



ב"ה

Parshas Vayeishev in a Nutshell
(Genesis 37:1-40:23)

Jacob settles in Hebron with his twelve sons. His favorite is seventeen-year-old Joseph, whose brothers are jealous of the preferential treatment he receives from his father, such as a precious many-colored coat that Jacob makes for Joseph. Joseph relates to his brothers two of his dreams which foretell that he is destined to rule over them, increasing their envy and hatred towards him.

Simeon and Levi plot to kill him, but Reuben suggests that they throw him into a pit instead, intending to come back later and save him. While Joseph is in the pit, Judah has him sold to a band of passing Ishmaelites. The brothers dip Joseph's special coat in the blood of a goat and show it to their father, leading him to believe that his most beloved son was devoured by a wild beast.

Judah marries and has three children. The eldest, Er, dies young and childless, and his wife, Tamar, is given in levirate marriage to the second son, Onan. Onan sins by spilling his seed, and he too meets an early death. Judah is reluctant to have his third son marry her. Determined to have a child from Judah's family, Tamar disguises herself as a prostitute and seduces Judah himself. Judah hears that his daughter-in-law has become pregnant and orders her executed for harlotry, but when Tamar produces some personal effects he left with her as a pledge for payment, he publicly admits that he is the father. Tamar gives birth to twin sons, Peretz (an ancestor of King David) and Zerach.

(continued next column)

*Donate to
Anshei Lubavitch
FLchabad.com/donate*

Joseph is taken to Egypt and sold to Potiphar, the minister in charge of Pharaoh's slaughterhouses. G-d blesses everything he does, and soon he is made overseer of all his master's property. Potiphar's wife desires the handsome and charismatic lad; when Joseph rejects her advances, she tells her husband that the Hebrew slave tried to force himself on her, and has him thrown into prison. Joseph gains the trust and admiration of his jailers, who appoint him to a position of authority in the prison administration.

In prison, Joseph meets Pharaoh's chief butler and chief baker, both incarcerated for offending their royal master. Both have disturbing dreams, which Joseph interprets; in three days, he tells them, the butler will be released and the baker hanged. Joseph asks the butler to intercede on his behalf with Pharaoh. Joseph's predictions are fulfilled, but the butler forgets all about Joseph and does nothing for him. ❖

Halachic Zmanim
Shabbos, December 12
Eastern Standard Time
Earliest Tallis 6:10 AM
Latest Morning Shema 9:29 AM
Earliest Mincha (Gedola) 12:14 PM
Plag Hamincha 3:35 PM
Earliest Evening Shema 5:00 PM

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 11 / Kislev 25
Candle Lighting 4:10 pm
Mincha 1:45 pm

Shabbos Day – Dec 12 / Kislev 26
Shacharis..... 9:30 am*
Torah Reading..... 10:30 am
Rabbi Drasha..... 11:05 am

Mincha 4:15 pm
Rabbi's Drasha 4:35 pm
Shabbos Ends..... 5:14 pm

**Latest morning Shema is now 9:29 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):
Minyan

Shacharis (Mon-Fri) 6:15 am
Shacharis (Sunday) 9:00 am
Mincha (Sun-Thurs) 1:45 pm
Maariv (Sun-Thurs) 9:15 pm

Bulletin
*This week's Bulletin
is sponsored by
The Berman Law Office.*

Chassidic Masters

“Powerful Insights From the Rebbe”

Compiled by Mordechai Rubin

#1: In Parshat Vayeishev, we learn how out of jealousy, Joseph’s brothers sold him into slavery, how he served as a servant in the home of Potiphar, one of Pharaoh’s courtiers and how he was framed and thrown into prison.

While Joseph was in prison, Pharaoh became enraged with two of his courtiers, the butler and the baker, and threw them into the same cell. Joseph did not share his misery with them. Instead, he did everything he could to lift their spirits.

Too often, we get caught up with ourselves and our problems, real or imagined worrying about the problems we face. Even when our problems are genuine, heaven forbid, we must not allow them to take over our lives.

What gave Joseph the ability to focus on others rather than on himself, was his awareness and his trust that everything that happened to him came from G-d. Later on when his father passed away and his brothers feared that he would take revenge for their selling him into slavery, he told them: “Although you meant to do me harm, G-d intended it for the good.” ❖

#2: This week’s Parshah mentions the selling of Joseph into slavery by his brothers. When discussing this

puzzling narrative, our Sages note that Reuven — the oldest of Jacob’s sons — had originally protested against selling Joseph and after discovering that he had been sold, bemoaned the pain that this would cause their father Jacob.

So where was Reuven when Joseph was being sold? Some explain that he was involved in fasting and repentance in solitude. He had seriously offended his father’s honor previously, and from time to time would go off to lament the gravity of his offense. While he was away trying to atone for his deeds, his brothers sold Joseph.

This narrative gives us a clear perspective on how a person should order his priorities. Because Reuven was crying over his sins, Joseph was sold into slavery. By mourning the past instead of acting to correct the present, Reuven allowed his brother to be taken to Egypt.

Certainly, a person must be concerned with his own spiritual development and he must seek to correct his personal failures. But this concern should never stand in the way of steps that are immediately necessary to help his fellow man. When a person realizes that someone else is in danger — whether physically or spiritually — he should temporarily put aside his striving for self-development and deal with the pressing problem at hand. ❖

#3: In the Torah portion of Vayeishev, Joseph tells his brothers about his dreams, the gist of which is that in the future, he

would rule over them. The fulfillment of Joseph’s dreams came about when hunger forced Ya’akov and his sons to descend to Egypt, where Joseph served as viceroy. Their descent served as the precursor to the Egyptian exile, the source of all subsequent exiles.

Although the Jewish people are exiled from their land as a result of their iniquities, the underlying purpose of exile is to propel the nation to a level far superior to that attained prior to exile. Thus, at the time of the final Redemption, the Jewish people will be on an even loftier level than they were while the Beis HaMikdash existed.

When one ponders the state of our world, each day spiritually darker than the one before, one might despair of ever having the strength to illuminate the world with the light of Torah and mitzvos. But all spiritual descents, states of darkness and concealment, etc., are only external manifestations. The inner truth is quite different. ❖

***Thank You to:
The Baal Korei,
Chazzanim, and the
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.**

ABOUT CHANUKAH

What Chanukah Commemorates

In the second century BCE, the Holy Land was ruled by the Seleucids (Syrian-Greeks), who tried to force the people of Israel to accept Greek culture and beliefs instead of mitzvah observance and belief in G-d. Against all odds, a small band of faithful but poorly armed Jews, led by Judah the Maccabee, defeated one of the mightiest armies on earth, drove the Greeks from the land, reclaimed the Holy Temple in Jerusalem and rededicated it to the service of G-d.

When they sought to light the Temple's Menorah (the seven-branched candelabrum), they found only a single cruse of olive oil that had escaped contamination by the Greeks. Miraculously, they lit the menorah and the one-day supply of oil lasted for eight days, until new oil could be prepared under conditions of ritual purity.

To commemorate and publicize these miracles, the sages instituted the festival of Chanukah.

How Chanukah Is Observed

At the heart of the festival is the nightly menorah lighting. The menorah holds nine flames, one of which is the shamash ("attendant"), which is used to kindle the other eight lights. On the first night, we light just one flame. On the second night, an additional flame is lit. By the eighth night of Chanukah, all eight lights are kindled.

Friday afternoon, care must be taken to light the menorah before Shabbat candles are lit, and the following evening they are to be kindled only after Shabbat has ended.

Special blessings are recited, often to a traditional melody, before the menorah is lit, and traditional songs are sung afterward.

A menorah is lit in every household (or even by each individual within the household) and placed in a doorway or window. The menorah is also lit in synagogues and other public places. In recent years, thousands of jumbo menorahs have cropped up in front of city halls and legislative buildings, and in malls and parks all over the world.

We recite the special Hallel prayer daily, and add V'Al HaNissim in our daily prayers and in the Grace After Meals, to offer praise and thanksgiving to G-d for "delivering the strong into the hands of the weak, the many into the hands of the few ... the wicked into the hands of the righteous."

Chanukah Foods

Since the Chanukah miracle involved oil, it is customary to eat foods fried in oil. The Eastern-European classic is the potato latke (pancake) garnished with applesauce or sour cream, and the reigning Israeli favorite is the jelly-filled sufganya (doughnut). ❖

DEC. 12 CHANUKAH MINYAN IN PATERSON IS CANCELLED

Due to the protocols put in by the owners/management of the building, who manage other properties that are in lock-down mode, the Minyan in Paterson will be cancelled.

We wish everyone a Chanukah Sameach and we are preparing small gift bags for the residents to receive on Thursday.

Hope that 2021 (still 5781) is a better year for everyone. As always, thank you for your support.

JERRY SCHRANZ, Gabbai, Paterson Shul

For more info, e-mail: JerrySchranz@gmail.com / visit: www.PatersonShul.org

From Our Sages

These are the generations of Jacob: Joseph was seventeen years old . . . (Genesis 37:2)

Should not have the verse said, "These are the generations of Jacob: Reuben, etc."? Why Joseph?

Because everything that happened to Jacob happened to Joseph. As Jacob was born circumcised, so was Joseph born circumcised. As Jacob's mother was infertile, so was Joseph's mother infertile. As Jacob's mother had difficulty in childbirth, so did Joseph's mother have difficulty in childbirth. As Jacob's mother bore two sons, so did Joseph's mother bear two sons. As Jacob was hated by his brother, so was Joseph hated by his brothers. As Jacob's brother sought to kill him, so did Joseph's brothers seek to kill him.

Jacob was a shepherd, and Joseph was a shepherd. Jacob was persecuted, and Joseph was persecuted. Jacob was blessed with ten blessings, and Joseph was blessed with ten blessings. Jacob was exiled from the Holy Land, and Joseph was exiled from the Land. Jacob took a wife outside the Land, and Joseph took a wife outside the Land. Jacob fathered children outside the Land, and Joseph fathered children outside the Land. Jacob was escorted by angels, and Joseph was escorted by angels. Jacob was made great through a dream, and Joseph was made great through a dream. The house of Jacob's father-in-law was blessed on his account, and the house of Joseph's father-in-law was blessed on his account. Jacob went down to Egypt, and Joseph went down to Egypt. Jacob ended the famine, and Joseph ended the famine. Jacob adjured [his children], and Joseph adjured [his brothers]. Jacob charged [his children], and Joseph charged [his brothers]. Jacob died in Egypt, and Joseph died in Egypt. Jacob was embalmed, and Joseph was embalmed. The bones of Jacob were brought up [from Egypt to the Holy Land], and the bones of Joseph were brought up [from Egypt to the Holy Land] . . .

Jacob fathered tribes, and Joseph fathered tribes. Jacob was lost to his father for 22 years, and Joseph was lost to his father for 22 years. Jacob was indentured on account of a woman, and Joseph was imprisoned on account of a woman. Jacob supported Joseph for 17 years, and Joseph supported Jacob for 17 years . . .

-- (Midrash Rabbah, Zohar, et al)



BERMAN LAW OFFICE

Personal Injury Law

30+ Years of Helping Clients

Marc S. Berman, Esq.

Attorney-at-Law
140 E. Ridgewood Ave.
Suite 415

Paramus, NJ 07652

Telephone: **(201) 797-4411**

msb@bermanlawoffice.com

www.bermanlawoffice.com

17-10 River Road, Suite 2C

Fair Lawn, NJ 07410

Auto | Slip & Fall | Medical Error | Dog Bite | Asbestos

Shabbat Chanukah Haftorah for Vayeishev in a Nutshell

Zechariah 2:14-4:7

This haftorah is read on Shabbat Chanukah as it contains a vision of the golden Temple Menorah.

This prophecy was communicated by Zechariah shortly before the building of the Second Temple. The haftorah opens with a vivid depiction of the joy that will prevail when G-d will return to Jerusalem: "Sing and rejoice, O daughter of Zion, for, behold! I will come and dwell in your midst, says the L-rd."

The prophet then describes a scene in the Heavenly Court: Satan was seeking to incriminate Joshua, the first High Priest to serve in the Second Temple, because of the "soiled garments" (i.e. sins) he was wearing. G-d himself defends the High Priest: "And the Lord said to Satan: The Lord shall rebuke you, O Satan; the Lord who chose Jerusalem shall rebuke you. Is [Joshua] not a brand plucked from fire?" I.e., how dare Satan prosecute an individual who endured the hardships of exile? "And He raised His voice and said to those standing before him, saying, 'Take the filthy garments off him.' And He said to him, 'See, I have removed your iniquity from you, and I have clad you with clean garments.'"

G-d then proceeds to outline the rewards awaiting Joshua if he and his descendents follow G-d's ways. The ultimate reward is, "Behold! I will bring My servant, the Shoot, " an allusion to Moshiach, the Shoot of David.

Zechariah then describes a vision of a golden seven-branched Menorah. An angel interprets the meaning of this vision: "This is the word of the Lord to Zerubbabel [descendent of King David, one of the protagonists in the building of the Second Temple], 'Not by military force and not by physical strength, but by My spirit,' says the Lord of Hosts." Meaning that Zerubbabel's descendent, Moshiach, will have no difficulty in his task, it will be as simple as lighting a menorah. ❖

They took him and threw him into a pit; the pit was empty—there was no water in it (37:24)

The mind and heart of man are never empty. If there is no life-nourishing "water," there are "snakes and scorpions in it."

-- (The Chassidic Masters)

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

שבת שלום גוט שבת!

