



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)

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Tehillim - Psalms

**Join us this Shabbos morning
at 8:00 AM for Shabbos
Mevorchim Tehillim**

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. ❖

**Thank You to:
The Baal Korei, and
The Security Volunteers**

Halachic Zmanim

Shabbos, Nov 27, 2021
Eastern Standard Time

Earliest Tallis..... 5:57 AM
Latest Morning Shema 9:18 AM
Earliest Mincha (Gedola) 12:09 PM
Plag Hamincha..... 3:35 PM
Earliest Evening Shema 5:01 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 – Nov 26 / Kislev 22

Candle Lighting 4:13 pm

Mincha 4:15 pm

Shabbos Day – Nov 27 / Kislev 23

Shacharis..... 9:30 am*

Torah Reading..... 10:40 am

Kiddush 12:20 pm

Mincha 3:45 pm

Farbrengen 4:00 pm

Shabbos Ends..... 5:15 pm

**Latest morning Shema is now 9:18 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

Insights From the Rebbe

Compiled by Mordechai Rubin

The Inner Truth

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. ❖

Focus

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

He 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. ❖

To be Selfless

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 & 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." ❖



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Chanukah

Chanukah begins on the eve of Kislev 25 and continues for eight days. On the civil calendar, it generally coincides with the month of December. Chanukah 2021 runs from Nov. 28-Dec. 6

History of Chanukah

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.

Chanukah Observances

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.

On 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 Food

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).

The Chanukah Game

On Chanukah, it is customary to play with a "dreidel" (a four-sided spinning top bearing the Hebrew letters, nun, gimmel, hei and shin, an acronym for nes gadol hayah sham, "a great miracle happened there"). The game is usually played for a pot of coins, nuts, or other stuff, which is won or lost based on which letter the dreidel lands when it is spun. (For more on Chanukah, go to: www.chabad.org/holidays/chanukah) ❖

From Our Sages

Jacob settled . . . (Genesis 37:1)

Jacob desired to settle in tranquility, but there pounced upon him the agony of Joseph. For when the righteous wish to settle in tranquility, G-d says: "Is it not enough for the righteous what is prepared for them in the world to come, that they ask also for a tranquil life in this world?"

-- (Rashi)

Israel loved Joseph more than all his children . . and his brothers envied him (Genesis 37:3, 11)

Said Reish Lakish in the name of Rabbi Elazar ben Azariah: A person should not discriminate among his children, for on account of the coat of many colors which our father Jacob made for Joseph, "they hated him."

-- (Midrash Rabbah)

They could not speak peaceably to him (Genesis 37:4)

From what is stated to their discredit, we may infer something to their credit: they did not speak one thing with their mouth while having something quite different in their hearts.

-- (Rashi)

It was told to Tamar: Behold, your father-in-law is going up to Timnah to shear his sheep (38:13)

Yet in the case of Samson it says, "Samson went down to Timnah" (Judges 14:1). For Timnah sat on the slope of a hill: one ascended to it from one side, and descended to it from the other.

-- (Rashi)

The town of Timnah is thus the prototype for all of life's destinations. One never simply goes to Timnah; one either ascends or descends to it. The same is true of the journey of life. There are no two parallel points on the slope of human development, where every step is either a step up or a step down from its predecessor.

This is also the lesson implicit in the lights of Chanukah (which always falls in proximity to the Torah reading of Vayeishev). One who kindles a single flame on the first night of the festival observes the mitzvah of kindling the Chanukah lights in the most optimal manner possible. But to kindle that same flame on the following night is not only a failure to increase light, but a decline in relation to yesterday's achievement: on the second night of Chanukah, a single flame represents a less-than-optimal observance of the mitzvah. For in the diagonal trajectory of life, our every deed and endeavor either elevates or lowers us in relation to our prior station.

-- (The Lubavitcher Rebbe)

Joseph was of beautiful form and beautiful appearance (Genesis 39:6)

When he saw himself in a position of rulership, he began to eat and drink and curl his hair. Said G-d: "Your father is in mourning, and you curl your hair! I shall incite the bear against you." Immediately, "His master's wife laid her eyes upon Joseph . . ."

-- (Rashi)

The chief butler did not remember Joseph, but forgot him (Genesis 40:23)

Because Joseph placed his trust in him, he had to remain imprisoned for another two years. . . . Thus it says (Psalms 40:5): "Fortunate is the man who places his trust in G-d, and does not turn to the arrogant."

-- (Rashi) ❖

Haftorah for Vayeishev in a nutshell

Amos 2:6-3:8

This week's haftorah contains an allusion to the sale of Joseph by his brothers, an incident discussed in this week's Torah reading.

Amos opens with a rebuke to the Jewish People. G-d had been patient with them notwithstanding their transgression of the three cardinal sins — sexual impropriety, idolatry and murder. Their fourth sin, however, crossed the line — the mistreatment of the innocent, widows, orphans and the poor.

G-d reminds the Jewish people how He lovingly took them out of Egypt and led them through the desert for forty years and settled them in the Holy Land. There, He bestowed the gift of prophecy on some and inspired others to become Nazirites. Yet the Jewish people did not respond appropriately, giving wine to the Nazirites and instructing the prophets not to prophesy. Amos then goes on to describe G-d's punishment for the errant behavior: "And the stout-hearted among the mighty shall flee naked on that day, says the L-rd."

The haftorah ends with an admonition from G-d, one that also recalls His eternal love for His people: "Hearken to this word which the Lord spoke about you, O children of Israel, concerning the entire nation that I brought up from the land of Egypt. 'Only you did I love above all the families of the earth; therefore, I will visit upon you all your iniquities...'" As opposed to other nations to whom G-d does not pay close attention, G-d's love for His nation causes Him to punish them for their misdeeds, to cleanse them and prod them back onto the path of the just. ❖

PATERSON MINYAN

THE GREAT EREV CHANUKAH SHABBAT MINYAN AT THE PATERSON SHUL ON NOVEMBER 27

The Paterson Shul at Seniors Tower of Paterson located at 510 E. 27th Street/Paterson will have Minyanim on the eve of Chanukah on Shabbat November 27 at 9:00 a.m.

Zos Chanukah is the essence of the Holiday (Bamidbar 7:88). While the number eight alludes to eternity, the great number ten alludes to a great Minyan. Help attend the joyous Minyan for all aspects of happiness, salvation, praise, and thanksgiving. Light refreshments will be served.

With COVID restrictions lifted for masks, they are only required when entering/exiting the apartment complex. For more info visit: www.PatersonShul.org or contact JerrySchranz@gmail.com

שבת שלום גוט שבת!



Good Shabbos and Happy Chanukah to all!