



ביה

**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."

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. ❖

**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 – Jan 3 / Teves 6**

Candle Lighting.....4:23 pm

Mincha .....4:25 pm

**Shabbos Day – Jan 4 / Teves 7**

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

Torah Reading .....10:35 am

Rabbi Neubort's Drasha.....11:10 am

Kiddush .....12:10 pm

Mincha .....4:30 pm

Rabbi's Drasha.....4:45 pm

Shabbos Ends .....5:27 pm

*\*Latest morning Shema is now 9:39 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

Eruv website:

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

Eruv Hotline phone number:

201-254-9190.

***Thank You to:  
Yossi Lebovic for  
reading the Torah  
and to our and  
SecurityKiddush  
Volunteers***

***Kiddush***

*This week's kiddush  
is sponsored by*

***Wolf Terner***

*in commemoration of*

***the Shloshim***

*of his wife*

***Gittel Chaya***

***bas Yonason Binyamin.***

**Asarah B'Tevet**

The Fast of the "10<sup>th</sup> of Teves" will occur on Tuesday, January 7<sup>th</sup>.

The fast begins at 5:51 am, and ends at 5:17 pm.

On Asarah B'Teves, the 10th day of the Jewish month of Teves, in the year 3336 from Creation (425 BCE), the armies of the Babylonian emperor Nebuchadnezzar laid siege to Jerusalem.

This eventually led to the destruction of the First Temple in Jerusalem.

**Halachic Zmanim**

**Shabbos, January 4**

**Eastern Standard Time**

Earliest Tallis .....6:19 AM

Latest Morning Shema ....9:39 AM

Earliest Mincha (Gedola) 12:26 PM

Plag Hamincha .....3:47 PM

Earliest Evening Shema ....5:13 PM

## Chassidic Masters

### “A Yeshivah in Egypt?” Why all these dreams?

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

The Torah tells us that when Jacob moved his family to Egypt, where the Jewish people were to reside for more than two centuries, “he sent Judah ahead . . . to show the way.” The Hebrew word *lehorot* (“to show the way”) literally means “to teach” and “to instruct,” prompting the Midrash to say that the purpose of Judah’s mission was “to establish a house of learning from which would be disseminated the teachings of Torah.”

But Joseph was already in Egypt, and Jacob had already received word that Joseph’s twenty-two years away from home had not diminished his knowledge of and commitment to Torah. And Joseph certainly had the authority and the means to establish the most magnificent yeshivah in the empire. Why did Jacob desire that Judah—a penniless immigrant who barely knew the language—be the one to establish the house of learning that was to serve the Jewish people in Egypt?

#### Judah and Joseph

The children of Jacob were divided into two factions: on one side were ten of the twelve brothers, led by Judah; on the other, Joseph, whose differences with his brothers were the cause of much pain and strife in Jacob’s family.

The conflict between Joseph and his brothers ran deeper than a multicolored coat or a favorite son’s share of his father’s affections. It was a conflict between two worldviews, between two approaches to life as a Jew in a pagan world.

Abraham, Isaac and Jacob were shepherds, as were Joseph’s brothers. They chose this vocation because they found the life of the shepherd—a life of seclusion, communion with nature, and distance from the tumult and vanities of society—most conducive to their spiritual pursuits. Tending their sheep in the valleys and on the hills of Canaan, they could turn their backs on the mundane affairs of man, contemplate the majesty of the Creator, and serve Him with a clear mind and tranquil heart.

Joseph was the exception. He was a man of the world, a “fortuitous achiever” in business and politics. Sold into slavery, he was soon chief manager of his master’s affairs. Thrown into jail, he was soon a high-ranking member of the prison administration. He went on to become viceroy of Egypt, second only to Pharaoh in the most powerful nation on earth.

Yet none of this touched him. Slave, prisoner, ruler of millions, controller of an empire’s wealth—it made no difference: the same Joseph who had studied Torah at the feet of his father traversed the palaces and government halls of Egypt. His spiritual and moral self derived from within, and was

totally unaffected by his society, environment, or the occupation that claimed his involvement twenty-four hours a day.

The conflict between Joseph and his brothers was the conflict between a spiritual tradition and a new worldliness, between a community of shepherds and an entrepreneur. The brothers could not accept that a person can lead a worldly existence without becoming worldly, that a person can remain one with G-d while immersed in the affairs of the most depraved society on earth.

In this conflict, Joseph was to emerge the victor. The spiritual seclusion that characterized the first three generations of Jewish history was destined to end; Jacob and his family moved to Egypt, where the “smelting pit” of exile was to forge their descendants into the nation of Israel. As Joseph had foreseen in his dreams, his brother and his father bowed to him, prostrating their approach to his. Jacob had understood the significance of these dreams all along, and had awaited their fulfillment; Joseph’s brothers, who found it more difficult to accept that the era of the shepherd was drawing to a close, fought him for twenty-two bitter years, until they too came to accept that the historic challenge of Israel was to be the challenge of living a spiritual life in a material environment.

*(continued on next page)*

## Founding Fathers

Nevertheless, it was Judah, not Joseph, who was chosen by Jacob to establish the house of learning that was to serve as the source of Torah knowledge for the Israelites in Egypt.

The first three generations of Jewish life were not a "false start": they were the foundation of all that was to follow. It was this foundation from which Joseph drew the strength to persevere in his faith and righteousness in an alien environment; it was this foundation upon which the entire edifice of Jewish history was to be constructed.

The Jew lives in a material world, but his roots are planted in the soil of unadulterated spirituality. In his daily life he must be a Joseph, but his education must be provided by a Judah. ❖

## "A Letter to Our Congregation"

*Compiled by Jordon Rockowitz*

Dear Friends,

Like all of you, I am very upset after the recent attack in Monsey. We have an outstanding team of volunteers in the synagogue and I am asking once again for help to make sure that what happened in Monsey, Jersey City, Brooklyn, Manhattan, Teaneck, and Pittsburgh does not happen in our synagogue.

For both men and women, I am asking merely for 30 minutes of your month to come and volunteer on Shabbat to protect you, your families and your Anshei congregants from those who would do us harm.

Please email me back with your contact information and we can take it from there.

This is an urgent call for help!

Jordan Rockowitz  
Chair, Anshei Lubavitch Security Committee  
[rockowitzj@gmail.com](mailto:rockowitzj@gmail.com)

## 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, 8:30 PM – 10:30 PM.

### 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.

## From Our Sages

### **Judah approached him . . . (Genesis 44:18)**

Said Rabbi Yehudah: The verb “he approached” (vayigash) implies an approach to battle, as in the verse “So Joab and the people that were with him approached unto battle” (II Samuel 10:13).

Rabbi Nechemiah said: The verb “he approached” implies a coming near for conciliation, as in the verse “Then the children of Judah approached Joshua” (Joshua 14:6).

The sages said: It implies coming near for prayer, as in the verse “It came to pass, at the time of the evening offering, that Elijah the prophet approached . . .” (I Kings, 18:36).

Rabbi Eleazar combined all these views Judah approached Joseph for all three, saying: If it be war, I approach for war; if it be conciliation, I approach for conciliation; if it be for entreaty, I approach to entreat.

-- (Midrash Rabbah)

### **Your servant our father (Genesis 44:24, et al)**

Ten times Joseph heard his brothers refer to his father as “your servant” and he did not protest. Because of this, his life was shortened by ten years. (Joseph lived 110 years.)

-- (Pirkei d’Rabbi Eliezer, ch. 39)

### **“Let your servant remain instead of the boy as a slave to my lord” (Genesis 44:33)**

[Said Judah to Joseph:] I am more useful than him in every regard: in strength, as a warrior or as a servant.

-- (Rashi)

G-d deals with man measure for measure: because Judah had sold Joseph into slavery, he was now compelled to offer himself to Joseph as a slave.

-- (Abarbanel)

### **“I will go down with you into Egypt; and I will also surely bring you up again” (Genesis 46:4)**

Come and see how beloved are Israel in the sight of G-d! In every place to which they were exiled, the Divine Presence went with them. They were exiled to Egypt, and the Divine Presence was with them; they were exiled to Babylon, and the Divine Presence was with them; and when they will be redeemed in the future, the Divine Presence will be with them.

-- (Talmud, Megillah 29a)

### **He sent Judah before him to Joseph, to show the way before him to Goshen (Genesis 46:28)**

The word lehoros (“to show the way”) also means “to teach.” Jacob sent Judah to prepare a beis midrash (house of study) for him there, where he would teach Torah, and where the sons of Jacob would read the Torah.

-- (Midrash Rabbah; Rashi))

## Vayigash Haftarah in a Nutshell

*Ezekiel 37:15-28*

This week's haftarah 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 on 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 haftarah 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." ❖

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

**Good Shabbos to all!**

שבת שלום גוט שבת!

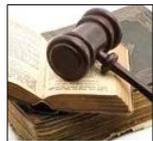




CHASSIDUS

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

**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. 27b**



MISHNA

**Wednesday**  
**8:30-9:10 PM**  
**MISHNAYOS tractate Eruvin chapter 2**



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, January 6, 2020  
**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.

Monday, January 13, 2020

**IS THE GIFT OF GAB OVERRATED?**

*A Look at the Way Society Values Style over Substance*

Moses couldn't speak properly. This class uses his extraordinary leadership to explore the importance of speech, both literally and metaphysically. Why was the great leader of the Jews so flawed? Why didn't G-d care? And what lessons does this provide for us today?



**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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