

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 30 / Teves 6

Candle Lighting 4:19 pm

Mincha 4:20 pm

Shabbos Day – Dec 31 / Teves 7

(Rosh Chodesh)

Shacharis 9:30 am*

Torah Reading..... 10:30 am

Kiddush..... 12:00 pm

Mincha 4:25 pm

Rabbi's Drasha 4:40 pm

Shabbos Ends..... 5:24 pm

**Latest morning Shema is now 9:38 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 .*

Parshas 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."

(continued next column)



There are those who chose the spiritual over the physical. They look at the spiritual and the physical as opposites, and opt for the spiritual. There are, however, certain select individuals whose spiritual awareness is so great that it enables them to understand how G-dliness encompasses the physical as well, how there is no entity that is apart from Him.

This is the meaning of the words "G-d is one" in the Shema. Not only that there is only one G-d, but that everything is at one with Him.

-- The Rebbe

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. ❖

Fast of 10th of Teves

(Asarah B'Teves)

Tuesday, Jan 3, 2023

Fast begins: 5:48 AM

Fast Ends: 5:12 PM



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or

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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 31, 2022

Eastern Standard Time

Earliest Tallis 6:19 AM

Latest Morning Shema..... 9:38 AM

Earliest Mincha (Gedola) 12:24 PM

Plag Hamincha..... 3:44 PM

Earliest Evening Shema.... 5:10 PM

Chassidic Masters

A Yeshivah in Egypt?

*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.

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.

(Continued next page)

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.
❖

Fast of the 10th of Teves (Asarah B'Teves)

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. Thirty months later—on 9 Tammuz 3338—the city walls were breached, and on 9 Av of that year the Holy Temple was destroyed. The Jewish people were exiled to Babylonia for 70 years.

Asarah B'Teves (this year, January 3, 2023) is observed as a day of fasting, mourning and repentance. We refrain from food and drink from daybreak to nightfall, and add selichot and other special supplements to our prayers. The fast ends at nightfall or as soon as you see three medium sized stars in the sky (breaking the fast after Kiddush, when the fast is on Friday).

There are a number of changes in the liturgy/davening to be aware of.

1. In the morning services, during the chazzan's repetition of the Amidah, he should add in Aneinu.
2. The most significant addition is the Selichot, a collection of biblical verses and rabbinic dirges, which are added in the morning during the post-Amidah Tachanun.
3. Afterwards you say the "long" Avinu Malkeinu.
4. During both morning and afternoon services, we read the Torah, from Exodus 32:11–14 and 34:1–10.
5. In the afternoon, the reading (which is held before the Amidah) is followed by a haftarah from Isaiah 55:6–56:8.
6. During the afternoon Amidah, every individual who is still fasting says Aneinu.
7. During the chazzan's repetition of the afternoon Amidah, he should add in Aneinu.
8. The chazzan also recites the Priestly Blessing.
9. As in the morning, say the “long” Avinu Malkeinu in place of the regular truncated version. ❖

WELCOMING A NEW TORAH SCROLL

*Darchei Noam invites the broader Fair Lawn community to come celebrate a
Hachnasat Sifrei Torah - Lilui Nishmat Ezra Pollak, a"h this Sunday, Jan 1.
Schedule of the day, beginning at the Fair Lawn Jewish Center (10-10 Norma Ave) with
refreshments for all and treats for children served throughout:*

*12:30 – Completion of writing of the Sefer Torah with activities for kids including
practicing writing letters on real klaf.*

1:30 p.m.- Siyum with music, dancing, and remarks.

2:45 p.m.- Procession and dancing from the FLJC across the street to Darchei Noam.

From Our Sages – Vayigash

There 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)

“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) ❖

Haftorah for Vayigash in a nutshell

Ezekiel 37:15-28

This week's haftorah 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 one 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 haftorah 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." ❖



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Good Shabbos to all!