

**Anshei Lubavitch Congregation**

Rabbi Levi and Leah Neubort

*Adult education:*

Rabbi Avrohom and Rivky Bergstein

*Youth Outreach:*

Rabbi Eli and Ruty Steinhauser

**Shabbos Schedule**

**Erev Shabbos – Dec 27 / Kislev 29**

Candle Lighting.....4:17 pm

Mincha .....1:45 pm

**Shabbos Day – Dec 28 / Kislev 30**

Shacharis..... 9:30 am\*

Torah Reading ..... 10:35 am

Rabbi Neubort’s Drasha..... 11:10 am

Kiddush ..... 12:10 pm

Gemara (2-31 Summit) ..... 3:20 pm

Mincha ..... 4:25 pm

Rabbi’s Drasha..... 4:40 pm

Shabbos Ends ..... 5:21 pm

*\*Latest morning Shema is now 9:36 AM. Be sure to recite the Shema at or before that time (even if at home).*

**Weekday Schedule (not on a holiday):**

**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

and at 9:25 pm

Monday Torah Studies..... 7-8:00 pm

Tuesday Talmud ..... 9:30-10:00 pm

Wednesday Mishna ..... 8:30-9:15 pm

Thursday B’lyun..... 9:30-10:00 pm

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.

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. ❖

**Kiddush**

*This week’s kiddush is sponsored by the shul.*

Happy 90th birthday to Maria Barskaya!



**Thank You to:**

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

**Join us each weekday morning Mon-Fri**

**as we delve into the mysteries of Chassidic concepts. 5:55 am followed immediately by Shacharis.**

Eruv website:

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

Eruv Hotline phone number:

201-254-9190.

**Halachic Zmanim**

**Shabbos, December 28 Eastern Standard Time**

Earliest Tallis ..... 6:18 AM

Latest Morning Shema .... 9:36 AM

Earliest Mincha (Gedola) 12:22 PM

Plag Hamincha ..... 3:42 PM

Earliest Evening Shema .... 5:07 PM

## Chassidic Masters

### “The Cosmic Fantasy” Why all these dreams?

*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.

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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. ❖

## “Powerful Insights From the Rebbe”

*Compiled by Mordechai Rubin*

The name Chanukah comes from the word *chinuch*, which means “inauguration.” Chanukah celebrates the renewal of the service in the Holy Temple after it was liberated from the Greek defiler, purified, and rededicated as the seat of the divine presence in our world.

Chanukah serves as a model for all inaugurations, including the most significant inauguration of all—education, a child’s inauguration into life (indeed, *chinuch* is also the Hebrew word for “education”). The uncompromising insistence on purity and perfection which Chanukah represents holds an important lesson regarding the essence of the educator’s task.

Compromise is anathema to education. To a mature tree, a gash here or a torn limb there is of little or no consequence. But the smallest scratch in the seed, the slightest nick in the sapling, results in an irrevocable deformity, a flaw which the years to come will deepen rather than erase.

Virtually every life is faced with demands for compromises—some tolerable, others not. The educator who wishes to impart a set of values and priorities that will weather them all, must deliver, in word and example, a message of impeccable purity, free of even the slightest and most acceptable compromise.

### **Light!**

Light, brightness, radiance, are metaphors we use when we wish to speak about hope, wisdom, or goodness. The candle flame, the ray of light, the glowing coal — these are the images in which we recognize our yearning for a better world, for a wiser, more virtuous, more G-dly self.

We are encouraged by the fact that a luminous body like the sun, can have such a profound effect on entities and beings millions of miles away, enriching them with light, warmth, energy and life. We are encouraged by the fact that a tiny flame can banish a roomful of darkness. If so, all is not lost. If our own souls are “candles of G-d”, then little me is not so little after all. All we need to do is be what we truly are, to act out our innate goodness, and the darkness will melt away.

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## **“Powerful Insights From the Rebbe”**

*(Continued)*

Once a year, we celebrate this truth. For eight days and nights, we celebrate the power of light: in ascending number — one little flame on the first evening, two flames on the second, three on the third — we kindle the Chanukah menorah, recalling that miraculous victory, 22 centuries ago, of quality over quantity, spirit over materialism, right over might. And pray for the day when such victories are no longer "miracles", but the way things are in G-d's world.

### **A Cruse of Oil**

Every individual has his “one cruse of oil,” begging to be discovered. A person may not uncover this internal connection to G-d in the ordinary circumstances of his life. But when challenged, as in the case of the Maccabees, this inner connection will surface. And when this divine bond comes to the fore, “[G-d will] deliver the mighty into the hands of the weak, the many into the hands of the few,” for nothing can withstand its power.

In their struggle against the Greeks, the Maccabees tapped this resource - this single cruse of oil, revealing a level of soul that transcended their usual limits. In response, G-d revealed miracles that transcended the natural limits of this world.

The Chanukah miracle which followed serves as an eternal testimony to the essential connection to G-d that the Greeks sought to sever. In our day as well, the Chanukah lights remind us that through an appreciation of the infinite G-dly, dimension of the

## **Shabbat Rosh Chodesh Haftarah in a Nutshell**

*Isaiah 66:1–24*

This haftarah, read whenever Shabbat coincides with Rosh Chodesh, mentions how in the messianic era, every Shabbat and every Rosh Chodesh everyone will come to the Temple to worship G-d.

In this prophecy Isaiah tells us how G-d (who is too great to be fully contained in physical space, even in the Temple) pays attention to the humble G-d-fearing person, and rejects a person who does (or even intends) evil.

The prophet continues to foretell the fortune that will come upon Jerusalem (and the Jewish nation) in the time to come, and how even non-Jews will come to recognize G-d and assist in restoring the Jewish people to their land and their Temple. ❖

### **HELP MAKE THE MINYAN IN PATERSON:**

**January 4 -- Parshat Vayigash  
at Federation Apartments**

**510 E. 27th Street/12th Ave, Paterson, NJ**

**For more info, e-mail: [JerrySchranz@gmail.com](mailto:JerrySchranz@gmail.com)**

### **Sponsor a Kiddush or the Weekly Bulletin**

**It's a wonderful way to honor a loved one,  
remember a yahrzeit,  
or celebrate a special occasion.  
For information, please contact the Rabbi.**

## **Community Events**

- Jan. 4 – **Sephardic Cooking Event**, to spice up your winter with aromatic cooking (for women and men). \$30 for nonmembers. RSVP at <https://www.ahavatachim.org/events/sisterhood/>. **Ahavat Achim**, Saturday night, at 7:30 PM.
- Jan. 11 – **Cocoa & Conversation** (13-10 Ivy Lane, Fair Lawn, NJ). For women only. An intimate group discussion on "Navigating Tough Relationships". Submit anonymous questions to <https://dno.am/cocoa>. Sponsor at <https://www.darcheinoam.com/event/5780/cocoa>. A **Darchei Noam** event, Saturday night, 8:30pm–10:30 pm.

## From Our Sages

### **Behold, he stood over the River (Genesis 41:1)**

*The wicked see themselves as standing over their gods, as it says, "Pharaoh dreamed, and behold, he stood over the River" (the Nile being the arch-deity of Egypt). But as for the righteous, their G-d stands over them, as it says (regarding Jacob's dream), "Behold, G-d stood over him" (Genesis 28:13).*  
-- (Midrash Rabbah)

### **Pharaoh said to Joseph . . . "There is none as understanding and wise as you" (41:39)**

*An "understanding" person (navon) is one who can deduce one thing from another; a "wise" one (chacham) is one who possesses wisdom. A navon who is not a chacham is like a mighty warrior who is unarmed; a chacham who is not a navon is like a weakling with armaments; a navon and chacham is a strong and well-armed warrior.*  
-- (Midrash)

### **Joseph's brothers came and bowed themselves down before him. . . . And [Joseph] made himself strange to them . . . (42:6-7)**

*This was the moment, foretold by Joseph's dreams, which his brothers had resisted and fought against so bitterly. Had they been aware that the person to whom they were bowing was Joseph, they would have experienced a profound sense of defeat. This is why Joseph did not immediately reveal himself—he could not bring himself to subject them to such humiliation.*

-- (Rabbi Levi Yitzchak of Berditchev)

**Please remember Anshei Lubavitch in your end-of-year donations.**

**Good Shabbos and Happy Chanukah to all!**



שבת שלום! גוט שבת!



CHASSIDUS

**Monday-Friday**  
5:55-6:10 AM  
**THE MITZVAH OF KIDDUSH HASHEM**  
Derech Mitzvosecha

**POSTPONED**

**Shabbos Morning**  
8:45 – 9:20 AM  
**Torah Or**



SHULCHAN ARUCH

**Monday-Thursday**  
1:40-1:45 PM  
**HILCHOS TEFILLAH**  
Laws of Reading the Shema

**Sunday-Thursday**  
9:25-9:30 PM  
**HILCHOS SHLIACH TZIBUR**  
Laws of Leading the Davening



TALMUD

**Tuesday**  
9:30-10:00 PM  
**TALMUD tractate SUKKAH p. 27a**



MISHNA

**Wednesday**  
8:30-9:10 PM  
**MISHNAYOS tractate Eruvin chapter 1**



CHUMASH

**Thursday**  
8:00-9:00 PM  
**Bereishis 1:6**



**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

Monday, December 30, 2019

**“JEWISH GUILT” IS A SCAM. THERE’S REALLY NO SUCH THING**

*Lessons from Joseph’s Majestic Behavior toward His Brothers*

From this paragon of virtue, we cull tremendous life lessons on what it means to really do teshuvah, and how we can look at life’s “downs” not only as something tolerable, but an empowering step to a brighter future.

Monday, January 6, 2019

**YOU CAN BRING MASHIACH. YES, YOU.**

*The Endgame Is in Our Hands, Now Let’s Get Cracking*

It’s a curious thing: Throughout the history of our people, rabbis have been predicting “end dates” for Mashiach’s arrival. What’s the point of that? Were they false prophets offering up empty promises? The answer is as refreshing as it is empowering.



**Judaism’s Gifts to the World**

A SIX-SESSION COURSE ON THE HISTORY, MEANING, AND POWER OF YOUR JEWISH VALUES

**January 26 - 7:30-9:00**

*By most indications, modern society is a model of moral progress. Yet when it comes to everyday values, we still grapple with the big ones...*

- WHAT ARE OUR RESPONSIBILITIES TOWARD THE LESS FORTUNATE?
- HOW DO WE FASHION A MORE MORAL AND EQUAL SOCIETY?
- HOW CAN WE MAKE A MOVE TOWARD MORE COHESIVE FAMILY LIVING?

*Join us to unpack six of the world’s most cherished values and how they were delivered to humankind by the Torah. By tracing their fascinating journey to the mainstream, we’ll discover a timeless core of purpose, integrity, and clarity in each value—a powerful gift of guidance as we navigate our own daily choices.*

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