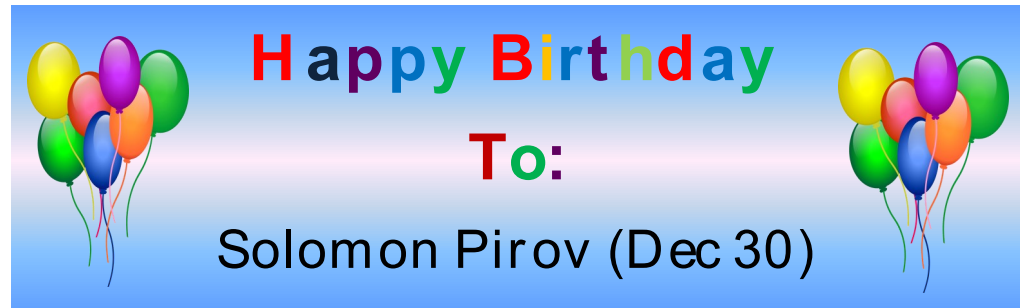
A large funeral procession consisting of Jacob's descendants, Pharaoh's ministers, the leading citizens of Egypt and the Egyptian cavalry accompanies Jacob on his final journey to the Holy Land, where he is buried in the Machpelah Cave in Hebron.

Joseph, too, dies in Egypt, at the age of 110. He, too, instructs that his bones be taken out of Egypt and buried in the Holy Land, but this would come to pass only with the Israelites' exodus from Egypt many years later. Before his passing, Joseph conveys to the Children of Israel the testament from which they will draw their hope and faith in the difficult years to come: "G-d will surely remember you, and bring you up out of this land to the land of which He swore to Abraham, Isaac and Jacob." *Reprinted with Permission of Chabad.*

*Continued* Was Chushim the only one who truly cared?

When Eisav interfered the brothers assumed that they would resolve the argument quickly and have Yaakov buried in no time. Then it started dragging out, and in the interim Yaakov was just lying there in disgrace. The brothers soon got used to that, and they did not see it as ignominious anymore. However, Chushim was deaf; he was impervious to outside influences and always saw reality as it was: Eisav was preventing his grandfather from being buried. He did not hear any argument from Eisav that could have made him see things differently, and so he could not get used to the situation as it was. The only way to end this was to kill Eisav.

Rooted inside everyone is the ability to adapt to different situations. Adaptability helps a person get used to difficult and uncomfortable circumstances. The first day at school you may feel out of place and you just want to go home, but a few days later you already feel like you are home! On the other hand, adaptability may weaken a person's motivation to do good. You walk out from a lecture inspired, you're on fire, excited to achieve great things, and then someone tells you, "You have to be realistic" or "You're dreaming." You then procrastinate and second-guess yourself, until the fire gets smaller and smaller until it goes out. One must act immediately and be deaf to the world, ignoring everyone's negative and discouraging remarks.(2) By Rabbi Eli Scheller NOTES1. Sota 13a. 2. R' Chaim Shmuelewitz.



SUNDAY 10AM-11 AM	SUNDAY 11AM-12:30	Wednesday 8:45PM-9:45 PM
Art Class (7-12 years)	Sunday Program (5-13yrs)	Torah and Me With Rabbi B

## WEEKLY HALACHA

- 1) Is one allowed to prepare on Shabbat or Yom Tov for weekdays?  
**A.** It depends, generally it is no, but there are exceptions
- 2) Is learning studying Torah on Shabbat in order to give a lecture on a weekday allowed?  
**A.** Yes!
- 3) If a person cooked on a Yom Tov (**not Shabbat**) for the next day is it permissible to eat the food the next day?  
**A.** Although the act of cooking on Yom Tov for the next day is sinful, one may still eat the food. The same does NOT apply for Shabbat.
- 4) If a medical student has an exam on Sunday and has little time to prepare, may he study on Shabbat?  
**A.** It is better not to, but if he must then he is permitted.
- 5) Is one allowed to nap on Shabbat if the only reason he is doing it is to be rested for after Shabbat or the next day?  
**A.** Yes, because no one can tell that that is his purpose and they think he is just resting!