SHABBOS PARSHAS VAYESHEV
SHABBOS MEVARCHIM
KISLEV 22 - 23
NOVEMBER 30 - DECEMBER 1
CANDLE LIGHTING: 5:11 PM
SHABBOS ENDS: 6:06 PM

ROSH CHODESH TEVES
SHABBOS - SUNDAY
DECEMBER 8 -9

MOLAD - NEW MOON
FRIDAY, DECEMBER 7
10:29 (13 chelek) PM

CHANUKAH BEGINS
SUNDAY NIGHT DECEMBER 2ND

Happy Chanukah
Behold, I have set before you life and goodness, and death and evil; in that I command you this day to love G-d, to walk in His ways and to keep His commandments... Life and death I have set before you, blessing and curse. And you shall choose life.

– Deuteronomy 30:15-19
After 108 arduous years that included a number of life-threatening trials and tribulations, the challenging saga of Jacob's life finally finds respite as we open this Torah portion with the words, “and Jacob settled in Canaan land of his ancestral origins”.

The word the Torah uses for “settled” - Vayeshev - indicates a pastoral, restful settlement without worries and fears.

Jacob had created his entire family of 12 sons who would become the future Tribes of the Jewish people, he had amassed substantial wealth, dodged the bullets of Eisav, Lavan and Shechem, buried his most beloved wife Rachel (who had died in childbirth) on the road in Bethlehem, and gained international respect among the Nations.

It was time to retire and find some respite and peacefulness. He definitely deserved it and would certainly use his time wisely to pursue his connection to G-d, continued personal growth and refinement.

G-d however had other plans in mind. Jacob was immediately challenged with the tragic, painful episode of Joseph's disappearance. For 22 years he imagined that his son had been devoured by a wild beast in the forests, but because he was in reality alive albeit unbeknownst to him, Jacob could not even find consolation.

Rashi quoting the Midrash explains that “even when the righteous who have achieved so much feel that it is time to relax, Almighty G-d tells them that this world is a place to work. Every moment of every day that you are part of this physical space, G-d expects you to prepare a dwelling place for Him in these lower realms. As long as there is darkness and evil in the world our mission is incomplete. As long as there is a single Jew who is lost in the darkness of exile we have not finished our mission. As long as there is hate, empty competitiveness, jealousy, war and all other factors that are the ingredients of a troubled, violent and insecure world our job is not completed. It is the world to come in the messianic era where we will be able to sit back and occupy ourselves in holy pursuits of study and spiritual energetic vibrations of connections to G-d. Today, our challenges demand our consistent and urgent effort and attention.

We have gone through a long and arduous journey of thousands of years of challenging and heartbreaking experiences. We are getting close to the time when there will be no more wars, no more empty competitiveness, no more haters and no more evil.

Let us make that last moment's effort that could take us over the finish line. It is so accessible and imminent.

This is what our Rebbe, the great Seer of our generation asked of us and assured us.

Have a wonderful Shabbos and great week

Rabbi S. Lipskar
Questions:
1) Aside from the kutonet (tunic) that Yaakov made for Yosef, where else in the Torah is a kutonet fashioned? Who in Nach wore a kutonet passim?

2) In this parsha, in what context does someone tear his clothing? (2 answers) Where else in the book of Genesis do people tear their clothing?

3) About which man does the Torah say Va’yi’main - “And he refused” to do something? (2 answers) Where else does one of those men refuse to do something, and the expression Va’yi’main is used?

Answers from last week:
1) Numbers 21:21 states that “Yisrael sent messengers” - i.e. the Jews sent messengers to the Emorite king for permission to cross his land.

2) After the unknown “Ish” changes Yaakov’s name to Yisrael, Yaakov asks his name. The “Ish” responds with a question: “Why do you inquire of my name?” (Genesis 32:30). After Yaakov berates Shimon and Levi for killing the city of Shchem, they respond, “Should he treat our sister like a harlot?” (Genesis 34:31).

3) The following people have names of animals: Chamor (donkey) is the father of Shchem (Genesis 33:19). Devorah (bee) is the wet-nurse of Rivka (Genesis 35:8). Rachel (sheep) is one of the Matriarchs. Aya, which means “buzzard” (Genesis 36:24). Dishon, which means “elk” (Genesis 36:25).

RIDDLE RULES
Answers to the riddles can be given to Rabbi Shaykee Farkash any time over Shabbos. The first child to give a correct answer to each of the questions will win an INSTANT prize!
Celebrating Shabbos
Everything you need for an “Over the Top” Shabbos experience

**Kiddush This Week:**
Kiddush this week is available for sponsorship.

**Farbrengen This Week:**
The Shabbos Mevarchim Farbrengen is sponsored in honor of The Rebbe, the Leader of our generation, the Shluchim of the Rebbe and the supporters of the Shluchim.

**Shalosh Seudos This Week:**
Shalosh Seudos this week is available for sponsorship.

Please help us to provide our weekly Shabbos Kiddush and Shalosh Seudos by becoming a sponsor. Or join the Kiddush Bank by becoming a Partner ($770 annually) or Patron ($360 annually).

**Eruv Information**
We would like to emphasize that every Erev Shabbos, individuals should call the Eruv Hotline to make sure that the Eruv is operational. The number to call is 305-866-ERUV (3788).
The Eruv message is recorded approximately two hours prior to candle lighting.
Surfside:
The Eruv in Surfside now includes the walking paths along the beach. Pushing strollers and carrying is permitted on the paths, but not beyond the path or onto the beach.
Bal Harbour: The Eruv in Bal Harbour included the inner (western) walking path only. The pier at Haulover Cut is not included.

To pay your annual dues visit: www.miamibeacheruv.com

**SHABBOS SCHEDULE**

- **Candle lighting**: 5:11 p.m.
- **Mincha / Kabbalas Shabbos**: 5:15 p.m.
- **Hashkama Minyan recital of entire Tehillim**: 6:00 a.m.
- **Shabbos Day Hashkama Minyan**: 7:15 a.m.
- **Recital of the entire book of Tehillim**: 7:30 a.m.
- **Tanya / Hayom Yom**: 8:50 a.m.
- **Shacharis (Morning Services)**: 9:00 a.m.
- **Children’s Programs**: 10:00 a.m.
- **Upstairs Minyan**: 10:30 a.m.
- **Kiddush**: 12:00 p.m.
- **Farbrengen in honor of Shabbos Mevarchim**: 1:00 p.m.
- **Daf Yomi**: 4:15 p.m.
- **Men’s Shiur**: 4:15 p.m.
- **Women’s Shiur**: 4:15 p.m.
- **Shalosh Seudos for Boys**: 4:15 p.m.
- **Mincha**: 5:00 p.m.
- **Shabbos Ends / Ma’ariv**: 6:06 p.m.
- **Father and Son Learning**: 7:30 p.m.

**Sefarad Minyan Friday Evening**

- **Mincha / Kabbalat Shabbat**: 5:00 p.m.
- **Shabbat Day Shacharit**: 9:00 a.m.
- **Mincha**: 5:00 p.m.
- **Shabbos Ends / Ma’ariv & Havdalah**: 6:06 p.m.

**Next Week: Shabbos Miketz**

- **Lighting**: 5:11 p.m.
- **Mincha**: 5:15 p.m.

The following dates are available for sponsorship:

- **Kiddush**: Dec. 1, 29
- **Shalosh Seudos**: Dec. 1, 8, 15, 22, 29

If you wish to become a sponsor, please speak with Milena at 305-868-1411 ext 328 or email milena@theshul.org
Community Happenings
Sharing with your Shul Family

Birthdays

23 Kislev  Mrs. Iris Egozi
24 Kislev  Mrs. Marlene Colonemos
25 Kislev  Mr. Ari Givner
26 Kislev  Mr. Manuel Jaimovich
26 Kislev  Ms. Caitlin Porter Baumel
26 Kislev  Mr. Joshua Danial
26 Kislev  Ms. Yael Danna Gleizer
26 Kislev  Ms. Tamar Tsuzeli
27 Kislev  Ms. Ayka Schneider
28 Kislev  Mr. Paul Robert Blachar
28 Kislev  Mr. Robert Danial
28 Kislev  Ms. Lindsey Kupferman
28 Kislev  Mrs. Lisa Merson Moses
28 Kislev  Mrs. Maya Nanikashvili
28 Kislev  Mr. Menachem Mendel Wuensch
29 Kislev  Mr. Raphael Adouth
29 Kislev  Mr. Phillip Bouhnik
29 Kislev  Mr. David Brenner
29 Kislev  Mr. Jonathan Edderai
29 Kislev  Mr. Morris Kryss
29 Kislev  Mr. Aaron Stauber
29 Kislev  Dr. Jesse Viner

Kid’s Birthdays

23 Kislev  Alexander Yehoshua Labkowski
24 Kislev  Sienna Rose Krieger
24 Kislev  Arik Laber
25 Kislev  Stephanie Dahan
26 Kislev  Sarah Avigayil Teshuba
27 Kislev  Eli Marrus
28 Kislev  Feigel Devorah Levy
28 Kislev  Sarah Basya Lipskar
28 Kislev  Sholom Lipskar
28 Kislev  Dylan Wax
29 Kislev  Meyer Ram Goldfarb
29 Kislev  Dina Weingarten

Yahrtzeits

23 Kislev  Dina bas Basya obm
Mother of Mrs. Leslie Baum

23 Kislev  Celia obm
Mother of Mr. Moshe Weinbach

23 Kislev  Leon obm
Father-in-law of Mrs. Raquel Grosfeld

24 Kislev  Yakov Eliezer obm
Father of Mr. Steven Schwartz

25 Kislev  Moshe Haim ben Manuch obm
Father of Dr. Samuel Davit

26 Kislev  Deborah Shoshanna obm
Mother of Dr. Tamar Levene

26 Kislev  Mordechai ben Elyokum obm
Husband of Mrs. Mildred Nyman

28 Kislev  Bajel bas Marchava obm
Mother of Mr. Samuel Ostrowiak

28 Kislev  Dov ben Yosef obm
Father of Dr. Albert Gottesman

28 Kislev  Aryeh Leib ben Azriel obm
Husband of Mrs. Mina Sragowicz
Father of Mr. Ari Sragowicz, Dr. John Sragowicz
and Mrs. Jane Mary Freund

28 Kislev  Tzipah bas Moshe Yaakov obm
Mother of Mr. Martin Jacobs

28 Kislev  Harry Lafer obm
Grandfather of Mrs. Suzan Garson

29 Kislev  Avner ben Shulamit obm
Father of Rabbi Shimshon Tsuzeli

29 Kislev  Avraham ben Rav Yosef Halevi obm
Father of Mr. Jerry Gontownik

Mazal Tov

Mazal Tov to Mr. & Mrs. Max and Ruth Benoliel on the marriage of their son Danny to Yael. May the wedding be in a good and auspicious time and may the young couple build an everlasting edifice in Israel.

Mazal Tov to Rabbi and Mrs. Do and Kayla Schochet on the Bas Mitzvah of their daughter Musya. May they continue to raise her to Torah, Chupah and Ma’asim Tovim and have much nachas from her. Mazal Tov also to the grandparents, Rabbi & Mrs. Ovadia and Sheva Schochet and Rabbi & Mrs. Yisroel and Sara Zalmenov and to the great grandmother, Mrs. Rochel Lipskar.

Mazal Tov to Rabbi and Mrs. Zalman and Chana Lipskar on the Bas Mitzvah of their daughter Sarah Batya. May they continue to raise her to Torah, Chupah and Ma’asim Tovim and have much nachas from her. Mazal Tov also to the grandparents, Rabbi & Rebbetzin Sholom and Chani Lipskar and Mrs. Rivkah Shur and to the great grandmother, Mrs. Rochel Lipskar.
Community Happenings
Sharing with your Shul Family

Kislev Light & Power
Light & Power and Wine for Kiddush & Havdalah for the month of Kislev is Kindly Sponsored by

Mrs. Mina Sragowicz and her children
Dr. John, Ari, Jane and Families

in loving memory, and in honor of the yahrzeit - on the 17 of Kislev of our beloved Husband and Father (Leon) Arie Leib ben Azriel - and in loving memory of our son and brother (Moises) Moishe ben Arie Leib.

“Those who establish Synagogues for prayer and those who come there to pray, those who provide lights for illumination, wine and grape juice for kiddush and havdalah, food for the wayfarers and charity for the needy, and all those who occupy themselves faithfully with communal affairs - may The Holy One, blessed be He, give them their reward, remove them from all sicknesses, heal their entire body, pardon all their sins, and send blessing and success to all their endeavors, together with all Israel their brethren; and let us say Amen.”

Refuah Shleimah
If you have a health update on anyone listed please contact The Shul. We would like to keep the listing current and remove names of people who have recovered.

MEN
Yitzchak ben Rivka
Eber Avraham ben Fruma Esther
Shlomo Yaakov ben Chaya Sarah
Rochel
Chaim Zelig Ben Eidel
Ari ben Na’ama
Tzvi Yitzchak ben Chaya
Baruch Raphael ben Fraida
Aryeh Leib ben Sura Henya
Rafael Maya ben Sol
Aaron ben Tamar
Raphael Moshe ben Miriam
Meyer Yankev ben Chaya Etel
Alexander ben Esther Raizel
Raphael Moshe ben Sarah
Moshe ben Ziola
Moshe Avraham ben Tziporah Riva
Chaim ben Pnina
Gabriel ben Esther
Chaim Tzvi Hirsch ben Guttel

WOMEN
Doryse-Devorah bas Sonia Simetta
Feige bas Krandel
Tziporah Pnina bas Slava
Chaya Miriam Yehudit bat Chava
Clara bat Corina
Rivka bat Shoshana
Leah Rochel bat Sarah
Miriam bat Risha Raizel
Dana Ella bas Devorah Hinde
Chana bas Shoshana
Ilana bas Shaina Rochel
Chaya bas Elka Menucha
Chaya bas Rachel
Fayge bas Chaya
Miriam Leah bas Helen

Thanks To Our Donors
We sincerely thank the following members and supporters of The Shul for donations received between 11/20/18 and 11/26/18.

We apologize for any errors or omissions that we may have made.

Mr. Youval Abenhaim
Ms. Malca Bassan
Dr. & Mrs. Bernard Baumel
Mr. Daniel Ben Lulu
Mrs. Estela Berry
Ms. Marjorie Blenden
Dr. & Mrs. Gordon Braun
Mr. Samuel I. Burstyn
Mr. Isaac Farache
Mr. & Mrs. Fred Farbman
Rabbi & Mrs. Shaya Farkash
Mrs. Hermine Gewirtz
Mr. & Mrs. David Glick
Mr. & Mrs. Jeffrey Gut
Mr. & Mrs. Marvin Jacob
Mr. & Mrs. Ben Jacobson
Dr. & Mrs. Jerome Kasle
Mr. & Mrs. Gustavo Klimberg
Ms. Sisel Klurman
Ms. Esther Kopel
Mr. & Mrs. Leon Kopel
Mr. & Mrs. Edward E. Kopelman
Mr. Mario Laufer
Mr. & Mrs. Murray Laulicht
Mr. & Mrs. Edward E. Kopelman
Mr. & Mrs. David Lichter
Mr. Eli Marder
Mr. & Mrs. Haim Mayan
Mr. Daniel Minkowitz
Mr. & Mrs. Samuel OSTROVIK
Mr. Charles Ouanounou
Mr. & Mrs. Alexander Ponte
Mr. Howard Rosenbaum
Mr. & Mrs. Edward Rosengarten
Dr. & Dr. Stephen
Robert Scheinman
Mr. & Mrs. Mark Schlachet
Mrs. Beverley Schottenstein
Ms. Clara Sredni
Mr. Mordechai Turgel
& Mr. Alan Turgel
Mr. Jason A. Vessal
Mr. & Mrs. Paul Weintrab
Mr. Bernard Werner
Mr. & Mrs. David Wexler
Mr. & Mrs. Michael Dickman
Mr. & Mrs. Adam Ziefer
Mr. & Mrs. Samuel Ziefer

Community Notice Board:
The Chayenu & Dvar Malchus publications are available for sale at the front receptionist.

There is only a limited amount each week and we will unfortunately not be able to hold books for anyone. First come first serve. $2 a copy.

Mezuzos are also available for sale at The Shul front office for $36.
# A Time to Pray

## Davening Schedules and Locations Throughout the Week

### Daily Learning Schedule at The Shul

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>6:20 - 6:50 am</td>
<td>The Rebbe’s Maamorim</td>
<td>Chassidic Discourse</td>
</tr>
<tr>
<td>7:45 am</td>
<td>Daf Yomi</td>
<td>R’ Zalman Lipskar</td>
</tr>
<tr>
<td>8:45 am (approx)</td>
<td>Halacha</td>
<td>Sephardic Custom</td>
</tr>
<tr>
<td>10:15 - 11:00 am</td>
<td>Maamorim</td>
<td>Maamor of the Rebbe</td>
</tr>
</tbody>
</table>

### Evening Kolel Schedule - Monday and Thursday 8:45 - 9:30 PM

<table>
<thead>
<tr>
<th>Day</th>
<th>Time</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mon &amp; Thurs</td>
<td>8:45 - 10:00 pm</td>
<td>Evening Community Kolel</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Chavrusah</td>
</tr>
</tbody>
</table>

### Shacharis Minyanim (Mon - Fri)

<table>
<thead>
<tr>
<th>Minyan</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main Minyan</td>
<td>6:50 am</td>
</tr>
<tr>
<td>Sephardic Minyan</td>
<td>8:00 am</td>
</tr>
</tbody>
</table>

### Sunday Shacharis Minyanim

<table>
<thead>
<tr>
<th>Minyan</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main Minyan</td>
<td>8:00 am</td>
</tr>
<tr>
<td>Sephardic Minyan</td>
<td>9:00 am</td>
</tr>
</tbody>
</table>

### Daily Chumash & Tanya after Every Minyan

<table>
<thead>
<tr>
<th>Mincha / Maariv Minyanim (Mon - Thurs)</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main Minyan</td>
<td>2:00 pm</td>
</tr>
<tr>
<td>Sephardic Minyan</td>
<td>5:15 pm</td>
</tr>
</tbody>
</table>

### Sunday Mincha / Maariv Minyanim

<table>
<thead>
<tr>
<th>Minyan</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main Minyan</td>
<td>5:15 pm</td>
</tr>
<tr>
<td>Late Maariv</td>
<td>10:00 pm</td>
</tr>
</tbody>
</table>

### Halachic Times

**Based on Times for December 5**

- Alot Hashachar / Dawn: 5:36 am
- Earliest Talit & Tefillin: 6:09 am
- Netz Hachamah / Sunrise: 6:53 am
- Zman Tfillah: 10:23 am
- Chatzot / Midday: 12:11 pm
- Earliest Mincha: 12:38 pm
- Plag HaMincha: 4:26 pm
- Shekiah / Sunset: 5:29 pm

(PREFERABLE LATEST TIME FOR MINCHA)

- To our beloved Soldiers in the Israeli Defense Forces, courageously protecting and defending Eretz Yisroel. We pray for you and all of the soldiers safety and well being daily.

- Menachem Mendel haLevi ben Hanna Guenendel
- Menachem Mendel ben Aurit
- Eden Chana bat Karine Cecile
- Benyamin Aharon ben Jeniya Gila Rut
- Amir Herzel ben Dvora Dorry

If anyone would like to send us the name of a soldier in the IDF we would love to add them.
KIDDUSH BANK 5779

Our very special thanks to the following Partners & Patrons whose contributions will help us to cover some of the costs of the un-sponsored Kiddushim and Farbrengens in the coming year.

**Partners - annual contribution of $770:**

- Mr. & Mrs. Jackie & Johana Abraham
- Mr. Arnold Lewis Cohen
- Mr. & Mrs. Boruch and Yonit Duchman
- Mr. Daniel Gielchinsky
- Mr. & Mrs. Edward and Pauline Kopelman
- Dr. & Mrs. Gene and Sandra Moteles
- Mr. & Mrs. Temuri and Maya Nanikashvili

**Patrons - annual contribution of $360:**

- Ms. Regina Bisk

**PLEASE BECOME A MEMBER OF OUR KIDDUSH BANK AND HELP MAKE SHABBOS AND YOM TOV BEAUTIFUL FOR THE ENTIRE COMMUNITY.**

**BECOME A MEMBER OF OUR 5779 KIDDUSH BANK**

**PLEASE CALL THE SHUL!**
Friday - Kislev 22
A practice instituted by the Rebbe: Every morning after davening - including Shabbat, festivals, Rosh Hashana and Yom Kippur - say a portion of Tehillim as the book was apportioned for the days of the month. When Tehillim is completed with a minyan - Mourner's Kaddish is said. In a month of 29 days, say the last two portions on the 29th.

Shabbos - Kislev 23
From my grandfather's talks of Elul 5635 (1875): The three days before Shabbat are a preparation for Shabbat. The Zohar says about Shabbat that "from it are all days blessed." "All days" refers to the six days of the week on which G-d conferred a general blessing - "G-d will bless you in all you do." The blessing of Shabbat is for the days preceding it and the days following it. The preparations for Shabbat begin Wednesday, and are announced by the brief l'chu n'ran'na of three verses.

Sunday - Kislev 24
(Continuation of Kislev 23): An explanation of the three verses beginning l'chu n'ran'na, in a manner meaningful to everyone, is as follows: Wednesday, we begin thinking: What will we have for Shabbat? This is a concern in the literal sense and also spiritually, "how can we Shabbos" (i.e. make a real Shabbat)? After all, everyone is quite different on Shabbat than on a weekday. So we become a bit despondent. The solution is l'chu n'ran'na ("Come let us sing"), have faith, trust. Comes Thursday, it is now closer to Shabbat and we still have nothing. It doesn't seem to "n'ran'na" so easily and we realize we must do something. So we study Chassidus Thursday night, so that by Friday we sense the depth of "...for the L-rd is a great G-d and a great King..."; and with this a Jew "can Shabbos."

Monday - Kislev 25
My father would kindle Chanuka lights between Mincha and Maariv; he was not particular whether the doorway was south-north or east-west. Haneirot halalu he said after kindling all the lights. He would sit near the lights for a half hour, except Fridays when he did not stay that long. He took care that the lights burned at least 50 minutes.

Tuesday - Kislev 26
On Shabbat mevarchim, (when the new month is blessed) (Siddur, p. 191), Chassidim are to assemble in Shul early in the morning to say the entire Tehillim. Afterwards, study for about an hour a maamar Chassidus that everyone can understand, and then daven. The time to farbrengen is to be determined according to the circumstances in the place they live (for material and spiritual success).

Wednesday - Kislev 27
During the Alter Rebbe's second arrest in 5561 (1800) he was not incarcerated as harshly as the first time. However the charges were more ominous for they were aimed at the doctrines of Chassidus and the opposition was intense. He was held in "Taini Soviet" prison and released on the Third Light of Chanuka.

Thursday - Kislev 28
It was customary for the Tzemach Tzedek to have a sort of farbrengen on one of the evenings of Chanuka with his family, including his daughters-in-law. This was called "latkes evening." This was also the practice of the Alter Rebbe and the Mitteler Rebbe. Among the stories the Rebbes told at this meal were some which were widely talked about every Chanuka, though they had been discussed the year before.

My father would give Chanuka-gelt on the evening of the fourth or fifth light.

Friday - Kislev 29
The sins of Israel in the time of the Greeks were: Fraternizing with the Greeks, studying their culture, profaning Shabbat and Holy Days, eating t'reifa and neglecting Jewish tahara. The punishment-tribulation was the spiritual destruction of the Sanctuary, death, and slavery in exile. Through teshuva and mesirat nefesh, that great, miraculous Divine salvation - the miracle of Chanuka - came about.

After concluding the Tehillim on Shabbat Mevarchim, say Mourner's Kaddish; if there is a Yahrezeit or mourner - Kaddish after each of the five books of Tehillim.
The Lonely Moment
During Our Downers, We Must Recall the Power of an Individual Act
By: Rabbi YY Jacobson

Indian Weather Prediction

It was autumn, and the Indians on the remote reservation asked their new chief if the winter was going to be cold or mild.

Since he was an Indian Chief in a modern society, he had never been taught the old secrets, and when he looked at the sky, he couldn’t tell what the weather was going to be. Nevertheless, to be on the safe side, he replied to his tribe that the winter was indeed going to be cold and that the members of the village should collect wood to be prepared.

But also being a practical leader, after several days he had an idea. He went to the phone booth, called the National Weather Service and asked, “Is the coming winter going to be cold?”

“It looks like this winter is going to be quite cold indeed,” the meteorologist at the weather service responded. So the Chief went back to his people and told them to collect even more wood in order to be prepared.

A week later, he called the National Weather Service again. “Is it going to be a very cold winter?”

“Yes,” the man at National Weather Service again replied, “it’s definitely going to be a very cold winter.” The Chief again went back to his people and ordered them to collect every scrap of wood they could find.

Two weeks later, he called the National Weather Service again. “Are you absolutely sure that the winter is going to be very cold?”

“Absolutely,” the man replied. “It’s going to be one of the coldest winters ever.”

“How can you be so sure?” the Chief asked. The weatherman replied,

“The Indians are collecting wood like crazy.”

Joseph’s Drama

This week’s portion (Vayeishev) tells the dramatic story of Joseph, an extremely handsome young man, attracting the lustful imagination of his master’s wife. She desperately tries to engage him in a relationship, yet he steadfastly refuses her.

Then came the fateful day. “When he entered the house to do his work and none of the household staff was inside. She grabbed him by his cloak and pleaded ‘lie with me’. He ran away from her, leaving his cloak in her hand, and he fled outside.”

Humiliated and furious, she used the cloak as evidence that it was he who attempted to violate her. Her husband, Potiphar, had Joseph imprisoned, where he spent the next 12 years of his life until, through an astonishing turn of events, he was appointed Prime Minister of Egypt.

What's the Point?

Why is this episode recorded in detail in the Torah? The Torah is not a book of history and biography in the literal sense. It omits most of the events of its protagonists, beside those that are essential to convey a specific lessons to the reader. Even when it tells a story, it emits any details not relevant to the theme. (Abraham got involved in a war between nine kings. What exactly caused the five kings to rebel against the four and trigger a world-war? The Torah does not tell us. What did Isaac tell Rebecca when he discovered that Jacob took the blessings? What did Jacob tell Leah when he discovered she deceived him? The Torah does not tell us).

The objective of these portions is to relate how the Jewish family ended up in Egypt. Thus, we read about Joseph’s sale as a slave to Egypt, his prison sentence and his encounter there with the king’s ministers. This ultimately leads to his release from prison and designation as viceroy of the country in a critical time of famine, which, in turn, causes his father and entire family to relocate to Egypt, resulting in the Egyptian exile, which would then lead to Exodus and Sinai.

Why did the Torah find it necessary to relate the story of Joseph’s struggle with his master’s wife? Why is it important for us to know the detailed episode that caused his imprisonment?

The Face of Jacob

The Midrash explains the meaning of the phrase that Joseph “entered the house to do his work and none of the household staff was inside.” What type of work did Joseph come to do?

The Midrash says that the “work” Joseph came to do was to yield to the advances of his master’s wife. After all of her unceasing pleas, Joseph at last succumbed. However, as the union between them was about to materialize, the visage of his father, Jacob, suddenly appeared to him. This caused Joseph to reject the powerful urge. He left his garment in her hand and he fled outside.

What was it about Jacob’s visage that inspired Joseph to deny the temptation?

The Lonely Slave

Let us reflect more closely on the psychological and physical condition of Joseph during that day when his master’s wife almost lured him into a relationship.

Joseph was a 17-year-old slave in a foreign country. He did not even own his body—his master exercised full control over his life, as was the fate of all ancient and modern slaves. Joseph had not a single friend or relative in the world. His mother died when he was nine years old, and his father thought he was dead. His siblings were the ones who sold him into slavery and robbed him of his youth and liberty. One could only imagine the profound sense of loneliness that must have pervaded the heart of this lad.

This is the context in which we need to understand Joseph’s struggle. A person in such isolation is naturally overtaken by extremely powerful temptations, and is also likely to feel that a single action of his makes little difference in the ultimate scheme of things.

After all, what was at stake if Joseph succumbed to this woman’s demands? Nobody was ever likely to find out what had occurred between the two. Joseph would not need to return home in the evening to face a dedicated spouse or a spiritual father, nor would he have to go back to a family or a community of moral standing. This act would not harm his prospects on getting a good shiduch (marriage partner), nor would it get him thrown out of his yeshiva... He would remain alone after the event, just as he was
alone before it. So what’s the big deal to engage in a snapshot relationship?

In addition we must take into consideration the power possessed by this Egyptian noblewoman who was inciting Joseph. She was in the position of being able to turn Joseph’s life into a paradise or a living hell. In fact, she did the latter, having him incarcerated in an Egyptian dungeon on the false charges that he attempted to violate her. If it was up to her, he would have remained there for life.

The Talmud indeed described the techniques the woman used in order to persuade Joseph. “Each and every day,” the Talmud says, “the wife of Potiphar would attempt to seduce him with words. Cloth she wore for him in the morning she would not wear for him in the evening. Cloth she wore for him in the evening she would not wear for him in the morning. She said to him, ‘Surrender yourself to me.’ He answered her ‘No.’ She threatened him, ‘I shall confine you in prison...I shall bend your proud stature...I will blind your eyes;’ but Joseph refused her. She than gave him a huge sum of money, but he did not budge.

What is more, this story took place before the giving of the Torah, when adultery became forbidden for Jews even at the threat of death. One may argue that in light of the death threats presented to Joseph by his master’s wife, it would have been halachically permissible, perhaps even obligatory, for him to engage in the union! What, then, was the secret behind Joseph’s moral rectitude? What empowered a lonely and frail slave to reject such an awesome temptation?

“The visage of his father Jacob!” That is what gave Joseph the extraordinary fortitude to smack his impulse in the face and to emphatically dismiss the noblewoman’s lure.

But why? Jacob was living many miles away, unaware even of the fact that his son was alive. What was the magic that lay in his physiognomy?

Adam’s Moment
The Talmud presents a tradition that the beauty of Jacob reflected the beauty of Adam, the first human being formed by the Almighty Himself. Therefore, when Joseph saw the visage of Jacob, he was seeing the visage of Adam as well.

Adam, we know, was instructed by G-d not to eat from the fruit of “the tree of knowledge.” His disobeying of this directive altered the course of human and world history forever. Though he did something apparently insignificant, merely eating a single fruit from a single tree, this minuscule act still vibrates through the consciousness of humanity to this very day.

Why? Because every single human being is part of the knot in which heaven and earth are interlaced. G-d’s dream was not to be alone but to have mankind as a partner in the continuous task of healing the world. By whatever we do, we either advance or obstruct the drama of redemption; we either reduce or enhance the power of evil. Something eternal and Divine is at stake in every decision, every word, every deed performed by every single man, woman or child.

When Joseph saw the visage of (Jacob which reflected the visage of) Adam, he reclaimed an inner unshakable dignity; he remembered that he was a candle of G-d lit on the cosmic way. Seeing the visage of Adam reminded Joseph how a single act, performed at a single moment by a single man, changed history forever.

This is the reason for the Torah’s recording of the Joseph drama. During our lonely moments of misery, when we, too, may feel that nobody cares for us and we are alone in a large indifferent universe, we ought never fall prey to the easy outlet of immoral gratification. We must remember that something very real and absolute is at stake at every moment of our existence and in every act we do.

You may view your individual actions in the privacy of your bedroom as insignificant. Yet in the biblical imagination, these decisions create history, not unlike the Indian chief’s hesitant predictions which defined the truth for the National Weather Service.

If you only open your eyes, you will see the visage of your father whispering to you through the silent winds of history that you are not an isolated creature in a titanic world whose behavior is inconsequential. At this very moment, G-d needs you and me to bring redemption to His world.

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Chanukah

Chanukah and the Supremacy of Soul Over Body
Based on the Rebbe’s talks on Chanukah 5726 (1965) and 5734 (1973).

The proper place to light is by the doorway opposite the Mezuzah. It’s best if the Menorah is placed at a height between nine and thirty inches from the ground, though the obligation is fulfilled as long as it’s less than thirty feet high. Although the obligation is to light one candle every night, it is customary to add one candle each night i.e. the first night 1 candle, the second night 2 candles etc. The Ashkenazi practice is for every male in the house to light their own Menorah. The time for lighting the Menorah starts at night. When necessary, one can light the Menorah one and a quarter hours before night providing there is enough oil to burn a half hour into the night. One should place enough oil to burn for 30 minutes. The Chabad custom is to have oil for 50 minutes. At nightfall during Chanukah one cannot eat, learn or partake in any activity till they light the Menorah. If one did not light the Menorah in the first half hour of the night, they can light the Menorah until midnight with a blessing. After midnight, they can light with a blessing only if there is someone else to observe the lighting.

The mitzvah is performed at the time of kindling, therefore if one lit the Menorah properly and it was extinguished before burning for half an hour there is no need to rekindle it, although it is preferable to relight it. If it was extinguished intentionally in the first half hour then it must be rekindled.

All oils are kosher for the Menorah, though it is preferable to use olive oil. When not available, one should use any oil which burns cleanly.

Before lighting the Menorah we make 3 blessings the first night: 1) to kindle the Chanukah candle; 2) that G-d has performed miracles for our ancestors; 3) that G-d has preserved us till this time. The second time we light the menorah and all subsequent times we only make blessings 1 and 2.

As the candles are designated for a Mitzvah, one may not use their light for any purpose but to commemorate the miracle. This is the reason we light one extra candle and place it higher than the menorah candles so as to use its light and not the light of the menorah candles. May we each be blessed with a joyous Chanukah and internalize this eternal message of the triumph of good and light over evil and darkness.

Jerusalem (which is why Al HaNissim speaks of “courtyards,” in the plural). In any case, even if the lights in question are those of the menorah, there is no mention of the miracles associated with its lighting.

On the other hand, the Talmud, in its description of the miracle of Chanukah, concentrates solely on the miracle of the oil and virtually ignores the military miracle. “What is Chanukah?” asks the Talmud, meaning, “Over what miracle was it established?” The answer given is:

When the Greeks entered the Sanctuary, they contaminated all its oil. Then, when the royal Hasmonean family overpowered and was victorious over them, they searched and found only a single cruse of pure oil that was sealed with the seal of the High Priest—enough to light the menorah for a single day. A miracle occurred, and they lit the menorah with this oil for eight days. The following year, they established these [eight days] as days of festivity and praise and thanksgiving for G-d.

Here, there is only a passing reference to the military victory (“when the royal Hasmonean family overpowered and was victorious ...”), but no mention of the fact that this was a battle in which a small band of Jews defeated one of the mightiest armies on earth. The focus is wholly on the miracle of the oil, as if this were the only significant event commemorated by the festival of Chanukah.

In other words, there seems to be a complete separation between the “physical” and “spiritual” miracles of Chanukah, to the extent that the mention of one precludes any mention of the other. When the physical salvation of Israel is remembered and we thank G-d for delivering the “mighty into the hands of the weak, and the many into the hands of the few,” we make no reference to miracle of the oil; and when we relate to the spiritual significance of Chanukah—the triumph of light over darkness—it is free of any association with the physical victories that accompanied it.

The Spiritual Festival

The struggles and triumphs chronicled by the Jewish calendar are always more than the struggle for physical survival. The Exodus, commemorated and re-experienced each Passover, was more than a people’s liberation from slavery to freedom; it was their extraction from a pagan Egypt to receive the Torah at Sinai and enter into a covenant with G-d as His “nation of priests and holy people.” On Purim we remember that Haman wished to annihilate the Jews because “they are a singular...
people... whose laws are different from those of all other nations."[4]: Purim celebrates not only the salvation of the physical existence of the Jew, but of the Jew's identity and way of life.

But the battle waged by the Hasmoneans against the Greeks was the most spiritual battle in Jewish history. The Greeks were "liberal" rulers: they respected the religions and cultures of the peoples under their dominion, and did not endeavor to convert them to their beliefs. They merely wished to "Hellenize" them—to "enlighten" their lives with the culture and philosophy of Greece. Keep your books of wisdom, they said to the Jew, keep your laws and customs, but enrich them with our wisdom, adorn them with our art, blend them into our lifestyle. Worship your G-d in your temple, but then worship the human body in the adjoining sports stadium we'll build for you. Study your Torah, but also apply to it the principles of our philosophy and aesthetics of our literature.

The Hasmoneans fought for independence from Hellenic rule because the Greeks sought to "make them forget Your Torah and make them violate the decrees of Your will." They did not fight for the Torah per se, but for "Your Torah"—for the principle that the Torah is G-d's law rather than a deposit of human wisdom which might be commingled with other deposits of human wisdom. They did not fight for the mitzvot as the Jewish way of life, but for the mitzvot as "the decrees of Your will"—as the supra-rational will of G-d, which cannot be rationalized or tampered with. They fought not for any material or political end, not for the preservation of their identity and lifestyle, not even for the right to study the Torah and fulfill its commandments, but for the very soul of Judaism, for the purity of Torah as the divine word and its mitzvot as the divine will.

So when the Talmud replies to the question, "What is Chanukah?" it defines the festival solely in terms of its spiritual miracles—the discovery of the pure, undefiled cruse of oil and the rekindling of the divine light which emanated from the Holy Temple. Since this is the festival which commemorates our most spiritual battle, its spiritual content predominates to the extent that it completely eclipses its physical aspect. Although the military miracles preceded, and made possible, the lighting of the menorah in the Holy Temple, they are completely ignored when we speak of the miracle that defines the essence of Chanukah.

This is why the prayer instituted by our sages to give thanks to G-d for the military salvation omits all mention of the miracle of the oil. For only when it is regarded on its own can the military miracle be emphasized and appreciated; were it to be discussed in relation to the miracle of the oil, it would fade to insignificance. Within the super-spiritual context of Chanukah, it would be reduced to a minor detail scarcely worthy of mention.

The Lesson

Man is comprised of a soul and a body of a spiritual essence that is "literally part of G-d above" and the physical vehicle via which it experiences and impacts the physical world.

The body was designed to serve the soul in its mission to develop the world in accordance with the divine will. Of course, man has been granted freedom of choice. The body might thus rebel against the dominion of the soul; it might even subject its rightful master to its own desires, making the pursuit of material things the focus of life and exploiting the soul's spiritual prowess to this end. But in its natural, uncorrupted state, the body is the servant of the soul, channeling its energies and implementing its will.

There are, however, many levels to this submission, many degrees of servitude of matter to spirit. The body might recognize that the purpose of life on earth lies with the soul's aspirations, yet also entertain an "agenda" of its own alongside the greater, spiritual agenda. Or it might selflessly serve the soul, acknowledging the spiritual as the only goal worthy of pursuit, yet its own needs remain a most visible and pronounced part of the person's life, if only out of natural necessity.

Chanukah teaches us that there is a level of supremacy of soul over body that is so absolute that the body is virtually invisible. It continues to attend to its own needs, because a soul can only operate within a functioning body; but these are completely eclipsed by the spiritual essence of life. One sees not a material creature foraging for food, shelter and comfort, but a spiritual being whose spiritual endeavors consume his or her entire being.

For all but the most spiritual tzaddik, it is not possible, nor desirable, to perpetually maintain this state; indeed, it is Chanukah for only eight days of the year. But each and every one of us is capable of experiencing moments of such consummate spirituality. Moments in which we so completely “lose ourselves” in our commitment to our spiritual purpose that our material cares become utterly insignificant.

It was the first night of Chanuka. Rabbi Baruch of Mezibuz, the son of the Baal Shem Tov, stood with a group of his Chasidim. With great concentration, he said the blessing over kindling the Chanuka lights and lit the first candle.

The Chanuka candle was burning steadily when Rabbi Baruch and his Chasidim sat down around the menorah to sing Chanuka melodies. Suddenly, the flame began to shake and leap. It seemed to dance around in irritation. And then, the flame just disappeared. The candle didn’t go out; no smoke arose. It was as if the flame flew away to another place.

The Rebbe's assistant stood up to relight the Chanuka candles. But the Rebbe stopped him. "The Chanuka flame will return to us," he told his surprised Chasidim. "It has gone on an important mission," said the Rebbe quietly, mysteriously.

Rabbi Baruch instructed his Chasidim to continue singing and discussion Torah thoughts. Close to midnight, a cry startled everyone. The Chasid who was sitting next to the menorah called out, "Rebbe, the flame has returned!"

Within moments, the group heard the faint sounds of a wagon. One of the Rebbe's chasidim entered the house. His clothes were...
torn, his hair disheveled, it was obviously painful for him to walk. But in direct contrast to his appearance, his eyes shone with happiness.

“Just a few days ago, I left my house to come to our holy Rebbe for the Chanuka festival,” began the chasid. “This is not the first time I have come to the Rebbe, and I know the way well from my many journeys. But this time, my traveling was very slow. I became worried that I would not arrive in time so I decided to travel day and night and eventually I would reach Mezibuz.

“This was a foolish thing to do. But I realized that too late. Last night, a gang of bandits stopped me. They were overjoyed to find me. They were certain that if I was traveling at night I must be a very successful merchant who had important business to attend to which could not wait. They insisted that I give them all of my money.

“They would not believe me when I told them I only had the few coins which were in my bag. They cross-examined me and tortured me so that I would reveal where the rest of my money was. I, of course, had nothing to tell them.

“After many hours of torture they sent me to a dark cellar. When their leader came to me, I tried to explain to him the great joy that one experiences when with the Rebbe and how important it had been to me to be with the Rebbe for Chanuka. It would seem that my words entered his heart or, perhaps, after he saw that all the tortures were futile, he began to believe me. Whatever the case, he told me:

“’I see that you are a person who believes in G-d and longs for his rabbi. Go on your way. Be advised that the path through this forest is very dangerous. It is filled with wild beasts. Even we do not travel through it alone.

‘If you succeed in making it through the forest, take your handkerchief and throw it in the ditch on the side of the road just after the signpost for the city. I will send a messenger tomorrow to see if it is there. In this way I will know that you have reached your destination. And, if you have, I promise you that I will leave my band of robbers and change my ways.’

“I became frightened anew. But what choice did I have? When I thought of lighting the Chanuka candles with the Rebbe, though, I was strengthened. I retrieved my horse and wagon and resumed my journey through the pitch-black forest.

“Not long after I began traveling, I saw ahead of me a pack of wild wolves. My horse refused to go any further. Suddenly, a tiny flame appeared in front of my horse and began leaping about. The flame went forward and the horse advanced. The rest of the way, the animals on all sides ran from before us as if the flame drove them away.

“This flame was with me until I arrived here. I threw my handkerchief in the ditch, and who knows? Maybe in the merit of this Chanuka candle, the band of criminals will return to a better path.

The Chasid finished his story. And so the group of Chasidim understood to where their Rebbe’s Chanuka flame had mysteriously disappeared.

When she gave birth there were twins... and he called his name Peretz, and afterwards his brother...and he called his name Zerach (Gen. 38:27-30)

Peretz is the direct ancestor of King David and Moshiach. The Midrash notes that “Before the first enslaver of Israel (Pharaoh) was born, the ultimate redeemer of Israel (Moshiach - Peretz) was already born.” G-d thus brought about the remedy and cure before the affliction - before the Egyptian exile and all the exiles that would follow thereafter - including our own. This "light of Moshiach" that was created with the birth of Peretz confers upon Israel the strength and ability to succeed in their exiles to "break through" (the meaning of the name “Peretz”) all the obstacles that try to impede their service of G-d until Moshiach is revealed.

(The Rebbe, Parshat Vayeishev,)
Beis HaMikdash for one night only, burned for eight days, until pure oil could be prepared.

The Gemara asks why there was any need for the Menorah in the Beis HaMikdash in the first place? Hashem certainly does not need its light! The Gemara answers that one of the candles (the ner ma’aravi, or western light) continued burning throughout the day, long after all the other candles had burned out, even though they put the same amount of oil in each. The candle continued burning until the following afternoon, when it was time to light candles again. The Gemara explains that this miracle was a testimony to the entire world that the Shechinah, the Divine Presence, always rests upon the Jewish People.

The miracles that took place on Yud-Tes Kislev also involved light, but in a spiritual sense. The Torah is referred to as light, as the Pasuk states, “a mitzvah is a lamp and the Torah is a light.” The teachings of Chassidus are not only called “light,” but a “luminary” — the source of light. This is because the teachings of Chassidus are the very essence of the Torah, the essence of the “light.” Torah in general is compared to water, without which we cannot live.

Wine symbolizes the secrets of Torah. Oil symbolizes the very deepest secrets of the Torah — referred to in the Zohar as “the secrets of the secrets” of Torah. The Rebbe explains that whereas wine represents the teachings of Kabbalah, oil represents the teachings of Chassidus, which illuminate the soul and the world with a bright, steady flame. Thus Chassidus is also connected to light, the source of light.

Everybody comes into this world with a certain inborn nature. This may be defined as our natural tendencies and instincts. There are a lot of factors that influence who we are, and how we act and react. Some of these factors are beyond our control, such as the bodies we were born with — some people are stronger than others, some have better eyesight, we are born in different environments and cultures etc.

If we serve HaShem according to the nature with which we were born, this is not really serving Hashem. I’ll give you an example of what I mean. Some people are naturally kind. It’s typical of them to share their food, they have a lot of sympathy. So if a person is naturally kind and spends their life being kind, you might say, what a nice person; she’s kind. But that’s not really called serving HaShem, because it comes naturally. Even some animals are kind by nature. There is a type of bird from the stork family that is called a chassidah because it has a naturally kind disposition. But being kind because it comes naturally is not really serving HaShem, it’s just doing what comes naturally.

The Torah expects you to challenge yourself. There are times when Torah demands that you do something which is not natural to you. By overcoming our natural inclination when the Torah demands it, you are serving HaShem in a miraculous kind of way. If one can do things they don’t necessarily agree with, because the Torah demands it, this is called mesirus nefesh, true self-sacrifice!

Mesirus nefesh doesn’t necessarily mean that you have to die for Hashem, that’s not what mesirus nefesh means in our generation. Rather, as nefesh also means will or desire, it means that we give up our will in order to fulfill Hashems’ will. We overcome our natural desires.

For example, if you would really like to say things which are not complementary to others, lashon hara, and you bite your tongue and you don’t say it — that’s mesirus nefesh, because you just now overpowered an urge that was natural and didn’t give in — for the sake of HaShem. Any time you do something because Hashem said so, you have done an act of mesirus nefesh. You don’t say, “My intellect will guide me and direct my life” — that is the Greek way of thinking. We had to fight against that way of thinking — ending in the miraculous victory of the Chashmonaim over the Greek army. Rather, HaShem’s intellect, as enclothed in the Torah — this is what must guide me.

In our times when the powers of impurity and evil are active, and are trying in every way to extinguish the light of Yiddishkeit, and the darkness is very, very dark, we have to respond by lighting up the darkness with the Chanukah candles, by bringing this mesirus nefesh out of the closet and being ready at every moment to fight. We have to be very active, we cannot be passive. In everything we do, we have to be a Jew and make sure that Yiddishkeit is seen and felt, and make sure that everybody around us is aware of the light that you are radiating — “outside the door of your house,” as the Halachah states regarding the lighting of Chanukah candles.

This kind of miraculous behavior is demanded in a time of spiritual war. And the Rebbe says, now at the end of the exile, the war is becoming much fiercer, because the evil forces of the world sense that Mashiach is on the way.

Our response must not be to minimize our learning of Torah, or Chassidus, but to study more and do more and to influence another Jew, and another Jew, and another Jew, as the Rebbe constantly calls upon us to do. What if you stay in your house and you pray three times a day and you learn constantly? Who heard about it? It’s a big secret but if we walk outside our homes and do mitzvos, we dress modestly we behave the way a Bas Chabad should behave we are defying the laws of nature. Everybody else in the world is telling you that you’re crazy, but this is the lesson we must learn in our service of Hashem. THIS is the greatest miracle, the neis that we should bring into our daily lives – especially now, at the end of the long exile.

One of the most potent tools we have to win this battle is the power of Jewish unity. To really feel like all of the Jewish people are one family.

This quality of unity is specifically associated with the first day of Chanukah. The Torah reading of the first day describes the dedication of the Mizbeach and the Mishkan through the Karbanos of the Nes’i’im (the princes of each tribe). The Medrash indicates that when the Nessiyim brought their Karbanos, every Shevet had in mind what they would be bringing. The first day, Nachshon ben Aminadav of the Shevet of Yissachar would be bringing. The second day was the turn of Nesanel ben Tzuar of the Shevet of Yissachar and so on.

The second person to offer was faced with a dilemma. What should I bring? The first person brought a beautiful offering, but
what should I bring? Should I bring the same offering? No! That is not going to be good enough anymore. He was tempted to bring something even more impressive, which would have put pressure on the third Nossi to bring something even more expensive and so on down the line.

It is very easy to fall into the trap of trying out do the other person, to do something nicer, prettier, more beautiful. It can quickly become a contest of outdoing the other.

What did Nesanel ben Tzar the leader of the second tribe decide? He resisted the temptation. He recognized that the purpose of the Mishkan was to bring unity to the Jewish people, not strife and competition. He recognized if they began the inauguration of the Mishkan with competition, there would not be ‘achdus’ [unity] amongst the Jewish people, there would be discord. Therefore, he took heroic action and brought exactly the same type of Korban as did Nachshon ben Aminadav, thereby sending a message — my friends, this is not the time for competition or I am better than you. His example was followed by the third, fourth, and fifth Nesi'im and so on down the line.

This explains why the Torah, which is so careful with its words, spends 60 plus pesukim in repetition of that which we already knew. The Torah could have told us in a pasuk or two that they all brought the same offering. Why go through the repetition, over and over again? Hashem is teaching us: “It is so precious and dear to Me that you already knew. The Torah could have told us the seven different paths in the service of Hashem that exist among the Jewish people.

Similarly, the twelve Shevatim reflect twelve different paths of service. Thus, though the Korbanos of the different Nes’i’m were identical, each offered these Korbanos with different intentions. This emphasized how unity is established among Jews even though they are different and distinct individuals.

This week’s parsha contains four words that changed the course of history. Yosef was imprisoned and shortly afterwards, two members of Pharaoh’s Court were also thrown into jail.

Imagine what it was like to be in jail with two officers of Pharaoh’s Court. These were trusted advisers who served the king personally. They were Egyptian dignitaries.

They were sitting in jail with a Hebrew slave — the lowest rung of society, someone who was serving time for a petty crime. We can be sure that there was not a lot of friendship and socializing between Yosef and Pharaoh’s officials.

The officers had their respective dreams, which upset them. Yosef saw that they were depressed and asked them “Why are you depressed?” “You don’t look so good this morning!” Because of that remark, because of those four words, what happens?

The dreams are related to Yosef. Yosef interprets the dreams. The Butler sees that Yosef has special powers. The Butler is eventually released from jail and, in the time-honored tradition, gets put back in the royal palace. Years later, the Butler remembers Yosef. Yosef is brought out of jail. He interprets the dreams of Pharaoh correctly. He becomes the second in command. He feeds the entire world including his own brothers and father. And the rest — as they say — is history!

What started this entire series of events? Four words: “Madua peneichem ra’im hayom?” Why are your faces troubled today? The lesson is that it is incumbent upon us to be a “nice person.” Yosef was concerned about how they looked and how they felt, even though we would need to assume that these were people who did not give Yosef a second look.

Merely saying a nice, kind word makes such a difference!

Four words changed history. Two words can change history — “Good Morning!” “How are you?” “How are you doing?” “How was your holiday?” “How is your family?” These types of words can make a difference. They made a vast difference in Yosef’s life and for Klal Yisrael’s lives.

As we become Bnos Mitzah we will try to not only have unity and friendship with our friends, family and those we love but we go beyond our comfort zone, beyond that which comes easy to us, beyond our nature as Chassidus teaches us and make sure that anyone who come in contact with, we will create that sense of unity and friendship, because that smile that gesture, that energy that light can perhaps change their day, their month, their lives and maybe even in one small way change the world. We as the Jewish people are one family one unit, even though we come from all different walks of life we are individuals we come together to create light and power.

WE DID NOT COME THIS FAR TO ONLY GET THIS FAR, WE HAVE A LOT MORE TO DO!!!

And he said, I seek my brothers
( Gen. 37:16)

When a Jew prays, he should try to connect his personal requests to the needs of the Jewish people. For example, when praying for the recovery of an ill person, we say, “May G-d show you mercy, along with the rest of the ill of Israel.” Joseph prayed to be saved together with his brethren.

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State Department Apologizes to Jewish Refugees

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7:30 PM
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The untold story of why the Roosevelt Administration denied safe haven to Jewish Refugees

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Ruben et Judah
Suffit-il d'être capable?
Adapté des enseignements du Rabbi de Loubavitch par Yanki Tauber

Dans les bénédictions qu'il donna à ses enfants avant de quitter ce monde, Jacob assigna à chacun d'eux une tâche particulière dans la formation du Peuple Juif. Les douze fils de Jacob devinrent les douze tribus d'Israël dont toutes les vocations individuelles réalisèrent la mission d'Israël.

A Judah (Yehoudah), le quatrième fils de Jacob fut confié le rôle de souverain et dirigeant, dans les mots mêmes de Jacob : "le sceptre ne quittera pas Judah, pas plus que la plume du législateur ne quittera ses descendants ; devant lui les nations se soumettront jusqu'à la venue de Chiloh". Depuis le Roi David, tous les dirigeants légitimes du Peuple Juif : les rois, les nessiim (les princes), les exilarches, et ce jusqu'à Machia'h, ont appartenu et appartiendront à la tribu de Judah.

Par le droit, la souveraineté aurait dû appartenir à Ruben, le fils aîné de Jacob. Mais Ruben avait péché contre son père, perdant de ce fait son droit qui fut alors transféré à Judah. Pourquoi Judah ? Nos Sages identifient deux qualités qui lui valurent la position suprême en Israël :

a) Quand les autres fils de Jacob complotèrent pour tuer Joseph, Judah sauva sa vie : « Quel bienfaisant tierérons-nous en tuant notre frère et en couvrant son sang ? » argua Judah, « vendons-le aux Ismaélites et ne lui faisons pas de mal de nos propres mains, car il est notre frère, de notre chair. » Les autres acceptèrent et Joseph fut sorti du puits infesté de serpents dans lequel il avait été jeté. Puis il fut vendu comme esclave.

b) Judah reconnut publiquement sa culpabilité dans l'épisode avec Tamar, la sauvant ainsi de la mort ainsi que les deux fils qui allaient lui naître.

Il semblerait toutefois que Ruben ne fut pas moins vertueux que Judah. En fait en relation à ces deux domaines, les actes de Ruben furent plus grands et ses intentions plus pures.

En ce qui concerne le complot pour tuer Joseph, ce fut Ruben qui sauvait le premier la vie de Joseph en suggérant à ses frères qu’au lieu de le tuer, il était préférable de le jeter dans le puits. Comme l’atteste la Torah, il agit ainsi "pour le sauver de leurs mains et le rendre à leur père" (Ruben ignorait que le puits était rempli de serpents et de scorpions). La Torah témoigne également que Ruben n’était pas présent lorsque Joseph fut vendu et relate son choc lorsqu’il ne le retrouva pas dans le puits alors qu’il était revenu l’en sortir, et ses reproches à l’encontre de ses frères pour l’acte qu’ils venaient de commettre.

Judah, quant à lui, ne fit que suggérer une façon plus profitable de se débarrasser de Joseph (la Torah n’évoque pas d’intentions cachées de sa part) et fut responsable de la vente de Joseph comme esclave. En fait plus loin, nous voyons les autres frères accusèrent Judah "C’est toi qui nous as dit de le vendre. Si tu nous avais dit de le ramener [à la maison] nous t’aurions écouté" (Rachi Genèse 38, 1).

En ce qui concerne la pénitence publique de Judah, là encore il avait été surpassé par Ruben. Ruben admit également qu’il avait péché et s’en repentit. Mais alors que Judah se trouvait devant le choix d’admettre sa responsabilité ou de causer la disparition de trois vies innocentes, dans le cas de Ruben, il ne devait affronter aucun dilemme semblable. Plus encore, sa pénitence ne s’interrompit pas avec la reconnaissance unique de sa culpabilité, mais continua à consumer son être tout entier pendant de nombreuses années. En fait, la raison pour laquelle Ruben n’était pas présent lors de la vente de son frère Joseph, neuf années après son méfait contre son père, était qu’il était occupé par son habit de sac [revêtue par pénitence] et par son jeûne'.

Le Rabbi de Loubavitch explique qu’en ce qui concerne les qualités personnelles, Ruben dépassait, en effet, Judah, à la fois dans la pureté de ses intentions à l’égard de Joseph, et dans l’intensité de sa repentance sur ses manquements.

Mais Judah fut celui qui dans les faits sauva Joseph, alors que Ruben sans le vouloir l’avait mis en danger mortel. Dans le même esprit, la repentance de Judah sauva trois vies alors que les remords de Ruben n’aidèrent personne ; en fait s’il n’avait pas été préoccupé par son deuil et son jeûne, il aurait pu empêcher que Joseph soit vendu en esclavage.

En fait, Ruben garda ses droits de fils aîné de Jacob pour tout ce qui le concernait en tant qu’individu. Mais il perdit son rôle de chef en négligeant les préalables essentiels pour cette fonction. Pensant que dans l’instant Joseph était en sécurité, il se précipita pour s’occuper de ses propres prières et de sa pénitence, oubliant que se soucier de son prochain doit toujours prendre la priorité sur ses propres aspirations, quelque pieuses qu’elles soient.

Alors que Ruben priât et jeûna, Judah agit. Judah gagna la fonction de chef d’Israël en reconnaissant que lorsque l’autre est dans le besoin, a besoin de nous, nous devons mettre de côté nos considérations et nos préoccupations personnelles et nous impliquer. Même si nos motivations manquent de perfection, il est des situations où l’on ne peut se permettre d’attendre.
En la era de la ruptura
Por Jaia Shujat

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En la Torá leemos acerca del nacimiento de los mellizos de Leuhuda, el cuarto hijo de laacov y Tamar. La mano de un bebé emergió, y la partera le ató un hilo carmesí brillante mientras decía: “Este nació primero”. Luego la mano se retiró y emergió su hermano. Fue llamado Peretz porque “salio de manera precipitada”. Luego salió el siguiente bebé, que aún tenía el hilo carmesí, y lo llamaron Zeraj, que significa “brillante”.

Peretz es el progenitor del Rey David y del Mashiaj, a quien se hace alusión como el poretz: el que se abre camino. La llegada del Mashiaj se asocia con la era en la que se romperán las barreras sociales. Una Mishná muy conocida describe la era que precede de inmediato al Mashiaj de la siguiente manera:

Con la llegada de los pasos del Mashiaj, aumentará la insolencia y se elevarán los precios... El gobierno se convertirá en una herejía que la mayor parte de la información oculta será publicada. Con respecto a la redención, el profeta leshaiau afirma: “La tierra estará llena del conocimiento de Hashem como las aguas cubren el mar”. Todos los secretos divinos serán revelados. Se abrirán las compuertas y emergirá el conocimiento, tanto en la esfera secular como en la espiritual.

El proceso de “romper las barreras” que se asocia con la llegada del Mashiaj ha sido comparado con el nacimiento. Los dolores del parto se intensifican y alcanzan un pico, en cuyo punto el bebé emerge del útero. De manera similar, durante el exilio nuestro sufrimiento se intensifica hasta el momento en el que el Mashiaj se revele, lo que acabará de manera abrupta con el dolor. Es seguro decir que ahora estamos en medio del proceso de parto. Muy pronto, Di-s emergirá de las sombras en las que se oculta y tendremos acceso a las revelaciones divinas más sublimes.

Ahora, en los momentos finales de la redención, es tiempo de prepararnos. Ahora es momento de romper todas las barreras —automómpuestas o de cualquier tipo— que nos impiden alcanzar nuestro verdadero potencial. Realiza una nueva mitzvá. Llama a alguien con quien has tenido una discusión, alguien con quien no has hablado en años. Empieza una nueva sesión de estudio de la Torá en un área que nunca hayas estudiado antes. Cuando salimos de las barreras de nuestro propio carácter y personalidad, Di-s nos corresponde. Él romperá con las barreras del exilio y nos traerá la redención total.
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Tuesday
Prayer Class  Rebbetzin Chani Lipskar  9:15 - 10:15 am
1111 Kane Concourse Suite 618
Tanya Class In Spanish Mrs. Vivian Perez  1:15 - 2:50 pm
198 Park Drive, Bal Harbour Village

Wednesday
Morning Torah Class  Rebbetzin Chani Lipskar  10:00 - 11:00 am
The weekly portion - Women's Perspective
Haime Library
Tanya Class in English  Mrs. Vivian Perez  1:15 - 2:50 pm
198 Park Drive, Bal Harbour Village

Thursday
Women's Tanya Class – Spanish – Mrs. Vivian Perez
Call Vivian for details – 305.213.3202

WOMEN’S MIKVAH:
Please call Mrs. Devorah Failer for an appointment: 305-866 1492 or 305-323-2410
Please Note: Shabbos & Yom Tov visits must be Prepaid

THE SHUL SISTERHOOD

Who we are...
The Shul Sisterhood organizes all of The Shul's programming and classes geared toward women in the community. Our objective is to bring women of all ages and backgrounds together to learn, laugh, experience, and rejuvenate their mind, body and soul. Meet new friends, relax and get inspired!
If you would like to be a part of The Shul Sisterhood, please call 305.868.1411

OVEN BAKED MOZZARELLA STICKS
BY ZALMAN KLEIN

INGREDIENTS

12 sticks mozzarella string cheese, plastic wrapping removed
2 eggs, beaten
1 cup all-purpose flour
2 cups flavored bread crumbs
Cooking spray
Marinara sauce, for dipping

PREPARATION
1. Line a baking sheet with parchment paper or aluminum foil.
2. Prepare a dredge station: place eggs in one plate, flour in a second plate, and bread crumbs in a third plate.
3. Dip string cheese into flour, then eggs, then bread crumbs and place on parchment lined baking tray. Repeat until all cheese sticks are coated.
4. Place baking tray in freezer for 20 minutes.
5. Preheat oven to 400°F.
6. Remove tray from freezer and spray sticks with cooking spray.
7. Bake at 400°F for 20 minutes. Flip cheese sticks over and bake for 5 minutes more.
8. Remove from baking tray and serve immediately with marinara sauce.
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## Executive Committee

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<td>Steven M. Dunn - Chair</td>
<td>Executive Committee</td>
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<td>Devorah Leah Andrusier</td>
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<td>Janice Barney</td>
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<td>Joel Baum</td>
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<td>Maurice Egozi</td>
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<td>Jacob J. Givner</td>
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<td>Evelyn Katz</td>
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<td>Orit Osman</td>
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<td>Marc Sheridan</td>
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# Foundation Trustees

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<tr>
<th>Name</th>
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<tbody>
<tr>
<td>Steven M. Dunn - President</td>
<td>Foundation Trustees</td>
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<tr>
<td>Mitchell Feldman - Vice President</td>
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<td>Rabbi Zalman Lipskar VP Development</td>
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<td>Eric P. Stein - Treasurer</td>
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<td>Joel Baum - Associate Treasurer</td>
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<td>David Duchman - Secretary</td>
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<td>Carolyn Baumel</td>
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# Board of Directors

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A complete guide to all classes and courses offered at The Shul

**DAILY CLASSES**

**The Rebbes’ Maamorim** 6:20 - 6:50 am
PHL 101 PHL-301 PHL-501 Rabbi Z. Lipskar

**Daf Yomi** 7:45 - 8:45 am
TXT-220 Rabbi Dov Schochet

**Chok L’Yisrael - Sephardic** 8:45 am
Rabbi Dov Schochet

**Chassidic Discourses** 10:15 - 11:00 am
PHL-322 PHL-510 Rabbi S. Rubinstien

**Community Kollel (Men)** 8:00 - 9:30 pm
(Monday & Thursday) LAW-154
Shul Rabbis & Kolel

**SUNDAY**

**Daf Yomi** 9:00 am
TXT 220 Rabbi Dov Schochet

**Tanya - Sichos** 8:00 - 10:00 pm
PHL-322 Rabbi Shlomo Haltzband

**MONDAY**

**In Depth Chumash** 1:30 pm
TXT-110 Rabbi Dov Schochet

**Insights to our Torah Portion (Spanish)** 8:45 - 9:45 pm
PHL-120 Rabbi S. Rubinstien

**Women’s Study Group** 8:30 - 10:00 pm
TXT-110 Rebbetzin Chani Lipskar
Please call The Shul for details.

**TUESDAY**

**Senior Torah Academy** 12:00 - 1:00 pm
Pirkei Avot ETH-101 Rabbi Dov Schochet

**Women’s Torah Portion Class (Spanish)** 1:15 pm - 2:50 pm
TXT-110 Mrs. Vivian Perez
198 Park Drive, Bal Harbour Village

**WEDNESDAY**

**Women’s Morning Torah Class**
10:00 - 11:30 am
TXT-110 Rebbetzin Chani Lipskar

**Chassidic Discourses (Men & Women)**
11:30 - 12:30 pm
PHL-320 PHL-501 Rabbi Sholom D. Lipskar or Rabbi Zalman Lipskar

**Tanya Class - English**
1:15 - 2:50 pm
PHL-120 Mrs. Vivian Perez
198 Park Drive, Bal Harbour Village

**Spanish Kolel - Chassidus**
8:00 - 10:00 pm
PHL-301 Rabbi Shlomo Haltzband

**THURSDAY**

**Parsha (Men & Women)**
11:15 am - 12:00 pm
TXT-501 Rabbi S. Rubinstien

**Senior Torah Academy (Men & Women)**
12:00 - 1:00 pm
TXT-120 Rabbi Dov Schochet
(Main Sanctuary) Book of Judges - Years 2780 - 2835

**Women’s Tanya Class (Spanish)**
11:00 am - 12:00 pm
PHL-320 Mrs. Vivian Perez
Call Vivian for details - 305.213.3202

**NUMERIC CODES INDICATE CYS COLLEGE COURSES**
**VISIT WWW.CYSCOLLEGE.ORG FOR FURTHER INFORMATION**

**ALL CLASSES LOCATED AT THE SHUL UNLESS OTHERWISE INDICATED**
The Children’s Yud Tes Kislev Farbrengen was a beautiful event. Over 100 children attended. They sang songs together, heard words of inspiration, played games and said Torah Pesukim.
The Shul invites you to join us for our
7th Annual Menorah Parade
Grand Carnival
SUNDAY, DECEMBER 9TH 2018
7TH DAY OF CHANUKAH
3:00 PM
Parade begins
Leaves from Ruth K Broad Elementary
1155 93rd St, Bay Harbor Islands
To reserve a Menorah and a spot for your child on the bus
Please register online at www.theshul.org/mentorahparade

5:00 PM
Carnival at the Shul
95th Street between Harding and Collins
Join us for carnival games, face painting, rides, music, interactive carnival booths and a Grand Menorah Lighting!
Ticket includes Menorah, all rides and games, food for purchase!