

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 18 / Teves 3

Candle Lighting.....4:12 pm

Mincha4:15 pm

Shabbos Day – Dec 19 / Teves 4

Shacharis..... 9:30 am*

Torah Reading 10:30 am

Rabbi Drasha 11:05 am

Mincha4:15 pm

Rabbi's Drasha.....4:35 pm

Shabbos Ends5:17 pm

**Latest morning Shema is now 9:33 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 Shul.

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.ch.

(continued next column)



The "garments" of the G-dly soul are **thought** (study of Torah), **speech** (the verbal speech of Torah study), and **actions** (the practical fulfillment of the Mitzvos). --Tanya

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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. ❖

Join us each
weekday morning
Mon-Fri as we delve into
the mysteries of
Chassidic concepts.
5:55 am
followed immediately
by Shacharis.

Thank You to:
The Baal Korei,
the Kiddush Volunteers
and the
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Halachic Zmanim
Shabbos, December 19
Eastern Standard Time
Earliest Tallis 6:14 AM
Latest Morning Shema 9:33 AM
Earliest Mincha (Gedola) 12:18 PM
Plag Hamincha3:37 PM
Earliest Evening Shema5:02 PM

Chassidic Masters

"The Inner Strength of Menashe and Ephraim"

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

Gently it flows, swift and silent over its smooth, unobstructed bed. What power lies in these waters? Still waters run deep, we are told. We can only guess, looking at the picturesque little stream.

But lay a dam across these tranquil waters. A wall of heavy stones, sealed with mortar, buttressed with thick wooden pilings. Watch the accumulating water press against it, watch its fury mount, its pent-up energies rise to the challenge. Watch the picturesque little stream burst through the obstruction, pulverize the mortar, splinter the timbers, scatter the stones.

Look again. The raging waters are dragging the stones, bouncing them along the riverbed like so many little rubber balls. The stones gain a momentum of their own: the dam has joined forces with the river, merging with it to become a mighty avalanche of water and rock. The stones, heavier than the water, are now driving the river along, increasing its ferocity, compounding its power.

Challenge and Opportunity

Menashe and Ephraim: the only two of Jacob's grandchildren to be born in a foreign land, in depraved and alien Egypt. And yet, he feels a special kinship with them.

As Jacob tells Joseph: "And now, your two sons who were born to you in the land of Egypt before I came to you, they are mine: Ephraim & Menashe, as Reuben & Simon they shall be to me." Because they were born in Egypt, they are mine more than the others.

Jacob in the Holy Land is a gently flowing stream: its powers latent, its potential unprovoked. Joseph is Jacob in Egypt — a Jacob dammed, his integrity tested, his energies challenged. In the galut of Egypt, Joseph gives birth to Menashe and Ephraim.

Menashe and Ephraim represent the two dividends of galut: challenge and opportunity. In naming his first son Menashe ("forgetting"), Joseph referred to his struggles in an alien environment, in an Egypt intent on eradicating all memory of home and roots. In his battle against forgetting and disconnection, the Jew in exile uncovers his deepest, strongest potentials. He brings to light reserves of commitment and determination never tapped in his days as a tranquil stream flowing along an unobstructed bed.

But exile is more than a stimulant for unrealized potential. It is also a resource. It is a dam to be overcome and then enlisted as an ally — an obstruction whose very mass enables the soul to achieve more than the optimum of its own finer prowess. So after the Menashe challenge is met, Ephraim is born — Ephraim, so named because "G-d has caused me to be fruitful (hifrani) in the land of my affliction." The land of affliction itself is made to be fruitful.

The Younger Brother

Many years later, after Jacob and his sons had joined Joseph in Egypt, Joseph brings his two sons to Jacob to be blessed.

And Israel stretched out his right hand and laid it on Ephraim's head, [though] he was the younger, and his left hand upon Menashe's head, [though] Menashe was the firstborn, crossing his hands...

And Joseph ... said to his father: "Not so, my father, for this one is the firstborn; put your right hand on his head."

But his father refused, and said: "I know, my son, I know. He, too, will become a nation; he, too, will be great. But his younger brother shall be even greater than he." (Genesis 48:14-19)

Menashe is the firstborn. First, the soul must amass its own resources to confront the rootlessness and forgetting of galut. When it comes to the initial task of bursting the dam, the river can hardly enlist the weight of its stones; it can only use the challenge they present to agitate and focus its own dormant energies.

But his younger brother is even greater than he. For the purpose of the trials and obstructions of life is more than the optimization of one's spiritual capital. Ephraim represents the windfall of our investment in the corporeality of Egypt: the profit exacted from a challenger turned ally, from a mundane environment transformed into a G-dly force. ❖

From Our Sages

These 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: “In my dream, I am standing on the bank of the River. And behold, there come out of the River seven cows . . .” (Genesis 41:17–18)

In contrast, Joseph saw in his dream (recounted in the beginning of the previous Parshah) that “we were binding sheaves in the field . . .”

Both Pharaoh and Joseph behold the future in their dreams, but with a significant difference. To Pharaoh life is a river, with himself standing on the riverbank—outside of its flow, a passive bystander to what transpires. To Joseph, life is a field within which he toils, laboring at “binding sheaves”—gathering its diverse stalks and binding them into an integral whole.

Many are seduced by the enticements of Pharaonic life. “We remember the fish that we ate in Egypt for free,” the children of Israel grumbled (Numbers 11:5) when G-d had stripped them of the shackles and security of slavery. Life is a free lunch in Pharaoh’s Egypt; there are no choices in your life, but neither is there the anxiety and responsibility they entail. You simply stand on the riverbank and watch the cows and years follow and consume one another.

Pharaoh’s vision may be every vegetable’s utopia, but there is little satisfaction and no fulfillment in his free fish. It is only in the toilsome labor in the field of life that the most important freedom of all is to be found: the freedom to achieve and create.

-- (From the teachings of the Lubavitcher Rebbe)

[Joseph] collected the food . . . the produce of each city’s surrounding fields he placed within it (Genesis 41:48)

Also the produce of man requires some “local dust” as a preservative, lest it rot.

The greater a person’s achievements, the more susceptible they are to corruption. A fruitful yield in life—material or spiritual—may breed an arrogance that corrodes all that is good and G-dly in it. The solution is a dose of dust. One who saturates his successes with humility and self-effacement guarantees their preservation as positive and constructive forces in his own life and the lives of his fellows.

-- (From the teachings of the Lubavitcher Rebbe)

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

Haftorah for Mikeitz in a Nutshell

I 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!" ❖

Shabbat: A Special Guest

Our sages tell us that the Shabbat is a "queen," whose regal presence graces every Jewish home for the duration of the Shabbat day. For this reason, we scrub our bodies, dress our finest and make sure our homes are in tip-top shape on Friday afternoon. According to the Talmud, we actually receive a special additional soul every Shabbat.

The prophet Isaiah foretells great delight that comes as a reward "if you restrain your foot because of the Sabbath, from performing your affairs on My holy day, and you call the Sabbath a delight, the holy of the L-rd honored, and you honor it by not doing your wonted ways, by not pursuing your affairs and speaking words."

Shabbat is so special that even our choice of words, comportment, and the items that we touch must be consistent with this holy day. This includes the admonition not to handle items known as *muktzeh*, which have been set aside because they generally have no use within the Shabbat lifestyle.

Good Shabbos to all!

שבת שלום גוט שבת!

