

THE CHABAD WEEKLY

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And to Joseph were born two sons... (41:50) In galut (exile), a person is deprived of his "home"—of the environment that preserves his faith, nourishes his growth and spurs his achievements. But precisely because it deprives him of the support of his natural environment, the state of galut compels the person to turn to the inner reaches of his soul and extract from there reserves of commitment and determination never tapped in more tranquil times.

This is one positive function of galut. In addition, exile broadens a person's horizons, bringing him in contact with things and circumstances he never would have encountered at home. Many of these are negative things and circumstances, contrary to the values of his homeland and tradition; but everything in G-d's world possesses a positive potential. When a person learns to resist and reject the negative aspects of these alien things, he can then redeem the "sparks of holiness" they harbor at their core by utilizing their essence toward good and G-dly ends.

Joseph in Egypt experienced these two stages in the positive exploitation of galut. In naming his first son Manasseh ("forgetting"), Joseph referred to his struggles in an environment intent on eradicating all memory of home and roots, and how his battle against forgetting and disconnection uncovered his deepest potentials. His second son, Ephraim, so named "because G-d has caused me to be fruitful in the land of my affliction," represents the second dividend of galut—the manner in which the "land of affliction" itself is exploited as a source of growth and productivity. [from the teachings of the Lubavitcher Rebbe] chabadonline.com

And Pharaoh said to Joseph: "In my dream, I am standing on the bank of the River. And, behold, there come out of the River seven cows..." (41:17-18) In contrast, Joseph saw in his dream (recounted in the beginning of the previous Parshah) that, "We were binding sheaves in the field..."

Both Pharaoh and Joseph behold the future in their dreams, but with a significant difference. To Pharaoh life is a river, with himself standing on the riverbank—outside of its flow, a passive bystander to what transpires. To Joseph life is a field within which he toils, laboring at "binding sheaves"—gathering its diverse stalks and binding them into an integral whole.

Many are seduced by the enticements of Pharaonic life. "We remember the fish that we ate in Egypt for free," the children of Israel grumbled (Numbers 11:5) when G-d had stripped them of the shackles and security of slavery. Life is a free lunch in Pharaoh's Egypt; there are no choices in your life, but neither is there the anxiety and responsibility they entail. You simply stand on the riverbank and watch the cows and years follow and consume one another.

Pharaoh's vision may be every vegetable's utopia, but there is little satisfaction and no fulfillment in his free fish. It is only in the toilsome labor in the field of life that the most important freedom of all is to be found: the freedom to achieve and create. (from the teachings of the Lubavitcher Rebbe)

And he gave him to wife Asenat the daughter of Poti-Phera (41:45) Most commentaries identify Poti-Phera with Potiphar, Joseph's former master. According to a Midrashic account cited by a number of the commentaries, Asenat was the daughter of Dinah from Shechem. Banished from Jacob's house, Asenat wandered to Egypt and was raised by Potiphar and his wife. When the daughters of Egypt threw their jewelry at Joseph (see above), Asenat threw a golden amulet which identified her as a granddaughter of Jacob, and Joseph took her as his wife. chabadonline.com

To Know and to Care

In the early 1970s, a young man from California decided to return to his Jewish roots. He left the university in which he was studying and enrolled in the Tiferes Bachurim program for late beginners in Jewish studies in Morristown, N.J.

His parents were less than enthusiastic, considering the decision to be an irresponsible act. After a month in the Yeshiva, the young man returned home and attempted to smooth things out, but was unsuccessful. His parents remained outspoken in their opposition, declaring that their son was simply trying to avoid taking responsibility for his life. When he saw that nothing he could say would influence them, the young man returned to yeshiva.

Now while he had been home, the young man had received a speeding ticket in the family car. For various reasons, he hadn't paid it, and so a copy had been sent to his parent's home. The unpaid ticket provided his parents with added ammunition. "This shows that we are right; see how irresponsible you are," they wrote him. "You break the law and leave us to pay your fines. Is there anyone in your beloved yeshivah who will pay your traffic ticket?!"

The young man, emotionally drained, wrote to the Rebbe asking him for advice. To enable the Rebbe to understand his parents' perspective, he enclosed their letter. A few weeks later, he received a letter from the Rebbe full of support and encouragement, advising him on how to relate to his parents.

Clipped to the letter was a \$30 check - the amount required to pay the ticket. (From: To Know and to Care by Elyahu and Malka Touger

THE REBBES OF CHABAD WOULD REVIEW A PARSHA (1) OR TWO OF THE WEEKLY SEDRA ON THURSDAY NIGHT. ON FRIDAY AFTERNOON THEY BEGAN AGAIN FROM THE START AND COMPLETED THE SEDRA AND HAFTORA. SHABBAT MORNING BEFORE DAVENING THEY REVIEWED FROM SHEVI'LI TO THE END AGAIN. WHEN THERE WERE TWO HAFTOROT THEY SAID THE ONE OF THE SEDRA (2) ON FRIDAY AND THE OTHER (FOR ROSH CHODESH, MACHAR CHODESH, ETC.), ON SHABBAT.

FOOTNOTES: (1) IN ACCORDANCE WITH THE PRACTICE OF RECITING EACH SEDRA TWICE AND THE ONKELOS TRANSLATION INTO ARAMAIC ONCE, AND STUDYING THE SEDRA WITH RASHI'S COMMENTARY. (2) HAFTORA: THE PORTION FROM THE PROPHETS READ AFTER THE TORAH-READING, AND RELEVANT TO THE SEDRA OF THE WEEK OR TO THE SPECIAL OCCASION OF THAT SHABBAT. (FROM REBBE'S HAYOM YOM TEVET 4).

He who withholds grain, the people shall curse him; but a blessing on the head of him who sells it.
-King Solomon proverbs

PARTICIPATE IN WEEKLY CLASSES

<u>Sunday</u>	8:00 AM	Gemara-Tractate Berachos (men)
<u>Monday</u>	8:00 PM	Chumash (men and women)
<u>Tuesday</u>	8:00 PM	Gemara-Tractate Sukka (men)
<u>Wednesday</u>	8:30 PM	Halacha and Tanya (women)
<u>Thursday</u>	10:00 AM	Chassidus (women)
	8:00 PM	Class for Beverly Hills Highschool Students
<u>Daily</u>	6:45 to 7:15 AM	Chasidus
	Between Mincha and Maariv	Halacha

SHABBAT PARSHAT MIKETZ
December 29, 2000
Candlelighting: 4:35 PM
Friday Mincha: 4:50 PM

LATEST TIME FOR SHEMA: 9:27 AM

SHABBAT MORNING

- Tehillim 8:45 AM
- Shacharit 9:30 AM followed by Kiddush & Cholent.
- Chumash 3:55 PM
- Mincha 4:25 PM followed by Seuda Shlisht
- Shabbat ends 5:35 PM

Kiddush this week is being sponsored Marty Biegel in memory of his mothers' Yartzheit.

Yarzheits: Leah Steinfeld - Teves 4, Sam Schaechter - Teves 6

Happy Birthday to Sara Shusterman.

Happy Anniversary to Andrew and Mahnaz Levin.

DAILY MINYONIM


Shacharit: Mon-Fri: 6:00 AM & 7:30 AM
Sunday: 9:00 AM

Mincha/Maariv: 4:50PM
(Monday Jan 1, Shacharis is at 7:30 AM & 9:00AM.)


FAST OF ASARA B'TEVES

Friday, Jan 5 2001

Fast Begins:	5:47 AM
Fast Ends:	5:27 PM
Mincha:	4:40 PM



Sunday, Teves 5, is the date of Didan Notzach on which the Federal Court vindicated the claim lodged by Agudas Chassidei Chabad with regard to the Previous Rebbe's library. The Rebbe declared the date to be an auspicious day for all generations to come. The focus should be on establishing and expanding both communal and personal libraries.



SHABBOS!

GOOD

