

SCHEDULE

שבת קדש

Candle Lighting & Mincha 4:36 PM

Daf Yomi 7:30 AM

Shacharis-Followed by Kiddush 8:30 AM

-Sof Zman K"ס- א"ג 9:06 א"ג 9:49

Mincha 2:15 PM

Mincha - 4:30 PM

Followed by Shalosh Seudos

Maariv - 5:46 PM

Father/Son Learning 6:45 PM

Avos U'Banim

6:45 PM

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In memory of:

Susan's father, Tzvi Yitzchak ben Shmuel Pinchas

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Weekday Minyanim

Sunday

Shacharis I 6:50 AM

Daf Yomi 7:30 AM

Shacharis II 8:30 AM

Mincha / Maariv 4:45 PM

****CHANGE: 7:45 Maariv now Mo-Th Only****

Weekdays

Daf Yomi 5:45 AM

Shacharis:

-Monday & Thursday 6:40 & 7:47 AM

-Tue, Wed, Fri 6:45 & 7:47 AM

Mincha (Mo-Th) 1:45 PM

MINCHA/MAARIV 4:45 PM

NEW MAARIV (Mon-Thurs) 7:45 PM

Daf Yomi (Take II) 9:00 PM

Maariv (Monday-Thursday) 9:45 PM

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Issue #363

RABBI'S MESSAGE:

To Smile is Divine

As Yaakov is about to bless Yosef's children he contemplates the irony of the moment by exclaiming, "I dared not accept the thought that I would see your face, and here God has shown me even your offspring!" (בראשית מה יא)

Why does Yaakov emphasize his good fortune in having been able to once again see the 'face' of Yosef? Was Yaakov so enamored with Yosef's handsome *shaina punim* that he pined to view it again? It was certainly his thrill in seeing 'Yosef' himself and his illustrious character and great spiritual accomplishments, not simply his face, that brought Yaakov such joy. Why then does Yaakov focus his sentiment on the 'face' of Yosef?

The Targum Yonoson translates the word פניך, *your face*, as סבר אפך, which literally translates as the 'brightness of your face'. There was clearly more to Yosef's face than the perfect features of this extraordinarily handsome man, and that is what Yaakov sought, but what exactly is the nature of this 'brightness' that Yaakov was longing so for?

The final detail in the blessing that Yaakov bestowed upon Yehuda, the mighty son from whom eternal Jewish royalty and leadership would descend, Yaakov describes how Yehuda will be, הכללי עינים מייך ולבן שנים, *Red eyed from wine, and white toothed from milk*.

The simple reading of this verse would seemingly be intimating the conferring of robust health that is evident in Yehuda's sparkling eyes and healthy teeth that is attributed to the special quality of the wine and milk that was produced in his land.

Yet the Talmud after elaborating on this very understanding of the verse asks innocently, פשטיה דקרא במאי כתיב, *Regarding what is the plain meaning of the verse written?*

It goes on to state in the name of Rav Dimi that this verse is actually an expression of an appeal of the congregation of Israel to G-d:

Master of the Universe!, רבונו של עולם, רמוז בעיניך דבסימ מחמרא *with Your eyes (that You are happy with me) which is sweeter to me than wine,*

and show me Your teeth (smile upon me) which is sweeter to me than milk. (כתובות קיא.)

Rashi elucidates that the word in the verse referring to G-d's 'red' eyes, הכללי, is actually a contraction of the words חוך, which means *smile*, and לי לי, expressing *to me to me*, in essence asking of G-d to smile upon us favorably. This we are told is the 'plain' meaning of the verse!

Rav Yochanon goes on to apply this idea to man himself in man's quest to emulate G-d.

On the second half of the verse which plainly describes the whitened teeth from milk, he interprets it as referring to the imperative to display our white teeth through the agency of a smile, conveying positiveness and joy towards all whom we encounter.

לבן שנים, *the whitening of our teeth* (i.e. a smile), מזהל, *more nourishing to a friend than* (serving him) *milk!*

The eye represents our perception. Do we view the world as an opportunity to contribute and give or as one where we can take selfishly? Do we possess a עין טובה, a good and generous eye, or a עין רעה, a stingy and evil eye?

Our teeth which are utilized for consumption, crushing and pulverizing all that which we ingest is symbolic of indulgence and power. Animals threateningly bare their teeth towards their enemy in assertion of their ability to overpower and consume their adversary.

A 19th century French neurologist, Guillaume Duchenne, identified two distinct types of smiles. A 'Duchenne' smile involves contraction of both the zygomatic major muscle (which raises the corners of the mouth) and the orbicularis oculi muscle (which raises the cheeks and forms crow's feet around the eyes). A 'non-Duchenne' smile involves only the zygomatic major muscle. Duchenne discovered that only a smile that engages both muscles affecting not only the corners of our mouth but the eyes as well is evidence of true emotion and genuine joy. One simply can't fake a Duchenne smile, it stems from authenticity.

When our eyes narrow in a genuine smile allowing us to generously focus our emotions towards the focus of our vision, another individual, we express a עין טובה, a 'good eye', that provides warmth and encouragement.

When the tips of our mouths move upward as a result of the contraction of the muscles, symbolizing a willingness to minimize of ourselves and engage devotedly to others, and displaying the shinningly white teeth of friendship, not that of fear and threat, we have then succeeded in emulating the Creator Himself!

The great Tanna, Shammai taught והוי מקבל את כל האדם בסבר פנים יפות (אבות א טו), *that we must receive everyone with a cheerful face.*

Yaakov desired to see that cheerful countenance of Yosef. He knew all that Yosef endured and wondered whether the lingering resentment of all that travail would taint his beautiful and selfless smile. Yaakov basks in the joy of seeing 'סבר אפך', the genuine brightness that never waned in all its glorious radiance.

Yehuda's greatest strength would be evident in his ability to display the literal אלקים, the Divine Image of G-d Himself in a true and gallant smile that would uplift, inspire and bring joy to all those whom would be illuminated by his sincere and selfless devotion, the sign of genuine nobility. Indeed the signature smile of greatness.

May we emulate this magnificent attribute of the Almighty in bringing authentic concern and happiness to others with our smiles, in that merit G-d will turn His הארת פנים, the light of His countenance upon us!

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צבי טייכמאן

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!!!HAPPY ANNIVERSARY!!!

Jacob & Erina Selis

This info is provided by YOU through the member database. Please be sure to update!

Upcoming Yartzheits

Janice Fellner, Yahrzeit of her Mother

חנה רייזל בת שמואל



MEMBER

Spotlight

More than just hello!

This Week: Sasha & Debbie Zakharin

Originally from: Russia (Sasha) & West Orange, NJ (Debbie)

Occupation: Actuary (Sasha), Super Hero AKA - MOM (Debbie)

Interesting place you've been: For our first Simchas Torah as a married couple we walked from Pickwick to Johns Hopkins and back! (14 mile round trip, not including dancing mileage)

Rest of the gang: Avi (4) & Ezra (2)

Member Trivia: How many Bar & Bas Mitzvahs will we be celebrating in the next 12 months?