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**Parshah Mikeitz in a Nutshell**  
(Genesis 41:1-44:17)

Joseph's imprisonment finally ends when Pharaoh dreams of seven fat cows that are swallowed up by seven lean cows, and of seven fat ears of grain swallowed by seven lean ears. Joseph interprets the dreams to mean that seven years of plenty will be followed by seven years of hunger, and advises Pharaoh to store grain during the plentiful years. Pharaoh appoints Joseph governor of Egypt. Joseph marries Asenath, daughter of Potiphar, and they have two sons, Manasseh and Ephraim.

Famine spreads throughout the region, and food can be obtained only in Egypt. Ten of Joseph's brothers come to Egypt to purchase grain; the youngest, Benjamin, stays home, for Jacob fears for his safety. Joseph recognizes his brothers, but they do not recognize him; he accuses them of being spies, insists that they bring Benjamin to prove that they are who they say they are, and imprisons Simeon as a hostage. Later, they discover that the money they paid for their provisions has been mysteriously returned to them.

**Kiddush**

This week's kiddush is sponsored by Binyomin Rotem and Ira Frankel

Jacob agrees to send Benjamin only after Judah assumes personal and eternal responsibility for him. This time Joseph receives them kindly, releases Simeon, and invites them to an eventful dinner at his home. But then he plants his silver goblet, purportedly imbued with magic powers, in Benjamin's sack. When the brothers set out for home the next morning, they are pursued, searched, and arrested when the goblet is discovered. Joseph offers to set them free and retain only Benjamin as his slave. ❖

**Anshei Lubavitch Congregation**

Rabbi Levi and Leah Neubort

*Adult education:*

Rabbi Avrohom and Rivky Bergstein

*Youth Outreach:*

Rabbi Eli and Ruty Steinhauser

**Shabbos Schedule  
Parshas Mikeitz**

**Erev Shabbos – Dec. 7, 2018**

Candle Lighting.....4:10 pm  
Maariv.....4:15 pm

**Shabbos – Dec. 8, 2018 (Rosh Chodesh)**

Shacharis.....9:30 am\*  
Torah Reading .....10:35 am  
Rabbi Neubort's Drasha.....11:10 am  
Kiddush .....12:10 pm  
Gemara (2-31 Summit) .....3:15 pm  
Mincha .....4:15 pm  
Rabbi's Drasha.....4:35 pm  
Shabbos Ends .....5:14 pm

*\*Latest morning Shema is now 9:26 AM. Be sure to recite the Shema at or before that time (even if at home).*

**Weekday Schedule**

**Minyan**

Shacharis.....6:15 am  
Mincha .....1:45 pm  
Maariv.....9:15 pm

**Classes**

Chassidus, Mon-Fri .....5:55 am  
Halachah, Mon-Fri .....1:40 pm  
Torah Studies ..... Mon. 7-8:00 pm  
Tuesday Talmud .....9:30-10:00 pm

**This week's bulletin  
is sponsored by  
Rabbi Martin  
Rosenfeld**

Attorney,  
Divorce Mediator  
34-00 Linwood Ave  
Fair Lawn, NJ  
(201) 256-4113  
www.NJmediation.com

**Thank You to:**

**Nachum Nachum  
for reading the Torah  
and to our  
Kiddush Volunteers**

**Halachic Zmanim**

Shabbos, December 8  
Eastern Standard Time

Earliest Tallis ..... 6:07 AM  
Latest Morning Shema .... 9:26 AM  
Earliest Mincha (Gedola) 12:13 PM  
Plag Hamincha .....3:34 PM  
Earliest Evening Shema ....5:00 PM

## Chassidic Masters

### “ The Cosmic Fantasy”

*Based on the teachings of  
the Lubavitcher Rebbe  
Courtesy of MeaningfulLife.com*

A significant part of our Parshah (Mikeitz, Genesis 41:1–44:17) is taken up with a pair of dreams dreamt by the king of Egypt. These dreams are actually recounted not once, but three times: first we read an account of the dreams themselves; then comes a more detailed version, as we hear them described by Pharaoh to Joseph; and then comes Joseph’s reply to Pharaoh, in which he offers his interpretation of the dreams’ various components.

And these are but the last in a sequence of dreams detailed by the Torah in the preceding chapters. Joseph is in Pharaoh’s palace interpreting his dreams because of another set of dreams, dreamt two years earlier in an Egyptian prison. Back then, Joseph was incarcerated together with two of Pharaoh’s ministers, each of whom had a dream which Joseph successfully interpreted.

And why was Joseph in that Egyptian prison in the first place? Because eleven years before that, his repeated retelling of his own two dreams had intensified his brothers’ envy of him, provoking them to sell him into slavery. Indeed, Joseph carries every detail of his two dreams with him wherever he goes, and they serve as the basis for his seemingly strange treatment of his brothers and father many years later, when he is ruler of Egypt and his brothers come

from famine-stricken Canaan to purchase food (see Nachmanides’ commentary to Genesis 42:9).

The result of all this dreaming is the Egyptian galut (exile)—the first galut experienced by the Jewish people, and the source of all their subsequent exiles. The Children of Israel settled in Egypt, where they were later enslaved by the Egyptians, and where they deteriorated spiritually to the extent that, in many respects, they came to resemble their enslavers. When G-d came to redeem them, He had to “take a nation from the innards of a nation” (Deut. 4:34), entering into the bowels of Egypt to extract His chosen people from the most depraved society on earth.

In the 3300 years since, we have undergone many more centuries of galut, as we came under the hegemony of Babylonians and Persians, Greeks and Romans, Christians and Communists. We are still in galut today. We may be free, on the whole, of the persecutions and hardships we experienced in earlier generations, but the Jew is still a stranger in the world, still deprived of the environment that nurtures his soul and feeds his aspirations. And galut in all its guises, our sages tell us, is the outgrowth of our first galut in Egypt.

Rabbi Schneur Zalman of Liadi explains that galut was born out of a succession of dreams because galut is the ultimate dream. A dream is perception without the discipline of reason. Here are all the stimuli and experiences we know from real life: sights and sounds, thoughts and action, exhilaration and dread. Indeed, everything in a dream is

borrowed from our waking lives. But everything is topsy-turvy, defying all norms of logic and credulity. In a dream, a tragedy might be a cause for celebration, a parent might be younger than his child, a cow may jump over the moon.

Galut is a dream: a terrible, irrational fantasy embracing the globe and spanning millennia. A dream in which crime pays, the good die young, and G-d’s chosen people are slaughtered with impunity. A dream in which what is right and true is seldom “realistic,” and nonentities such as “ignorance,” “death” and “evil” are potent forces in our lives.

The surreality of galut pervades our spiritual lives as well. Only in galut can a person arise in the morning, purify himself in a mikvah, pray with ecstasy and devotion, study a chapter of Torah, and then proceed to the office for a business day of connivance and deceit. “Hypocrisy” is not an adequate description of this phenomenon—in many cases his prayer is sincere, and his love and awe of G-d quite real. But he inhabits the dream-world of galut, where antitheses coexist and inconsistencies are the norm.

In the real world, such absurdities were impossible. When the Holy Temple stood in Jerusalem and bathed the world in divine daylight, no man with a residue of spiritual impurity (tumah) could approach G-d until he had undergone a process of purification. That G-d is the source of life, and that sin (i.e., disconnection from the divine) is synonymous with death, were no mere conceptual truths, but facts of life.

In the real world that was, and to which we will awake when the dream of galut will evaporate, the spiritual laws of reality are as apparent and as immutable as—indeed, more apparent and immutable than—the physical laws of nature.

However, says the Lubavitcher Rebbe, there is also a positive side to our present-day hallucinatory existence. In the real world, a true relationship with G-d can come only in the context of a life consistently faithful to Him; in the dream-world of galut, the imperfect individual can experience the divine. In the real world, only the impeccable soul can enter into the sanctuary of G-d; in the dream-world of galut, G-d “resides amongst them in the midst of their impurity.”

We daily await the divine dawn that will dispel the cosmic fantasy which, for much of our history, has crippled us physically and spiritually. But in the moments remaining to the dream of galut, let us avail ourselves of the unique opportunity to be “hypocritical” and “inconsistent” in the positive sense: by overreaching our spiritual capacity, by being and doing more than we are able by any rational measure of our merit and potential. ❖

### Fair Lawn Orthodox Jewish Community Events

- **Dec. 9 – Chanukah Party**, for kids 3 & up, featuring everybody’s game show “The Dreidel of Fortune.” YIFL, Sunday, 10:00 AM to 11:30 AM. \$10 per child (not more than \$25 per family), RSVP to youth@YIFL.org.
- **Dec. 9 – Chanukah Chagiga**, for children featuring the “Mystery Maccabee.” Ahavat Achim, Sunday, 5:30 PM. \$5 per child (not more than \$10 per family), RSVP to youthdirectoriza@ahavatachim.org.
- Dec. 16 – United Hatzalah of Israel Event**, featuring Eli Beer, Founder & President, sharing amazing and powerful stories of life saving rescue and chessed. Childcare to be provided. Sunday morning, 9:00 AM, at Shomrei Torah. To attend or support the organization, contact Jason@israelrescue.org.

### Active Shooter Training

**NOTE NEW DATE:**  
We’ve all followed the news. We all need to be aware.

Regardless of your level of involvement, you are invited to our first training session:

**Wednesday,  
January 19th  
7:30pm  
At the Shul  
Mark Your Calendar!**

## Dvar Torah Questions and Answers

By Rabbi Moshe Bogomilsky

"ויאמר פרעה אל עבדיו הנמצא כזה איש אשר רוח אלוקים בו"

“Pharaoh said to his servants ‘Can there be found another such person who has G-d’s spirit in him?’” (41:38)

QUESTION: What convinced Pharaoh that Yosef’s interpretation was correct?

ANSWER: When Pharaoh related his dream, he attempted to trick Yosef to see if his interpretations were authentic or merely guess work.

The pasuk relates that he dreamt that "והנה עומד על היאר" — “he was standing on the river” (41:1). However, when he related his dream to Yosef he said "בחלמי הנני עומד על שפת היאר" — “In my dream I am standing upon the bank of the river” (41:17). Yosef interpreted each and every detail of the dream but did not explain the significance of where Pharaoh was standing. He told Pharaoh, “Hashem revealed no interpretation for your standing upon the bank of the river. Perhaps, this did not appear in your dream.” ❖

### Haftorah in a Nutshell – Mikeitz

(NOTE: Due to Chanukah, actually read Zechariah 2:14–4:7)

*1 Kings 3:15-4:1*

This week's haftorah opens with the words "And Solomon awoke, and behold it was a dream," echoing this week's Torah portion which opens with Pharaoh's dreams.

Though not included in the haftorah, in this dream G-d granted King Solomon his legendary wisdom. The haftorah relates a famous episode that made all of Israel aware of their new monarch's keen intellect.

Two harlots approach King Solomon to adjudicate their dispute. They lived together in the same house, and each had given birth to an infant three days apart. One night, one of the infants was accidentally crushed to death by her mother, and one woman accused the other of switching infants in order to have a live baby. Each woman claimed that the live child is theirs and the deceased child was the other's. King Solomon asks that a sword be brought and orders that the child be cut in half with each woman receiving one half. At this point, the mother of the living child exhorts the king to give the child to the other woman so that he may live, while the other woman says, "Let it be neither mine nor yours, divide!" The king ruled: "Give her the living child, and by no means slay him: she is his mother!" ❖

**Would you like to sponsor the Weekly Bulletin?**

**It's a wonderful way to honor a loved one, remember a yahrzeit,  
or celebrate a special occasion, etc.**

**For more information, please contact the Rabbi.**

Eruv website:

[www.fairlawneruv.com](http://www.fairlawneruv.com)

Eruv Hotline phone nbr:  
201-254-9190.

Updated every Friday.

### Shhhhh

Talking during the prayer service and during the Torah reading is inappropriate and disturbing to fellow congregants. If you must talk, PLEASE go outside. And children should not be running in and out during the Rabbi's D'var Torah.

שבת שלום! גוט שבת!



**Good Shabbos and Happy Chanukah!**

ב"ה  
 נמלאה הארץ דעה אתה  
 ANSHEI LUBAVITCH  
**BEIS MIDRASH**  
 בית מדרש לחסידות  
**L'CHASSIDUS**

**Shiurim** • שיעורי חסידות



**STUDY CHASSIDUS!**

*Currently learning*

מאמר ומקנה רב (תרט"ו)

**THE SIMPLE SERVANT**

by Rabbi Sholom Dov Ber of Lubavitch

**MONDAY-FRIDAY**

**5:55-6:10 AM**

**Halachah** • שיעורי הלכה

*Explore the Ins-and-Outs of Prayer*

Hilchos Tefillah..... 1:40-1:45 PM

Monday-Thursday

**Tuesday Talmud** • שיעורי גמרא

Tractate Sukkah..... 9:30-10:00 PM

Tuesday nights following Ma'ariv

**Stay Tuned for More Info**

New JLI course coming up

**Crime and Consequence**

Shevat 5779 / February 2019

Criminal justice reform is a hot-button topic in the United States, with a bipartisan consensus that urgent reforms are needed. This course discusses some of the most controversial issues with respect to crime and punishment and offers Torah perspectives that are relevant and insightful. The course examines many areas of criminal law, such as sentencing, incarceration, parole, death penalty, evidence, rehabilitation, crime prevention—all in the hope of generating a safer and more just society.

**WANT TO LISTEN TO A CLASS ON-THE-GO?**

Text your WhatsApp number to 201-362-2712 to join the Torah Classes @ Anshei Group



**MONDAY EVENING TORAH STUDIES**

7:00-8:00 PM • Maariv at 9:15

**JOIN US LIVE ON FACEBOOK**

Monday, December 10, 2018

**WIND IN YOUR SAILS**

*Harnessing Inspiration for the Long Haul*

Many a wise person has said that “Indifference . . . is more dangerous than anger and hatred,” or “Apathy is the death of democracy.” Indeed, to be uninspired and emotionless is a terrible predicament. But all those people jumping up and down on mountaintops, screaming with passion, don’t seem to be the answer either. So, what does an even-keeled person do? The dramatic, heart-wrenching reunion of Jacob and his son Joseph uncovers a refreshing answer.

Monday, December 17, 2018

**EARN IT OR WIN IT?**

*When to Throw Your Hat in the Ring—  
and When Not To*

A marriage that survives a bitter fight is stronger than it was before. A person who is crushed and then bounces back is arguably emotionally healthier than your average Joe. So, what message should we be giving to our kids? Challenge them or coddle them? Put them through the wringer or pamper their path? An insightful conversation between a rebbe and his son, about the lifetime of our forefather Jacob, sheds profound light on these questions.

Monday, December 24, 2018

**THE UNDERPINNINGS  
OF A NATION**

*Why Slander Is Enemy Number One*

We all know the story of the Jews in Egypt: bone-crushing slavery for hundreds of years. What caused this terrible catastrophe? Was it perhaps because they were habitual idolaters? Nope. After a kerfuffle with two bickering Jews, Moses declares that slander, above all, was the root cause of suffering. Really? Is it that bad? Ride the train of Jewish nationhood to discover why, yes, it is really that bad.



**Wrestling with Faith**

Join us Sunday, December 16, for Lesson Six: *For the Love of G-d*

In the past five lessons, we’ve explored multiple issues that challenge people’s faith in G-d. By removing these barriers, or at least reducing them, we are —hopefully—emotionally and intellectually free to enter into a relationship with G-d or deepen our existing one. But we are still left to discover: (a) why it is important to have a relationship with G-d at all; and (b) how we go about developing one.

Join us on Sunday, December 16<sup>th</sup>, at 7:30 pm, for the final session of **Wrestling with Faith**, when we will explore our personal relationship with G-d.

For more info, call 201.362.2712. or email: [RabbiBergstein@FLChabad.com](mailto:RabbiBergstein@FLChabad.com)



**THIS WEDNESDAY 7:30 PM**

With Rebbetzin Rivky Bergstein

**THE PLEDGE FUND: A  
CHARITABLE FOUNDATION**

All men are not created equal—monetarily, that is. One of the ways we narrow the divide is through charity, a quintessential Jewish value. It is well established that Jews give to charitable causes in disproportionately high numbers in comparison to the general population. The uniqueness of Judaism lies not only in its emphasis on the deed of charity, but also in its fascinating perspective on philanthropy: charity is as much for the benefit of the benefactor as it is for the recipient.

Schedule of classes for

**Larger Than Life: Weaving G-d into the Details**

- 2018** December 12..... 7:30 pm
- 2019** January 16..... 7:30 pm
- February 13 ..... 7:30 pm
- March 13..... 7:30 pm
- May 15..... 7:30 pm