

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 23 / Kislev 29

Mincha 1:45 pm

Candle Lighting 4:15 pm

Shabbos Day – Dec 24 / Kislev 30 (Rosh Chodesh)

Shacharis 9:30 am*

Torah Reading..... 10:30 am

Kiddush..... 12:00 pm

Mincha 4:15 pm

Rabbi's Drasha 4:35 pm

Shabbos Ends..... 5:19 pm

**Latest morning Shema is now 9:35 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
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Parshas Mikeitz in a Nutshell

(Genesis 41:1–44:17)

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.

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Joseph became a viceroy because even in prison he had the mindset of a king. He possessed insight, self-control, a willingness to help others. Most importantly, he had faith in G-d and an awareness of His providence, realizing that whether we are riding the crest of a wave, treading water, or temporarily going under, it is He who is motivating that process of change.

-- The Rebbe

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. ❖



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**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, and
The Security Volunteers**

Halachic Zmanim

Shabbos, Dec 24, 2022
Eastern Standard Time

Earliest Tallis 6:17 AM
Latest Morning Shema..... 9:35 AM
Earliest Mincha (Gedola) 12:20 PM
Plag Hamincha..... 3:40 PM
Earliest Evening Shema.... 5:05 PM

Chassidic Masters

The Cosmic Fantasy Whither 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. 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.

(Continued next page)

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 imper-

fect 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. ❖

From Our Sages – Mikeitz

He sent and called for all the magicians of Egypt, and all her wise men . . . but there was none that could interpret them to Pharaoh (Genesis 41:8)

There were indeed interpreters of the dreams, but “none that could interpret them to Pharaoh”—their interpretations were unacceptable to him. They said: the seven good cows mean that you will beget seven daughters; the seven bad-looking cows, that you will bury seven daughters; the seven full ears of grain, that you will conquer seven provinces; the seven thin ears, that seven provinces will revolt against you.

(Midrash Rabbah)

Pharaoh said to Joseph . . . “There is none as understanding and wise as you” (Genesis 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 ten brothers went down to buy grain in Egypt (Genesis 42:3)

Why are they called “Joseph’s brothers” and not “Jacob’s sons”? In the beginning they did not treat him with brotherly love, but sold him; subsequently, however, they regretted it. Every day they would say, “Let us go and inquire about him, and restore him to his father.” So when Jacob told them to go down to Egypt, they all resolved to show him brotherly love [and try to find him].

(Midrash Rabbah) ❖

For Chanukah, Remember to say “V’ahl Hanissim” in the Shemonh Esray/Amidah and in the Benching/Birchas HaMazone (Grace After Meals).

Also Ya’aleh V’Yavoh for Rosh Chodesh.

Haftorah for Shabbos of Chanukah 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. ❖



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Attorney-at-Law

140 E. Ridgewood Ave.

Suite 415

Paramus, NJ 07652

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

msb@bermanlawoffice.com

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Good Shabbos and Happy Chanukah to all!