



ב"ה

## Parshah Vayigash in a Nutshell

(Genesis 44:18–47:27)

Judah approaches Joseph to plead for the release of Benjamin, offering himself as a slave to the Egyptian ruler in Benjamin's stead. Upon witnessing his brothers' loyalty to one another, Joseph reveals his identity to them. "I am Joseph," he declares. "Is my father still alive?"

The brothers are overcome by shame and remorse, but Joseph comforts them. "It was not you who sent me here," he says to them, "but G-d. It has all been ordained from Above to save us, and the entire region, from famine."

The brothers rush back to Canaan with the news. Jacob comes to Egypt with his sons and their families—seventy souls in all—and is reunited with his beloved son after 22 years. On his way to Egypt he receives the divine promise: "Fear not to go down to Egypt; for I will there make of you a great nation. I will go down with you into Egypt, and I will also surely bring you up again."

## Kiddush

This week's kiddush is sponsored by the Shul

Joseph gathers the wealth of Egypt by selling food and seed during the famine. Pharaoh gives Jacob's family the fertile county of Goshen to settle, and the children of Israel prosper in their Egyptian exile.

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## Shhhhhh

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.

## Thank You to:

**Yossi Lebovic**  
for reading the Torah  
and to our  
**Kiddush Volunteers**

## 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 Vayigash

### Erev Shabbos – Dec. 14, 2018

Candle Lighting.....4:11 pm

Mincha .....4:15 pm

### Shabbos – Dec. 15, 2018

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 .....5:15 pm

*\*Latest morning Shema is now 9:30 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

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

## Halachic Zmanim

Shabbos, December 15

Eastern Standard Time

Earliest Tallis ..... 6:12 AM

Latest Morning Shema .... 9:30 AM

Earliest Mincha (Gedola) 12:16 PM

Plag Hamincha .....3:36 PM

Earliest Evening Shema ....5:01 PM

## Chassidic Masters

### “ The Awesome Plot”

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

A signThe Midrash states that the entire saga of Joseph and his brothers — the brothers' seemingly uncontrollable jealousy of him; his sale, imprisonment and rise to power; their eventual confrontation and rapprochement — was all an "awesome plot" devised by G-d to bring Jacob and his family to Egypt.

When Jacob sent Joseph to go check up on his brothers — a mission from which Joseph did not return and was lost to his father for the next 22 years — the Torah describes it thus: "And he sent him from the valley (literally, 'the depth') of Hebron, and he came to Shechem." Where is "the valley of Hebron"? ask our sages. Hebron sits on the high ground! But the meaning of the phrase, they explain, is allegorical: Joseph was dispatched on his way from "the depth of Hebron" — from the depths of the Divine plan that had been confided to Abraham, the patriarch buried in the Cave of Machpeila in Hebron.

At the "Covenant Between the Pieces," Abraham had been given a choice by G-d: Shall your children suffer galut (exile) or gehenah (hell)? Abraham chose galut, thus sending Joseph on the road to Egypt, to be followed by the rest of his family, so that the Children of Israel should experience four generations of exile and slavery before proceeding to Mount Sinai to receive their mandate as G-d's chosen people.

But why did it have to be so complicated? Was there no other way to get Israel and family to Egypt? The Midrash offers the following parable in explanation:

*This is comparable to a cow upon whom it was desired to place a yoke, but the cow was withholding her neck from the yoke. What did they do? They took her calf from behind her and drew him to the place where they wanted her to plow, and the calf was bleating. When the cow heard her calf bleating, she went despite herself, because of her child.*

*By the same token, Jacob might have had to be brought down to Egypt in chains, but then G-d declared: "He is My firstborn son; shall I then bring him down in disgrace?" Now, if I provoke Pharaoh [to forcefully bring him to Egypt], I will not bring him down with befitting honor. Therefore I will draw his son before him, and so he will follow despite himself.*

This explanation, however, seems to raise more questions than it answers. Was the manner in which Jacob was made to arrive in Egypt any more pleasant than if he'd been brought down as a prisoner of Pharaoh's? Were the pain and despair of the 22 years in which he mourned his beloved son preferable to the discomfort of physical chains? Certainly Jacob would have readily suffered that indignity to spare Joseph his years of slavery and imprisonment, and his other sons their years of guilt and remorse!

Furthermore, in the final analysis Jacob was forced to go down to Egypt, by the fact that G-d had sent Joseph there. In what way was this any less coercive than if he had been

physically forced? Why, for that matter, did he have to be coerced in any way? What if G-d would have simply appeared to him one day, and said, "Jacob, take your whole family and go to Egypt. It's all part of My grand plan for the people of Israel" — would Jacob not have complied?

Chassidic teaching explains that two counter-objectives had to be achieved. On the one hand, Jacob had to be compelled to relocate to Egypt — a voluntary migration would not have been an exile! Galut, by definition, is a place where one does not want to be — a place that is contrary to one's intrinsic self and will. On the other hand, the fact that Jacob arrived in Egypt in honor, glory and in a position of power as the father of that country's ruler, rather than as a prisoner in chains, meant that he and his descendants would never truly be subject to their host country. Thus the key to Israel's eventual liberation from Egypt was already "programmed" into the circumstances under which their galut commenced.

This was G-d's "awesome plot": to force Jacob to go down to Egypt, but to do so in a way that did not entail Egypt's power over him, but his power over Egypt. What brought Jacob to Egypt was the fact that his son was the ruler of the land; but the chain of events that brought this about had to develop without his knowledge and contrary to his will.



Eruv website:  
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Eruv Hotline phone nbr:  
201-254-9190.  
Updated every Friday.

## Dvar Torah Questions and Answers

By Rabbi Moshe Bogomilsky

"ויאמר יוסף אל אחיו אני יוסף העוד אבי חי ולא יכלו לענות אתו כי נבהלו מפניו"  
"Yosef said, 'I am Yosef; is my father still alive?' The brothers became frightened of him and were unable to answer." (45:3)

**QUESTION:** Why were the brothers unable to answer Yosef's simple question?

**ANSWER:** When Yehudah defended Binyamin before Yosef, he asked that he be released out of mercy. Yehudah explained to Yosef that the brothers had an elderly father and they were afraid that when he saw his son did not return, he might die of grief.

Upon hearing this, Yosef said to Yehudah and his brothers, "*ani* Yosef" — "I am Yosef," — "I am your brother Yosef whom you sold 22 years ago" — "*ha'od avi chai*" — "Is my father still alive? — Think how much pain and grief you caused him by keeping my sale a secret and not telling him my whereabouts. You plead to me to have mercy; why didn't *you* have mercy on your father?"

The brothers were unable to answer, because they could not justify the grief they had caused their father.

(מצאתי בכתבי אבי הרב שמואל פסח ז"ל באגמילסקי)

### Haftorah in a Nutshell – Vayigash

*Ezekiel 37:15-28*

This week's haftorah mentions the fusion of the kingdoms of Judah and Joseph during the Messianic Era, echoing the beginning of this week's Torah reading: "And Judah approached him [Joseph]."

The prophet Ezekiel shares a prophecy he received, in which G-d instructs him to take two sticks and to write one one, "For Judah and for the children of Israel his companions" and on the other, "For Joseph, the stick of Ephraim and all the house of Israel, his companions." After doing so he was told to put the two near each other, and G-d fused them into one stick.

G-d explains to Ezekiel that these sticks are symbolic of the House of Israel, that was divided into two (often warring) kingdoms: the Northern Kingdom that was established by Jeroboam, a member of the Tribe of Ephraim, and the Southern Kingdom, that remained under the reign of the Davidic (Judean) Dynasty. The fusing of the two sticks represented the merging of the kingdoms that will transpire during the Messianic Era — with the Messiah, a descendant of David, at the helm of this unified empire.

"So says the L-rd G-d: 'Behold I will take the children of Israel from among the nations where they have gone, and I will gather them from every side, and I will bring them to their land. And I will make them into one nation in the land upon the mountains of Israel, and one king shall be to them all as a king...'"

The haftorah ends with G-d's assurance that "they shall dwell on the land that I have given to My servant, to Jacob, wherein your forefathers lived; and they shall dwell upon it, they and their children and their children's children, forever; and My servant David shall be their prince forever." ❖

## MAKE THE SHABBOS MORNING MINYAN IN PATERSON

Dec 29 Parshat Shemos, Jan 12 Parshat Bo, Jan 26 Parshat Yisro

Minyan @ Federation Apartments: 510 East 27th Street/Corner of 12<sup>th</sup> benefits the senior citizens who speak English, Hebrew and Russian.

Visit: [www.patersonshul.org](http://www.patersonshul.org) or contact [JerrySchranz@gmail.com](mailto:JerrySchranz@gmail.com)

Add a little Chessed to the world – You'll feel great!

### Fair Lawn Orthodox Jewish Community Events

- **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](mailto: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:

**Thursday,  
December 20th  
7:30pm  
At the Shul  
Mark Your Calendar!**

**Daily Minyan:** Please join us each day for a rewarding prayer experience in a warm and welcoming environment. Schedule is posted below. It's OK if you can't come every day. You can begin by choosing one or two days a week. We look forward to seeing you!

**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.**



שבת שלום! גוט שבת!

**Good Shabbos to all!**

ב"ה  
נולדה הארץ דעה אתה  
ANSHEI LUBAVITCH  
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*Currently learning*

מאמר ומקנה רב (תרס"ו)

**THE SIMPLE SERVANT**

by Rabbi Sholom DovBer 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 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.

**Chassidic Shabbos Tisch**

Friday evening, Shabbos Parshas  
Vayechi, Teves 13, December 21

8:00-10:00 PM

Nourish your body and soul  
Great food, stirring melodies and  
words of Torah

At the home of

**Mendy and Leah Wasserman**

5 Madelyne Place

**Men and women are welcome**



**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 TUESDAY 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**

|             |                         |
|-------------|-------------------------|
| <b>2018</b> | December 18.....7:30 pm |
| <b>2019</b> | January 16.....7:30 pm  |
|             | February 13.....7:30 pm |
|             | March 13.....7:30 pm    |
|             | May 15.....7:30 pm      |