

<u>Candles</u>	VAYIGASH	<u>Havdala</u>	<u>next week</u>
4:00pm	Yerushalayim	5:16pm	4:02 / 5:18
4:18pm	S'derot	5:19pm	4:20 / 5:21
4:15pm	Gush Etzion	5:16pm	4:17 / 5:19
4:15pm	Raanana	5:17pm	4:17 / 5:19
4:16pm	Beit Shemesh•RBS	5:17pm	4:18/ 5:19
4:15pm	Netanya	5:16pm	4:17 / 5:19
4:16pm	Rehovot	5:17pm	4:18 / 5:20
4:16pm	Be'er Sheva (& Otniel)	5:18pm	4:18 / 5:21
4:15pm	Modi'in• Chashmona'im	5:16pm	4:17 / 5:19
4:00pm	Petach Tikva	5:17pm	4:02 / 5:19
4:00pm	Maale Adumim	5:15pm	4:02 / 5:18
4:14pm	Ginot Shomron	5:16pm	4:16 / 5:18
4:14pm	Gush Shiloh	5:15pm	4:16 / 5:17
4:16pm	K4 & Hevron	5:17pm	4:18 / 5:19
4:15pm	Giv'at Ze'ev	5:16pm	4:17 / 5:18
4:16pm	Yad Binyamin	5:17pm	4:18 / 5:20
4:18pm	Ashkelon	5:19pm	4:20 / 5:21
4:01pm	Tzfat	5:12pm	4:03 / 5:15
4:14pm	Zichron Yaakov	5:15pm	4:16 / 5:18

Rabbeinu Tam Havdala - VAYIGASH 5:53pm

**Ranges are 10 days. WED-FRI
1-10 Tevet • December 8-17**

Earliest Talit & T'filin	5:32-5:38am
Sunrise	6:27-6:33am
Sof Z'man K' Sh'ma	8:58-9:04am (Magen Avraham: 8:20-8:25am)
Sof Z'man T'fila	9:49-9:54am (Magen Avraham: 9:17-9:22am)
Chatzot (halachic noon)	11:31-11:35am
Mincha Gedola	12:01-12:06pm (earliest Mincha)
Plag Mincha	3:31½-3:34¼pm
Sunset	4:40-4:42pm (based on sea level: 4:34-4:37pm)

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LEAD TIDBIT cont. from front page

Even with the concept of "all that G-d does is good", WE perceive some things as good and other things as bad. This is acceptable and does not constitute a lack of faith on our part. Even the concept, as expressed in the Mishna, of "Just as we make a bracha on good, so too must we say a bracha on bad. This certainly recognizes good and bad.

But we digress...

Let's learn a Mishna, (a) in memory of the victims of the Carmel Fire, (b) to see that there is mention of Chanuka in the Mishna, even though Chanuka is not presented as its own topic, (c) to see an example of good fire and bad fire, (d) to learn an interesting and, perhaps, important Mussar lesson.

The Mishna is in Bava Kamma, 6:6. It continues on the theme of the previous few mishnayot - namely, damages caused by fire.

גִּין שֵׁיִצָּא מִתַּחַת הַפֶּטִישׁ וְהִזִּיק חֵיב. גָּמַל שֶׁהָיָה טֵעוּן פֶּשְׁטָן וְעֵבֶר בְּרִשׁוֹת הָרִבִּים. וְנִכְנַס פֶּשְׁטָנוֹ לְתוֹךְ הַחֲנוּת. וְדָלְקוּ בָּנָיו שֶׁל חֲנוּנִי וְהִדְלִיק אֶת הַבֵּירָה. בְּעַל הַגָּמַל חֵיב. הֵנִיחַ חֲנוּנִי נָרוֹ מִבְּחוּץ, הַחֲנוּנִי חֵיב. רַבִּי יְהוּדָה אוֹמֵר בְּנֵר הַנֶּפֶךָ פָּטוּר:

A spark that shoots out from under the hammer (of a blacksmith, for example), and causes damage, the one who produced the spark is required (to pay for the damage). We'll leave this alone, because it is the rest of the mishna that is our focus.

Picture this: A camel is laden with flax (or other flammable material). The load

is wide and extends from both sides of the camel. As the camel is being led through a (narrow) public street (let's say, through a shuk), the flax extends into one of the shops lining the street and is set alight by a lamp (oil, gas, whatever) inside the shop. The resulting burning flax set fire to the store. The camel owner is responsible for all damages.

If the shopkeeper had a lamp (with an open flame) outside his shop's door and the flax ignited and set fire to a building, the storekeeper is responsible - for the loss of the flax and any other damage.

Rabbi Yehuda says that if the said lamp was a Chanuka lamp (which is supposed to be placed outside the home, store, etc. near the door), then the storekeeper is exempt from paying damages (since he has halachic sanction, so to speak, to have placed the open flame outside his shop (and the responsibility rests with the camel owner).

Important note: Rabbi Yehuda is disputing the opinion of the Tanna Kamma (first opinion) that the storekeeper is responsible EVEN if the lamps were for the mitzva of Chanuka. The halacha is not like Rabbi Yehuda. Point: Doing a mitzva is NOT an excuse for a dangerous or careless disregard of ramifications of one's act. In the mishna's case, it is irresponsible to place an open flame, even for the sake of a mitzva, where it is likely to cause harm or damage. To put it a well-known way: When your wrap yourself in a Talit - be careful not to whip someone with the tzitzit.

Vayigash stats

11th of 54 sedras;

11th of 12 in B'reishit

Written on 178.07 lines in a Torah, ranks 34

Vayigash is composed of 3 parshiyot, all closed, one VERY closed. Actually, Vayigash has only 2.89 parshiot; it ends after 34 p'sukim of a 38-pasuk parsha; Vayigash is the only sedra that does not end with a parsha break. (This shows up in a printed Chumash by there not being a PEI-PEI-PEI or SAMACH-SAMACH-SAMACH between Vayigash and Vaychi.)

106 p'sukim - ranks 28; tied with To'l'dot and Bo. Actually it is considerably smaller than Bo, and a bit larger than To'l'dot

1480 words - 30th; 5680 letters - 29th

9th (of 12) in B'reishit in all 3 categories

MITZVOT

None of the 613 mitzvot are found in Vayigash

וְאַחֲזִיקֶם כָּל־בֵּית יִשְׂרָאֵל יִכְבֹּד אֶת־הַשְּׂרֵפָה...
The OU Israel Family joins in the national mourning and extends heartfelt condolences to the families of the victims of the Carmel Fire
הַמָּקוֹם יִנַּחַם אֶתְכֶם בְּתוֹךְ שָׂר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם

Refu'ah Sh'leima to the injured and a tremendous Kol HaKavod to the gallant fire-fighters.

Aliya-by-Aliya Sedra Summary

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Kohen - First Aliya 13 p'sukim - 44:18-30

[S> 44:18 (52)] The sedra begins with the dramatic confrontation between Yehuda and Yosef. Yehuda risks his life when he approaches the "Egyptian leader" in an attempt to save Binyamin. The first Aliya ends with the emotion-filled description by Yehuda of the feelings between Yaakov and Binyamin - "V'nafsho k'shura v'nafsho", and his soul is bound with his soul.

SDT Yehuda confronted the as-yet-unrevealed Yosef as an equal, It can be said, that whenever one approaches a confrontational situation, it is best to think in terms of facing one's adversary on equal footing. Thinking oneself inferior will often create a self-fulfilling disadvantage. One will tend not to fight with sufficient determination because of the expectation of defeat. Feeling superior to one's adversary will often lead to over-confidence. Remember not to under-estimate your enemy... or yourself.

The Torah notes on the opening words of the sedra explain what was going on. KADMA V'AZLA R'VI'I, ZARKA MUNACH SEGOL (see top

row of the PP p.2). The 4th (son) went forward (to confront Yosef), because he had thrown away his place among the Chosen (Nation) (by guaranteeing the safe return of Binyamin) - attributed to the GR"A

SDT The Alshich asks: At the end of Parshat Mikeitz, Yehuda is completely resigned to his (and his brothers') fate. The Egyptian ruler has accused them of stealing his special chalice. Yehuda offers that the one in whose possession the cup is found shall be put to death and that the others would be slaves. When the cup is "found" in Binyamin's possession, Yehuda meekly submits (to the slavery suggestion). Yosef (as yet unrevealed) nobly refuses Yehuda's offer and announces that he will take only the "culprit" as a slave - the rest are free to return in peace to their father. That is the "cliff-hanger" ending of Mikeitz. At the beginning of Vayigash, Yehuda changes from the lamb awaiting slaughter, to the lion which becomes the hallmark of his tribe, risking his life in his confrontation with the enigmatic Egyptian leader. What caused the change in Yehuda's demeanor? The Alshich answers brilliantly: As long as Yehuda expected all the brothers to be enslaved, he viewed the events as G-d's punishment for the sale of



Yosef. This he could and would accept. When it turned out that only Binyamin would be enslaved - the only one not involved in Mechirat Yosef, Yehuda realized that this was not punishment for what they had done. Now his protective instincts and his promise to Yaakov take over. Yehuda boldly faces this "Egyptian" at the beginning of Vayigash and is prepared to risk all to save Binyamin.

Yosef heard his father referred to as "your servant - my father" ten times (5 from Yehuda and another 5 from the interpreter) and he did not object and/or reveal his identity to prevent the humiliation of his father. For this, commentators say, Yosef lost 10 years of life and died at 110, a younger age than any of his brothers.

SDT Chassdic masters see a "layer of messages" for us beneath the wording of Yehuda's plea. "...and (if) he leaves his father, he will die." If a person abandons his Father (G-d), forsakes the Torah, then he will die a spiritual death.

Ever notice that when Yosef intere-gated the Brothers, he asked them if they had a father or brother. Not if they had a mother. Baal HaTurim says it was because he knew that their (and his) mother had already died. Let's call this even a subconscious omission.

Heartfelt condolences to Rabbi Bernard Rosensweig, Marilyn, Josh, Judah, Michael, and Sharon and families on the passing of their wife/mother Miriam Rosensweig ע"ה
הַמָּקוֹם יִנַּחַם אֶתְכֶם בְּתוֹךְ שָׂר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם

The Torah tells us of Rachel's passing. According to Tradition, Leah died about six years after Rachel did. By the time of the sale of Yosef, both were long gone.

Here's a thought... When they were younger, and when they perceived that Yaakov loved Yosef above all, the brothers were dangerously jealous. Here, Yehuda speaks of the special love bond between Yaakov and Binyamin, and does not seem to be jealous, but rather protective (and fond) of the other son of Rachel - Yehuda's mother's rival. T'shuva? Maturity?

Levi - Second Aliya 11 p'sukim - 44:31-45:7

Yehuda tells Yosef that Yaakov is likely to die if the brothers return without Binyamin. He adds that he has personally guaranteed Binyamin's return and "how can I return to my father without the lad..." (Remember that Yehuda had previously returned to his father without the other lad, Yosef. The current situation with Binyamin is Yehuda's opportunity for complete repentance for what he had done to Yosef.)

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father, grandfather and great
grandfather, Rabbi Dr.

Benjamin Morgenstern ז"ל

on his 16th yahrzeit

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Yosef cannot contain himself any longer and orders the room cleared of all "outsiders". He bursts with emotion and announces to his dumb-struck brothers that he is Yosef. Immediately, Yosef asks, "Is my father still alive?" Yosef repeats his shocking revelation, with details, so the brothers will believe what

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they are hearing. He then admonishes them not to be angry with each other, since it was G-d's plan that should be properly positioned to save his family from the famine.

SDT Torah T'mima (the original TT) brings the Gemara in Chagiga in the name of Rabbi Elazar who makes the following powerful observation: If the children of Israel were not able to respond to Yosef's short statement of reproach, imagine how much more so it will be difficult for us to respond to G-d's reproach for the myriad wrong-doings as individuals and as a community.

The sale of Yosef was a monstrous sin, regardless of how G-d planned things to turn out. The Midrash says: G-d said to the People of Israel - You sold your brother into slavery. I swear by your lives that every year you will say, AVADIM HAYINU L'FAR'O B'MITZRAYIM, we were slaves to Par'o in Egypt.

SDT When Yosef finally reveals himself to his brothers, he makes the following compound statement: "**I am Yosef - Is my father still alive?**" Many commentaries ask why Yosef would ask that question in this way and at this dramatic moment - especially since he has been hearing about Yaakov from the brothers all along.

Some see in it a short but powerful reproach to the brothers, as if to say, "is it possible that my father can still be alive after what you've put him through?" If this is indeed the meaning of his question, then Yosef too must bear some of the burden and shame, since he also caused Yaakov suffering by not having communi-

cated with him that he was alive during his years as prime minister in Egypt. (Although there are various reasons given in the sources as to why Yosef did not inform Yaakov of his well-being, it is difficult not to throw some criticism in Yosef's direction.)

Another interpretation suggests that Yosef might have assumed that his brothers had been lying to him about their father. They might have told him that Yaakov was alive to elicit sympathy, but he might have been dead. Therefore, now that he has told his brothers who he really is, Yosef asks the most important question on his mind - Is my father really still alive?

Shlishi - Third Aliya 20 p'sukim - 45:8-27

Yosef again tells the brothers that it wasn't they who sent him to Egypt, but rather it was G-d. He then sends them to bring their father down to Egypt (to Goshen) where the family will be well-cared for during the remaining years of the famine. The brothers embrace and cry. Only then are the brothers able to talk to Yosef.

Meanwhile, Par'o becomes aware of the reunion and offers his generous hospitality to the family. Yosef gives his brothers clothing,

Condolences to Sandy Reichman and family on the passing of her husband, IRWIN (Chuck) ז"ל

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

but gives Binyamin even more (specifically, 5 sets of clothing and 300 silver pieces).

Observation... Notice that once again a son of Rachel is being favored by being given a special garment. The first time, the results were disastrous for Yosef and his brothers. Why would Yosef even consider doing this?

The "solution" to the problem of the brothers is not reached by avoiding difficult situations. If there is true repentance, then the brothers can be given the exact circumstances to show their change of heart. Seeing things in a proper perspective, the extra gifts to Binyamin do not evoke the jealousy of the brothers; they have repented.

This same idea can be seen in Vaychi. Yaakov favors Efrayim over Menashe. This time, Yosef gets very upset. Again we can say that the idea is not to avoid anything that would make one brother jealous, the other arrogant. Menashe and Efrayim showed praise-worthy characteristics in the way they handled their different statuses. This is one of the reasons that we bless our

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sons, "may G-d make you like Efrayim and like Menashe..."

A parent has two tasks in this respect. First, he/she should try to avoid situations that create unhealthy jealousy among the children. Second, a parent must educate his/her children to deal with those situations that do arise that can cause bad feelings between siblings.

Yosef sends his brothers back to Yaakov with wagons (which is a personal coded message between son and father based on the topic they were studying at the time of the Sale of Yosef) and gifts. The brothers tell Yaakov all that has happened. He refuses to believe that Yosef is

really alive, until he sees the wagons. Yaakov's spirit is revived.

R'vi'i - Fourth Aliya 8 p'sukim - 45:28-46:7

Yaakov tells his sons to hurry with their preparations so that he can get to see Yosef before he (Yaakov) dies. On the way to Egypt, they stop at Be'er Sheva where Yaakov offers sacrifices to

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלֶּיּהֵינוּ אֲבוֹתֵינוּ
שֶׁתְּשַׁלַּח מִהֲרָה רְפוּאָה שְׁלָמָה מִן הַשָּׁמַיִם
רְפוּאָת הַנְּפֹשׁ וְרְפוּאָת הַגּוּף לְחֻלָּיִם
יְהוֹשֵׁעַ מִשָּׂה בֶן רִיסֵל
אֲנִשֵּׁל אֲשֶׁר בֶּן שְׁפִרְיָנָא
יְהוּדָה לֵיבֵי בֶן הָעָנָא
נְתַנָּאל יוֹסֵף בֶּן שְׁמַחָה סִימָה
דָּוִד יוֹסֵף בֶּן פִּיגִי פֶרֶל
רוּנִי רִבְקָה בַת רַחֵל
רִבְקָה בַת יַעֲלֵן
קִיילָא חֵינָא בַת חָנָה פְּרוּמָא
עֲדִי בַת לֵיבָה אֵיטָה
יְהוּדָה יוֹרֵם בֶּן קָרֵן אוּר
אֵילָנָה מִיכָל בַּת אֵלִישֶׁבַע מַלְכָה
רַחֵל שִׁירָה בַת יִפְיָה דְבוּרָה
אַבְרָהָם יִשְׁעִיָּהוּ בֶן אֲבִיבָה
צִיפּוּרָה בַת חָנָה מְנוּחָה
מִשָּׂה שְׁלָמָה בֶּן חָנָה לָאָה
יִצְחָק קֶלְמֵן בֶּן דּוֹסָה
חָנָה רִבְקָה בַת רֵיזֵל
חֵיה מֵאִירָה מִינְדֹל בַּת חוּה גֵאלְדָא
Menya Leba bat Yitta Chaya
Hinda Molly bat Zelda
Shoshana Abra bat Chaya Beila
Chedva bat Chaya
בְּתוֹךְ שְׂאֵר חוּלֵי יִשְׂרָאֵל.

G-d. G-d appears to him and assures him that He will protect him and accompany him on his sojourn. The family continues its trip and arrives in Goshen.

Rashi points out that G-d promised that Yaakov would be brought back to Eretz Yisrael for burial. The promise of becoming a great nation was not enough to calm Yaakov.

SDT In explanation of why Yosef never communicated with his father in all the years of separation, one commentary suggests that had Yaakov known about the sale of Yosef, he would have considered his sons in violation of the Torah's prohibition against kidnapping. Therefore, Yosef did not tell his father what had happened.

There are other explanations, as well.

Chamishi 5th Aliya 20 p'sukim - 46:8-27

[S> 46:8 (20)] The Torah now lists the names of the "70 souls" (including Yosef and his sons) who went down to Egypt with Yaakov. (The seed is planted; the harvest many years hence will be the Nation of Israel.)

The Seventy Souls...

Note the atypical mention (and counting) of female offspring - Yaakov's daughter Dina (from Leah) and Serach the daughter of Asher. Tradition attributes to Serach great longevity - she was the oldest person to leave Egypt, giving her

the unique status as an eyewitness to the entire Egyptian experience. (Perhaps Yocheved also qualifies.)

Notice the label of B'CHOR (first-born) for Reuven, here and in other places in the Torah. Although Levi, Yehuda, and Yosef each ended up with a "feature" that we would identify with the firstborn, these roles being taken away from Reuven because of his shortcomings, he nonetheless is repeatedly identified as Yaakov's B'CHOR.

Reuven (1) and his sons **Chanoch** (2), **Palu** (3), **Chetzron** (4), **Carmi** (5);

Shimon (6) and his sons **Y'mu'el** (7), **Yamin** (8), **Ohad** (9), **Yachin** (10), **Tzochar** (11), **Shaul** (12); (Rashi says that Shaul was Dina's child from Sh'chem, raised by Shimon as his own);

Levi (13) and his sons **Gershon** (14), **K'hat** (15), **M'rari** (16);

Yehuda (17) and his sons **Eir** and **Onan** (both of whom who died in Canaan, but are mentioned here, though not counted among the 70), **Sheila** (18), **Peretz** (19), **Zerach** (20), and Peretz's sons **Chetzron** (21), **Chamul** (22);

Yissachar (23) and his sons **Tola** (24), **Puva** (25), **Yov** (26), **Shimron** (27);

Z'vulun (28) and his sons **Sered** (29), **Eilon** (30), **Yachl'eil** (31);

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Love, DM, LZ, RR, NMS

Happy Birthday to our uncle

ShoRen and Ladi

These are Leah's children plus **Dina** (32).

The Torah says the total from Leah is 33. Rashi says that the 33rd of Leah's "children" is **Yocheved** (33), daughter of Levi, who was born as they entered Egypt (or conceived in Eretz Yisrael and born in Egypt, hence, "brought down" to Egypt). That's 33 souls from Leah.

Gad (34) and his sons **Tzifyon** (35), **Chagi** (36), **Shuni** (37), **Etzbon** (38), **Eiri** (39), **Arodi** (40), **Areili** (41);

Asher (42) and his children **Yimna** (43), **Yishva** (44), **Yishvi** (45), **B'ri'a** (46), their sister **Serach** (47), and the sons of B'ri'a, **Chever** (48), **Malki'el** (49);

The souls from Zilpa are 16.

Yosef (50) and **Binyamin** (51); Yosef's sons who were born in Egypt (they are nonetheless included in the 70 Souls) from A-s'nat - **Menashe** (52), **Efrayim** (53);

Binyamin's sons **Bela** (54), **Becher** (55), **Ashbel** (56), **Geira** (57), **Naaman** (58), **Eichi** (59), **Rosh** (60), **Mupim** (61), **Chupim** (62), **Ard** (63)

Souls descendent from Rachel are 14.

Dan (64) and his son(s) **Chushim** (65); Dan's one son is called B'NEI, plural. The Gemara explains the use of the plural as a glimpse into the future of a large tribe that descended from Dan.

Naftali (66) and his sons **Yachtz'eil** (67), **Guni** (68), **Yeitzer** (69), **Shileim** (70);

Those descendant from Bilha are 7.

The Torah's total is 66 who went down to Egypt (actually 67 counting Yocheved) and Yosef and his sons who were already in Egypt, bring the total - not counting daughters-in-law - to 70.

Remember that the "whole world" that came from No'ach was 70 (nations). We now find the same number in Yaakov's descendants. Their 70 became the Nations of the World. Our 70 became the Jewish People.

Another possibility for the "missing" person: Count Yaakov among the 70 souls and not Yocheved? Total is still 70 with all the names actually mentioned in the text. (But then Yaakov would be part of the Leah sub-total.)

Shishi - Sixth Aliya 17 p'sukim - 46:28-47:10

[S> 46:28 (34)] Yaakov sends

May the Torah learned from this
issue of TT be לע"נ

our beloved husband, father,
grandfather, great-grandfather

Josef Safer ז"ל

אפרים יהודה בן אברהם ז"ל

י"ג טבת, 12th yearzeit

Friday, December 10th, '10

Safer and Koslowitz Families

Yehuda ahead, to complete preparations for the family's descent into Egypt. Yosef sends a royal chariot for his father.

When Yaakov and Yosef meet, Yosef embraces Yaakov and cries.

Yosef then prepares (some of) his brothers to meet Par'o. It is a sensitive issue because Yaakov and family are shepherds (sheep being the deity of Egypt). Yosef presents his father and five of his brothers to Par'o. Par'o again offers the best of the land to Yosef's family. Par'o asks Yaakov how old he is. Yaakov replies that he has lived 130 bitter years and that he does not expect to live as long as his father or grandfather. Yaakov blesses Par'o (having done so when first presented to Par'o - Rashi says that these were courtesy greetings to royalty) and Yaakov takes his leave.

Rashi brings a Midrash that says that Yaakov's bracha to Par'o was that the Nile should rise above its banks when he approaches it. And so it was, from then on.

Sh'VII - Seventh Aliya

לע"נ אבי מורי

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upon his 30th Yahrzeit

May he be a meylitz tov
for Klal Yisrael whom he loved

Chana Bunim Ausubel

17 p'sukim - 47:11-27

Yosef sets up his family with the best the land has to offer. Meanwhile, the famine intensifies in Egypt. Yosef carefully controls the food supplies and before long has amassed for Par'o all the wealth, possessions and land (except for that of the clergy) of the people. Finally, the peoples of Egypt become slaves to Par'o in exchange for sustenance.

Yaakov's family flourishes greatly.

As mentioned earlier, this is the only sedra that does not end with a parsha break. The significance of this is explained by the commentaries of the opening pasuk of next week's sedra.

3 p'sukim are reread for Maftir.

Haftara 14 p'sukim Yechezkeil 37:15-28

The antagonism in the beginning of Parshat Vayigash between Yehuda and Yosef is the fore-runner of the split of the Jewish People into the kingdoms of Judah and Israel (represented by Efrayim, Yosef's son). In this portion from the Prophets, G-d tells Yechezkeil to take two sticks - one marked for Yehuda and one for Yosef/Efrayim - and hold them together until they merge into one. When the people ask the

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meaning of this, the prophet is to tell them about the reunification of the tribes. This reconciliation, which is also the theme of the sedra, will produce the One Nation that will once again be the "dwelling place" of G-d. We will know that, as will the nations of the world. As happy as is the reconciliation of the brothers in

Sincere thanks to all for condolences on the passing of Sybil Vogel ע"ה

*Dan Vogel and sons,
Simeon and Jeremy
daughter, Mindy Yogev
and sister Elaine Wollman*

the sedra, both the sedra and haftara remind us of rough times to come, throughout Jewish History. The "pot of gold" is at the end of the proverbial rainbow, the time of the Complete Geula, when the people will be united, the people will all keep Torah and mitzvot, the people will return to Eretz Yisrael from the far-flung places of their dispersion, and the Beit HaMikdash will stand in Jerusalem forever, **בג"א**.

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and continues to do.

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strength to strength.

Harvey Douglen
Ramada Hotel Jerusalem

Naftali's Jiminy Cricket

*Mazal Tov to Shelley & Avi Bloom
on the birth of a grandson,
son to Malka & Yoni Blondheim*

Divrei Menachem

The Talmud tells us that if someone should perchance on a friend not seen for a long time, the blessing to say is, "Baruch Mechayei HaMeitim" - "Blessed is the One who revives the dead". So imagine Yaakov's feelings on seeing his long lost and favored son Yosef after a separation of 22 years!

The Torah's account of the repatriation between Yaakov and Yosef makes interesting reading. For when the brothers returned from Egypt and told their frail father that Yosef was alive and had reached fame and fortune, Yaakov failed to believe them. For, after all, the sons had previously deceived Yaakov by telling him that a wild beast had devoured Yosef (Avot DeRabbi Natan).

But now, the Midrash tell us, when Yaakov saw the wagons (AGALOT), "that Yosef had sent him" (in contradistinction to those sent by Par'o), and heard all the words that Yosef had spoken with the brothers, he understood the veracity of their account. For, in their last conversation, he and Yosef had been learning the halachic issues of the EGLA ARUFA of which the wagons were now a clear hint (cf. Rashi).

Now Yaakov's spirit revived and he declared that, "I will go and see him [Yosef] before I die". It was neither Yosef's physical survival that moved Yaakov nor the fame that Yosef had achieved. What gave Yaakov "Yiddische Nachas" was the fact that despite years spent in an alien culture, Yosef was still a G-d-fearing Jew!

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Shnitzel	12

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VEBBE REBBE

QUESTION: *As a kohen raised in chutz la'aretz, where nesi'at kapayim (duchenen = NK) was a big event and leviyim were eager to wash kohanim's hands, I have been surprised that usually I have to wash my own hands in Israel. Should I say something to the levi'im?*

ANSWER: Firstly, in the many places this respondent has davened in Israel, I have found that leviyim almost always wash kohanim's hands. However, we will present the background on the practice and relate to the situation in your community.

The Beit Yosef (Orach Chayim 128) cites the minhag for leviyim to wash kohanim's hands before NK, tracing the minhag to the Zohar (Naso). The Zohar speaks of adding sanctity into NK by having leviyim, who are sanctified from the time of Moshe and Aharon, wash and thus sanctify the kohanim's hands. The Aruch HaShulchan (Orach Chayim 128:15) adds an additional reason: it is reminiscent of the Beit HaMikdash, where the leviyim assisted the kohanim. The latter reason seems to portray the matter as related to the interrelationship between the two groups, whereas the Zohar describes it as an attempt to prepare for NK on the highest level possible. (It is unclear why the Aruch HaShulchan felt a need to add a new, albeit logical reason, to the clear one provided by the Zohar, the classical source the minhag is based on.)

Although important poskim state that one is not required to follow Kabbalistic practices, the normative approach is that when these practices are found in standard sources like the Shulchan Aruch (in this case, OC 128:7) and are followed broadly, they should be kept carefully. The questions arise in regard to cases where it is either difficult to keep the minhag or where keeping it conflicts with another halachic concern. We will explore the poskim's opinion regarding a few such cases.

The correct ruling seems to be that a levi goes to do the washing, even when he will be unable to hear part of the chazarat hashatz and answer Amen, but not if he is needed for the minyan of people answering (see Shevet Halevi VIII, 47 and Teshuvot V'hanhagot III, 48). The greatest discussion is on whether a levi who is a talmid chacham should wash the hands of a kohen who is far from being one, which might be a lowering of the honor he should maintain. The Magen Avraham (128:7) brings a machloket on the matter but says that if one of the kohanim is a respected person, the levi may wash all of the kohanim's hands.

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Some of the opinions shed light on the general outlook on the minhag. The Pri Chadash (OC 128:6), who is most against the levi lowering his honor, prefaces his claim by saying that it is not a full necessity for a levi to wash the kohen's hands. In contrast, the Shulchan Aruch HaRav (OC 128:11), in saying that the levi may wave his honor, says that the levi is not so much serving the kohanim as adding sanctity to the process. Some say that that we cannot assign people to distinct categories based on level in our time, and the Aruch HaShulchan (ibid.) says that doing so could unwarrantedly hurt feelings. In general, the Igrot Moshe (OC IV, 127) while understanding why a levi who feels rushed might not want to fulfill this practice whose source is Kabbalistic, criticizes refusal as the wrong thing. The Yalkut Yosef (OC 128:23), while saying the minhag should be kept, cites the Knesset HaGedola as saying a levi who does not do so is not committing a sin.

As far as advice to you, while we agree that your leviyim seem to be shirking their duties, we think you should not say anything to them, given that it is not a full-fledged obligation. Rather, point out the situation to your rav (or a congregational leader in his absence). An announcement or subtle statement might be made for the sake of the community's NK. In any case, NK when the kohen washes his own hands is not problematic. Ashkenazim assume that firstborns (from their mother) should wash if there are no leviyim (Bach; see Mishna Berura

128:22 and Kaf Hachayim, OC 128:40). Enlisting them might just get the leviyim moving.

Ask the Rabbi Q&A is part of Hemdat Yamim, the weekly parsha sheet by Eretz Hemdah. You can receive it by sending an email to info@eretzhemdah.org with the message: Subscribe/English or Subscribe/Hebrew - leave subject blank. Ask the Vebbe Rebbe is partially funded by the Jewish Agency for Israel.

"ETHICAL ISSUES IN THE CORPORATION [1]" A "Challenges of Money" article by **Dr. Meir Tamari**

It has been said to me many times that the answers that Judaism has regarding ethical and moral use of our money and business behavior, do not have the same relevance in the modern corporate world as they had to Chazal. Similarly, it has been argued that the multi-national corporations or even the giant national one's whose turn-overs are larger than those of many national states, cannot be related to the ancient simplistic cases raised in our sources. However, size only aggravates the consequences of immoral economic behavior while the translation of these cases into modern business methods is sufficient to make them relevant, since the material desires and lusts of humans have not changed. Rather, almost all of the ethical issues flow from the separation of identity between the corporation and the individual shareholders. This assumption of a corporation as a personality or an entity apart from the identity of the owners has been accepted by almost all the legal systems. Primarily, this is reflected in the nature of the liability of the shareholders which, in contrast to partnerships or single ownership, is limited only to the equity of corporation.

Although the corporate form of business organization is relatively new, it seems this separate entity limiting shareholder liability is recognized in halacha. "Actually, the corporation is simply a partnership like all the other partnerships or joint ventures except that here the partners have pronounced two conditions. Firstly, at the time of forming the corporation each one invests a certain sum of his own money as do the others [and the sum of this forms the corporate equity which can be enlarged by similar investments]. The second condition is that all the activities and projects of the corporation will be conducted without shi'abud haguf, without any bodily lien, but only a lien against its assets. From this it follows that if there should be losses and insufficient assets to cover them, then the parties will not have to meet any further obligations [from their private assets] since halachically all conditions expressed on monetary matters are binding and therefore [in the limited liability

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corporation there is no shi'abud hagufl" (Mishneh Halachot 6:277, Harav Menashe Klein, NY late 20th century).

At the same time, however, the recognition of this separate legal identity of the corporation creates a corporate veil behind which moral, religious and ethical issues in all societies, may become blurred and ignored. This corporate veil may develop for all or some of the following reasons.

The shareholders, directors and employees tend to view the corporation as a depersonalized economic force devoid of any mutual non-contractual rights or obligations. This permits the directors and managers to relax or ignore the ethical standards and to avoid the social obligations to which they would adhere in their private lives. The employees, all too often, develop practices in regard to their impersonal corporate employer that they themselves would consider immoral and wrong in relation to an individual employer. Shareholders are able to regard their investment in the corporation as a simple capital investment to yield maximum profits without any regard for any of the ethical questions involved in earning them.

By introducing various degrees of separation between ownership and management, the corporate entity

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enables shareholders and directors alike to evade responsibility for the ethical and social justice issues facing its operations. The shareholders argue that they have no control over the daily operation of the corporation and often not over its general policy so that they cannot have responsibility for the moral and ethical consequences. In a similar fashion, the directors claim that they have no way to ascertain the moral preferences of their shareholders or that these vary widely or often contradict one another. Therefore their sole yardstick is that of earning maximum profits and securing safe growth; ethical issues involved cannot be made their concern.

The question for us is does such a corporate veil exist in Jewish thought? Does the halakhic acceptance of the corporation limiting its liabilities to its equity without recourse to personal assets of the shareholders, free it from the religious and moral demands that Judaism places on wealth and on its formation? □

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Rabbi Weinreb's Weekly Column:

VAYIGASH

Forgiveness: A Jewish Value

This has got to be one of the oldest "rabbi" jokes in the entire repertoire of American Jewish humor. It tells us of the young rabbi, fresh from rabbinical school, who addresses his first several sermons to his new congregation on the varied subjects of meticulous Shabbat observance, refraining from malicious gossip, honesty in business, and the avoidance of inappropriately familiar behavior with other men's wives.

After these first several homiletic salvos, the president of the congregation approaches him with the suggestion that these topics are much too sensitive and have upset many of the synagogue's members. The president urges the rookie rabbi to try to find some more acceptable topics to speak about.

The rabbi objects, and asks, "But what, then, do you suggest that I speak about in my sermons?"

To which the president replies, "Judaism! Why not just talk about Judaism?"

Those of us with experience in the pulpit rabbinate typically do not find this story very funny. Each of us has, on more than one occasion, taken on causes in our sermons that our audiences have felt were not in our rabbinic purview, and indeed

were somehow "not Jewish".

One of my favorite examples of this phenomenon in my own career has been my attempts, in sermons to the entire congregation, and in more intimate counseling sessions, to encourage forgiveness. I will never forget the first time I made "forgiveness" the theme of one of my sermons, only to be accused by one of the more prominent members of my congregation of preaching Christianity. I urged people to forgive those who have offended them, only to find that, for many Jews, forgiveness is viewed as a Christian, not a Jewish, virtue.

Of course, this is not true. Forgiveness is a major teaching of our own faith. We are encouraged to forgive others who may have sinned against us, and we must seek forgiveness of those against whom we have sinned.

In this week's Torah portion, Vayigash, we have an outstanding biblical example of forgiveness. Yosef, after putting his brothers through tests and trials, finally cannot contain himself. He exclaims, "I am your brother Yosef, whom you sold into slavery in Egypt." And immediately after identifying himself, he unequivocally forgives them: "Now, do not be distressed or reproach yourselves because you sold me hither... it was not you who sent me here, but God..."

It is true that the brothers wore "blown away" by this unanticipated revelation of the true identity of their

tormentor, and even more astounded by this assertion of total forgiveness. But this is not the first example of human forgiveness that we find in the Bible. Yosef may have learned about this value from his great-grandfather Avraham's precedent. Abraham, back in B'reishit 20:17, not only forgives his adversary, Avimelech, but offers prayers on his behalf.

What, then, can be the basis for the misconception that forgiveness is a Christian virtue and is not preached by Judaism? I think that the answer can be found in a precious book called The Sunflower, by Simon Wiesenthal.

Wiesenthal relates his personal experience of when he was brought to the bedside of a dying Nazi officer by the officer's own mother, who pleaded with him to forgive her son for killing Jews. Wiesenthal had been an eyewitness to this officer's murderous brutality. He found himself confronted with a moral dilemma. Could he deny a mother's tearful entreaties? On the other hand, could he possibly forgive such unspeakable cruelty? And could he forgive on behalf of the victims, of

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others?

I will leave it for you, dear reader, to discover for yourself what Simon Wiesenthal actually did. But long after the event, he submitted this excruciating dilemma to several dozen philosophers, writers, and political leaders, asking them what they would do. Some of his respondents were Christians, some were Jews, and I believe one was a Buddhist.

The results were astounding. By and

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large, the non-Jews were able to find justification for forgiveness. On the other hand, most of the Jews could not express forgiveness for this soldier's heinous crimes, convinced that certain crimes were not subject to forgiveness.

For me, the lesson here is one that Judaism teaches well. Forgiveness must be earned, it must be deserved, it must be requested, and above all, it can only be granted by the person who was offended. I cannot forgive you for a sin you've committed against my brother.

In a sense, Yosef goes beyond the call of duty in expressing forgiveness to his brothers. They did not even know who he was, let alone beg forgiveness from him. But he knew from close observation of their concern for each other that they had long transcended their previous

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petty jealousies and rivalries. He was convinced that forgiveness was in order.

Yosef is an exemplar of how important it is for each of us to forgive those who have offended us. Forgiveness is a practice for all year long, and not just for the season of Yom Kippur. After all, it is not just on that one sacred day that each of us stands in need of the Almighty's forgiveness. His forgiveness is something we need at every moment of our lives.

The prophet Micha (7:18) says:

"Who is God like You,
 tolerating iniquity
 and forgiving transgression..."

Upon which the Talmud comments (Rosh HaShana 17a): "Whose iniquities does God tolerate? He who forgives the transgressions of another." □



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Last issue's (Mikeitz/Chan.) TT riddles:

[1] Earth's mouth and parched ears

And the earth opened its mouth VAYIVLA, and it (she) swallowed... Komech's rebellious gang (not the 250 incense offerers). And in Mikeitz, in Par'os second dream, the seven parched ears of corn swallowed the heads of good looking ones - VAYIVLA. Both of these examples are in the feminine form. One VAYIVLA (masculine form) emerges from a search of Tanach, referring to what Aharon's staff did the staffs of the CHARTUMIM of Egypt.

[2] When asked, Lepa said, "20 questions. Animal, vegetable, and mineral."

Lepa is L.E. FATHER (pa) is, in Hebrew, ELIAV (ben CHEILON). He was the tribal leader who offered his gifts on the third day of Chanuka, this year - Shabbat, which is why he was chosen from among the twelve. When he (or any of the others) is asked what he brought to the dedication of the Mishkan, and he offers the

Luna, Yaakov, Binyamin

questioner to play 20 questions, he gives the "traditional" opening hint of animal, vegetable, AND mineral. The gifts included various animals for korbanot (animal), flour, oil, spices (vegetable), and silver and gold vessels (mineral).

[3] He before a king; he to kingship

In Mikeitz, we find that Yosef was BEN SH'LOSHIM SHANA, 30 years old, when he "stood before Par'o". In Shmuel Bet 5 we find that David was 30 years old when he was anointed king. BEN SH'LOSHIM SHANA also shows up several times related to the beginning age for a LEVI's service in the Mishkan.

[4] Yosef:prison::Avshalom:what?

Yosef sat in prison an additional two years, SH'NATAYIM YAMIM, as in VAYHI MIKEITZ... In Shmuel Bet we find VAYEISHEV AVSHALOM BIRUSHALAYIM SH'NATAYIM YAMIM, Avshalom sat in Jerusalem for two years... Yosef is to prison as Avshalom is to Jerusalem.

[5] Beginning of sedra, end of haftara, every week

Beginning of the sedra are the seven cows, the other seven cows, the seven ears of grain and the other seven. At the end of the haftara is a seven branched Menorah. Every week has seven days. The answer to this TT riddle is SEVEN.

[6] If Beit Shamai's opinion prevailed and if his K'NEGED were perfectly

Tied for first with another; beat 17 fivers

matched, how many candles would a standard box of Chanuka candles contain?

Beit Shamai's opinion is to light candles on Chanuka in descending order: 8,7,6,5,4,3,2,1. This, to correspond (K'NEGED) the bulls of the Musaf of each day of Sukkot, whose numbers also descended each day. Had the correspondence been perfectly parallel, we would light 13,12,11,10,9,8,7 candles for a total of 70 (just like PAREI HECHAG). That covers the first seven days. What should be lit on the 8th day? Eight candles? Not for Beit Shamai. Descending order is important for his opinion. Six - to keep the arithmetic sequence? No, it doesn't feel right. Probably one single candle, as his opinion does have for the last night. And that will correspond nicely with the single bull (PAR) of Shmini Atzeret. So that will give us a total of 71. Add a SHAMASH for each night and a standard box of Chanuka candles would contain 79 candles.

[7] One ParshaPix Unexplained

In the lower-right corner of Mikeitz's ParshaPix was the outline of a country - Egypt, to be specific. On it was 3/16, a fraction (the specific value of the fraction is irrelevant). In Hebrew, a fraction is a SHEVER, hence a play on KI YEISH SHEVER B'MITZRAYIM, And Yaakov saw that there were provisions (grain, etc.) in Egypt.

[8] MazalPic

He from mercy; he from anger

The car in the MazalPic is a Pontiac GTO was a "muscle car" built from 1964-1974 (and revived in Australia in 2004-2006). Its nickname was "goat", hence its use as the MazalPic for Tevet, whose Zodiac sign is Capricorn, the Goat. G'DI, in Hebrew. General Motors did not like that term GOAT for its car that it was portraying as the GTO Tiger. But nicknames often stick. A TT reader guessed that the picture was of a Chevy Caprice, which it isn't, and considered Caprice to be a play on Capricorn. Nice try, but no cigar.

📖 As a rule, it is better to refrain from an act if we fear that we will suspect our motives afterwards.

📖 *Some are least objective when they are most consciously attempting to be so. The more they assert what they think is their objectivity, the more they are asserting themselves.*

📖 It is more difficult to define a problem than to solve it.

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P'sukei d'Zimra: Hodu Seek HaShem with joy

הַתְהַלְלוּ בְשֵׁם קְדוֹשׁ, יְשִׂמַח לְבַב
מִבְּקִשֵׁי יְיָ. דְרִשׁוּ יְיָ וְעֲזֹר,

Meaning: translation...

Glory in His holy Name,
be glad of heart, you who seek
Hashem. Search out Hashem and His
might, seek His Presence always...

Theme:
An essential concept of the prayer

Connecting through Joy

Seek Hashem in prayer through feelings
of joy.

Insight: Deeper meanings...

Wellsprings of Happiness

What is the source of joy from which a
person is supposed to draw when he
comes to pray? What if his circum-
stances are difficult and draining?

The joy, even when a person is in dire
straits, comes from the knowledge that
he is praying to the One and only One
Who can, and will, help him. If he con-

sciously connects to that truth, he will
be overwhelmed with joy at having
been handed the opportunity to
express his needs to the One Who can
answer them. In the words of Rav
Pincus:

“So it is, when a person speaks to his
Creator, and mentions His Name, if he
only would think for a moment about
the meaning of Hashem’s Name*, at
that moment an enormous happiness
would shine inside... Specifically, the
One he ‘meets’ in shul ..., the One to
Whom he is now speaking, He has the
ability to help the person who is about
to daven ... And He (Hashem) assists
all who sincerely ask Him for help.”

The feelings of joy are even greater
when one realizes that his connection
to Hashem is personal. As the prayer
Adon Olam proclaims, V'HU EIL - He
is my God.”

** Hashem - Master of All, Who Always Was, Is,
And Will Be. When one mentions the Divine
Name, he should have in mind the meaning of the
Name as it is read referring to His Mastery and
that He is the Master of all creation.*

The mission of the V'Ani Tefillah Foundation
is to increase awareness of the importance and power of tefillah and
to provide education, inspiration, and tools for more sincere, powerful,
and effective tefillah. (www.prayingwithfire.org)

To be able to say that Hashem is “my
God” is a profound statement of
personal connection: “Yes, He created
and rules the universe, but He and I are
very close.” Imagine the great joy when
one realizes that “Not only is Hashem
my personal G-d, but also, He promises
me that ‘My door is always open’ - I can
speak with Him on any matter when-
ever I want [through prayer].”

Our quest is to see Hashem’s Presence,
hear His message and feel His loving
guidance in every aspect of our lives.
When we develop this perspective, we
infuse ourselves, our lives and our
prayers with the indispensable ingredi-
ent of joy.

Visualize:
Images that bring the prayer to life

What a Relief!

Shmuel’s business was in big trouble.
He had many debts to pay, little credit
remaining, he was short on inventory
just as the peak season was getting
underway and for once in his life, he did
not know what to do. When his friend
Daniel called, he knew instantly that
something was very wrong. He did not
have to wait long before Shmuel
poured out his whole sad story.

“Don’t worry,” Daniel said. “I’m coming
over there and taking care of every-
thing. I’ll get you out of this whole
mess. I’ve handled dozens of situations
much worse than yours. Relax.”

For the first time in months, Shmuel felt
his mind quiet down. His entire being
was infused with a sudden sense of
elation. It was all under control. Some-
one else was taking charge, someone

who knew what to do. All at once, his
worries were gone.

Try This:

Your Top Advisor

The sweet relief felt by Shmuel in the
above story is a true picture of reality.
Everything is under control - under
Hashem’s control, and He does take
care of everything. This week, imagine
the relief and happiness you would feel
if someone came along and offered to
solve your biggest problem, and recall
that feeling when saying the words
YISMACH LEIV.

Word to the Wise:
Meaning within the meaning

**“Be glad of heart, you who seek
Hashem.”** In the working world, if
someone doesn’t complete the job, the
effort he expended is irrelevant. For
example, if a caterer was supposed to
deliver food in time for a wedding, but
did not, because he got delayed in
traffic and had other difficulties, his
effort would not be sufficient for
payment. In Hashem’s world, however,
the one who seeks to fulfill a mitzva or
to come closer to Hashem and was
unavoidably prevented from doing so, is
credited as if he had fulfilled it (B'rachot
6a). That is because each person is
presumed to be righteous. Therefore, if
not for the unavoidable circumstances,
it is as though he had fulfilled the
mitzva.

*Mazal Tov to
Nechama & Rabbi Menachem Davis
on the Bar Mitzva of their grandson*

Portion from the Portion

Don't have anger on the way

We are all mourning the national tragedy of the Carmel fire - so many innocent people from around Israel who died and others who were hurt. The homes of so many have been burnt to ash. And one of the nicest places in Israel destroyed. Even as the fire still raged, each governmental body was trying to place blame on the other for the lack of preparedness for such a great blaze. The Ministry of Interior blames the Finance Ministry and what about the director of the firefighters or the Prime Minister? There are times when it is appropriate to do an accounting and point fingers and find who is to blame and there are other times when we must work together to solve a problem.

This we can see in this week's portion. Yosef finally feels that the time is right and he reveals himself to his brothers. His brothers are in shock and are speechless (45:3). Before sending them on their way to bring their father Yaakov to Egypt for the remaining years of the famine, he tells them AL TIRG'ZU BADERECH - Do not have agitation or anger on the way (45:24). What exactly did he mean? What does the root RGZ mean in this context?

Rashi explains that Yosef was afraid that the brothers would take the

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opportunity of the journey back to Israel to argue about who was to blame for selling Yosef in the first place. He says one brother might say to the other "You told LASHON HARA about Yosef which caused us to hate him". Yosef has already overheard such discussions between them in the past - Reuven who says HALO AMARTI ALEICHEM LEIMOR, AL TECHET'U VAYELED, V'LO SH'MA-TEM - ...Didn't I tell you not to commit a crime against the boy (42:22). The brothers began a CHESHBON HANEFESH - introspection about their involvement in the sale of Yosef already. That is what led Yosef to reveal himself to them. At this time when they are on their way to get their father and when there is a famine in the land it is not the time to deal with it any further. That could be

done at a later date.

It's true we must find out how to prevent such a catastrophe of a fire raging out of control from happening in the future. There are definitely times appropriate for group introspection which may awaken feelings of RoGeZ - anger. But there are other times when everyone must work together for the general good and topics that may lead to conflicts must wait.

For example, Israelis from all walks of life gathered at the Kotel on Sunday evening to light Chanuka candles and pay their respects to more than 40 people killed Thursday in the fire. Rabbi Shmuel Rabinovitz, rabbi of the Western Wall, said in his speech, "This is the time for soul-searching, for each person to examine himself - and not, G-d forbid, to seek out fault in his fellow man. Unity is the basis from which to deal with catastrophes." That was Yosef's message to his brothers when he instructed them AL TIRG'ZU BADERECH.

Since so many trees were burned last week here is a recipe for Broccoli - which we call in our house "trees".

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- ¼ cup creamy or chunky peanut butter
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- 1½ Tbsp. hot water
- 1 Tbsp. lime juice
- 1 Tbsp. light soy sauce
- 1½ tsp. dark sesame oil
- ¼ tsp. red pepper flakes
- 2 tsp. oil
- 3 cups broccoli florets
- ½ cup chopped red bell pepper
- ¼ cup sliced green onions
- 1 clove garlic, crushed

Combine peanut butter, hot water, apple juice, lime juice, soy sauce, sesame oil and red pepper flakes until well blended; set aside.

Heat oil in large skillet over medium-high heat. Add broccoli, red pepper, green onions and garlic. Stir-fry 3 to 4 minutes until vegetables are tender, crisp. Remove from heat and stir in peanut butter mixture.

Serve warm or at room temperature.

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Daniel Spielman

Tuesday, Jan. 4th • 8:00am to 6:00pm

Khan Hadera: The first house in
Hadera 1891- today a museum which
tells us about the "messirut nefesh" of
the settlers that suffered from the huge
swamps; the famous Dr. Hillel Yaffe;
the Yemenites that joined in the
beginning of the century and the
"Ma'abarot" of the fifties.

Atlit: We will board the "Galina" ship
which arrived in Atlit less than 2 years
ago, where we will hear and see the
experiences the "Ma'apilim" went
through trying to get into Eretz Yisrael.

Ramat HaNadiv: In the new visitors
pavilion we will learn about the Baron
Rothchild who has built most of the
neighboring settlements, and also about
the special designing of the building
which blends into the natural
surroundings.

The Shuni Fortress: An Ottoman
fortress which stands on a former
Crusaders fortress which was built on
a Bizantine structure near a beautiful
Roman theatre, used again as a training
camp "hachshara" for Beitar settler
groups and later becomes the main
training camp for the "Irgun" fighters.

Tishbi Winery: Near Binyamina,
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museum, where we will see how
many Arab children are indoctrinated
to hate Jews from the time they can
speak. On display are a variety of
explosive devices that terrorists
easily make and use, as well as many
other astounding items for our
awareness
- Carnivorous Plant Park** - our last
stop will be a most
unusual park with rare
and unique plants. We
will be introduced to
various exotic animals
with rare abilities. Our
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how she feeds her plants as well as
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Tiyul section continues on pp. 35,36

Sun bear

stands approx. 1.2m in length, making it the smallest member in the bear family. It is often called the "dog bear" because of its small stature... usually weighs less than 65 kilo... Males tend to be slightly larger than females... sickle-shaped claws that are relatively light in weight... large paws with naked soles, probably to assist in climbing... excellent climber... small, round ears and a stout snout... does not hibernate... primarily nocturnal...

a.k.a. Honey Bear... omnivore... live in tropical rainforests ...one of 8 species of bear... smallest, but aggressive...

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ParshaPix Explanations

🔗 Top row of the ParshaPix, from right to left, are the TRUP marks for the first six words of Vayigash. See the comment in the Sedra Summary.

🔗 The basketball player is labeled CHI for Chicago, as in the Bulls.

🔗 The football player is labeled DET, for the Detroit Lions. Together they represent the clash between Yehuda (Lion) and Yosef (Shor).

🔗 So too the icons in the footers that flank the page numbers.

The square knot stands for V'NAFSHO K'SHURA V'NAFSHO, and his soul was tied up with his soul (Yaakov and Binyamin). We received an email from TTreader PTO who noticed in past years that the knot in the ParshaPix, which we identified as a square knot, was, in fact, a granny knot. It looks similar but it tends to slip open, as opposed to a real square knot which better represents the strong bond between Yaakov and Binyamin. We have updated the pic with a real square knot, that's to PTO, and have added another image of a...

🔗 Fisherman's knot (on the right hand side of the PP), which is reputed to be one of the strongest knots for joining the ropes... and therefore representing V'NAFSHO K'SHURA V'NAFSHO.

🔗 To the right of the square knot are five shirts, standing for the five changes of clothes that Yosef gave to Binyamin.

🔗 He also gave him 300 silver pieces, represented by the money sacks marked with the Egyptian hieroglyphics symbol for 100. 3 sacks, 300 silver pieces.

🔗 There are two of the wagons that Yosef sent to Yaakov, to bring the family down to Egypt... and to remind him of the Torah topic they last studied together.

🔗 The noble steed, a.k.a. Donkey with 10+10 above him stands for the donkeys (10 CHAMORIM and 10 ATONOT) that Yosef sent to Yaakov with provisions for their trip to Mitzrayim.

🔗 The dreidel, purposely a Chutz LaAretz one, with SHIN. The letters of the dreidel rearrange to spell GOSHNA, to Goshen. This, from Vayigash, which is almost always (90%) the post-Chanuka Shabbat.

🔗 The number 70, marked with an asterisk, and an arrow pointing downward. This represents the 70 souls who went down to Egypt. The asterisk reminds us that one had gone down much earlier (Yosef) and two others were born in Egypt (Efrayim and Menashe), but are still counted among the 70.

🔗 Lower-left corner is a picture of Orde Wingate, British general, ardent Zionist, trained Jewish youth in military tactics. Was removed

from Palestine when the British decided he was potentially acting against their interests. Anyway, his first name was Orde, very similar (especially in the Ashkenazic pronunciation of a KAMATZ) to the name of Binyamin's youngest son.

🔗 Next to Wingate is an albatross, a.k.a. gooney bird. Sounds like GUNI, one of Naftali's sons.

🔗 The two sticks are from the haftara.

🔗 25.6 fl. oz. is the quantity of liquor in a bottle known as a "fifth". It is a fifth of a gallon. Here it represents the tax Yosef imposed on the Egyptians.

🔗 Half a butterfly (PARPAR) is PAR attached to an O = PAR'O.

🔗 Under the fisherman's knot is a piggy bank, open and empty, with the pig wondering where the money went. This represents the reference to the Egyptians' money drying up during the years of the famine.

🔗 In the lower-right corner are a shepherd and some soldiers. These combined represent the sons of Yaakov, who are described to Par'o as both being tenders of sheep (an abomination in Egypt) and ANSHEI CHAYIL, meaning men of stature, but as a play-on-words, also meaning soldiers. When Yosef presented

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some of his brothers to Par'o, he was concerned about the possibility

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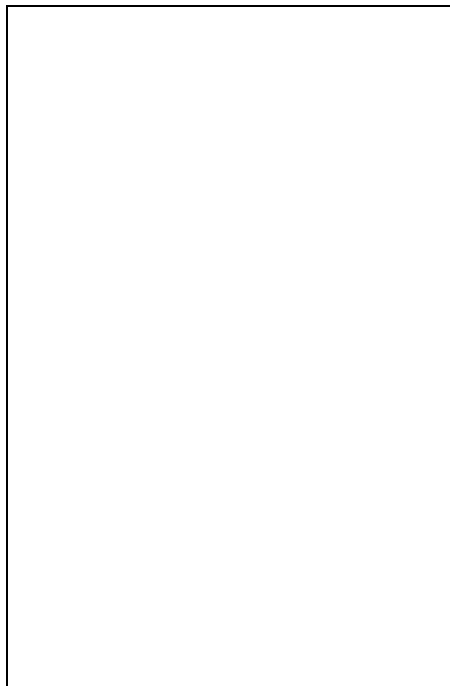
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of their appearing to Par'o as a threat. There are different opinions as to which type of brother Yosef wanted Par'o to see. We've presented both types.

📎 This leaves the town clock scene, which we thought of leaving unexplained and thus challenging the TTreaders (specifically, TTriddlers among TTreaders) to identify. Too hard. Nearly impossible unless someone came from the town in question and knew the cloack. It is from Goshen NY and it is in this ParshaPix for obvious reasons.

📎 You can take the bullets of these ParshaPix explanations as a visual TTriddle.



The Puah Institute

for Fertility and Gynecology in Accordance with Halacha

Indications of Changes in Fertility

In our last column we began discussing the most significant factor in the decrease of fertility amongst women: her age.

Often at Puah we meet women, somewhat older in age, who have been told by their doctors that they cannot become pregnant naturally. They're shocked; they still have a regular menstrual cycle and they find it hard to accept their doctor's dire prediction. Scientifically, what is needed is a method to check their true fertility potential.

One of the basic markers, beyond age, is a hormone test. Hormones are chemical messages that are transported through the blood stream [as opposed to electrochemical messages which are transported by the nerves and the nervous system]. There are several hormones which control ovulation and ovarian activity. Follicle stimulating hormone [FSH] is the hormone usually used as an indication of fertility levels; it is the hormone that stimulates the growth of follicles in the ovaries. Usually one or more of these follicles will develop to contain a mature egg that will be released from the ovary when the follicle ruptures at ovulation.

In a woman who is ovulating regularly, the FSH will increase as the follicles grow and then decrease when ovulation occurs, so that the concentration of FSH in the blood stream is constantly increasing and decreasing. But when the ovary is not ovulating, FSH is released in increasingly greater amounts. So FSH is a good indicator of ovarian activity: The higher the FSH level, the lower the fertility potential. A simple blood test done to check hormone levels in a non-ovulating woman often indicates ten or more times the amount of FSH found in a fertile woman. This can be likened to someone placing the gear of his car in neutral and then pressing on the gas; the revolutions of the engine will increase, but the car will not engage.

It would seem obvious, then, that the way to increase fertility in women who are not ovulating regularly is to reduce their FSH levels. However, in a study performed in Europe some years ago it was found that younger women with high FSH levels were actually more likely to get pregnant than older women with lower FSH levels. So the solution is not so 'simple'.

There is a need to find a more reliable method to determine fertility levels. More on this next time.

The Puah Institute is based in Jerusalem and helps couples from all over the world who are experiencing fertility problems. Puah offers free counseling in five languages, halachic supervision, and educational programs. Offices in Jerusalem, New York, Los Angeles and Paris. Contact: (02) 651-5050 (Isr) • 718-336-0603 (US). www.puahonline.org

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Lesson # 542

Gift to Unborn Child

The other morning in our shul, a person who does not ordinarily come to shul on weekdays prayed with us. The gabbai gave him an aliya. At the end of his aliya, he asked the reader to make a mishebeirach for his pregnant daughter who was going into the hospital that day to give birth. When he finished his aliya he made a pledge to the shul and then said he would give a substantial gift to the baby after it was born.

Rather than writing NMN, he could write SAME

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Except as noted below, such a gift to an unborn child is ordinarily not binding, even if the mother of the fetus is noticeably pregnant. It does not matter if the transferor states that the current transfer shall become effective when the fetus is born. In those situations where the transferor is the father of the fetus, the transfer is effective even if the father does not state that it should take effect when the fetus will be born, provided that the transferor's wife is pregnant when he makes the transfer and further provided that the gift was not canceled by the father before the birth, and the father is alive when the infant is born.

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noticeably pregnant. There is an opinion that the foregoing holds true only if she is at least 40 days pregnant. There is a case that appears in Shulhan Aruch Choshen Mishpat 211 concerning three generations, Avraham, the grandfather of Yaakov; Yitzchak, the father of Yaakov; and Yaakov. Avraham loaned \$100 to his son Yitzchak and a note of indebtedness is written that results in Avraham having a lien on Yitzchak's real estate. After the loan was made, Yitzchak sells some of his real estate to David. Then Yitzchak dies and then Avraham dies. Yaakov is Avraham's sole heir. Part of the estate that Yaakov inherited from Avraham is the note of indebtedness evidencing the money that Yitzchak owed Avraham. If Yitzchak's estate does not have the money due from Yitzchak to Avraham, then Yaakov can recover the real estate from David because David bought it subject to the lien that Avraham had on Yitzchak's real estate.

There is another opinion that holds that even if the transferor is not the father, the transfer is effective if when the fetus is born, (1) the transferor is still alive, (2) the transferor did not cancel the transfer, (3) a current act of acquisition was performed on behalf of the fetus; the current act of acquisition has to be performed on behalf of the fetus. It cannot be with a kinyan by hand- kerchief; (4) the item is still owned by the transferor; (5) the item is stored in a place that has been transferred to the fetus when it is born; and (6) the transferor stipulates at the time he made the gift that it should take effect when the fetus is born.

There is an opinion that whenever the

transfer to the unborn child is effective, it refers only to personal property and not to real estate.

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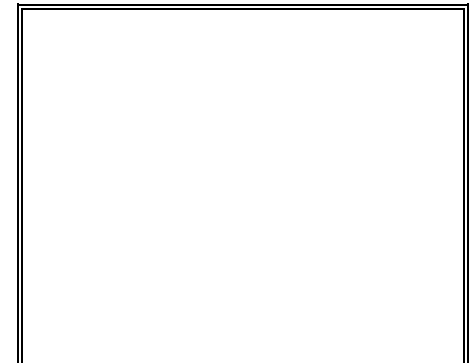
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Parsha Points to Ponder
Suggested answers

1) The Ohr HaChayim answers that when they first began to head towards Egypt, the brothers did not think that they would be staying in Egypt for a significant period of time. Therefore, they did not bring all of their possessions and family members with them. However, in Beér Sheva, G-D told Yaakov that his family would settle and flourish in Egypt. Thus, at that point, the sons took everyone in their families and all of their possessions with them.

2) The Kli Yakar explains that the use of the singular emphasizes that despite the earlier rivalries, jealousies, and hatred, Yaakov's sons were now unified as one unit.

3) Da'at Zekainim MiBaalei HaTosfot teach that Yosef achieved a spiritual elevation in going to greet and give honor to his father. Therefore, the term WENT UP refers not to Yosef physically going up but, rather to his spiritual elevation.

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CHIZUK AND IDUD
*Divrei Torah from the weekly sedra
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In his bold, yet respectful, confrontation with Yosef for the release of Binyamin, Yehuda continues using the term “go down” when referring to coming from Kena’an to Mitzrayim. He even uses the term when “quoting” Yosef (v. 22): “You then said to your servants, ‘Bring him down to me, [so that] I may take a look at him.’” In truth - perhaps due to Yosef’s role as viceroy of Mitzrayim, and his desire to hide his identity from his brothers - Yosef had said (42:20) “...bring your youngest brother to me.” Immediately after dismissing the Mitzrim and revealing himself to his brothers, however, he reverts to “Jewish” terminology (45:9): “Go up quickly to my father... say to him... ‘Come down to me - do not delay.’”

Thus, in this Parsha begins Galut Mitzrayim. Understandably, Ya’akov Avinu detests leaving

Parsha Points to Ponder • Vayigash

1) Why does the Torah relate that Yaakov's family took all their wives, children and property with them to Egypt in great detail when they leave from Beér Sheva to Egypt (46:5-6), but not in so much detail when they begin their travels (46:1)?

2) Why does the Torah summarize the number of people in Yaakov's family with the singular SOUL (NEFESH) instead of SOULS (NEFASHOT) in the plural (46:26)?

3) Why does the Torah relate that Yosef WENT UP (VAYAÁL) to greet Yaakov (46:29)? Goshen was not a trip north so why the use of that terminology?

Parsha Points to Ponder by Rabbi Dov Lipman
 teacher at Reishit Yerushalayim and Machon Maayan in Beit Shemesh; author of "DISCOVER: Answers for Teenagers (and Adults) to Questions about the Jewish Faith" (Feldheim); "TIMEOUT: Sports Stories as a Game Plan for Spiritual Success" (Devora); "SEDER SAVVY" (Targum)
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Answers are elsewhere in this issue
Ponder the questions first, then check out the suggested answers

Eretz Yisrael again, having learned from the dangers he encountered with Lavan and until he returned to The Land of his Fathers. Even his “fear” of Eisav was attributed to the latter’s having had two advantages over him: his ability to honor his parents, and the fact that Ya’akov did not have the merit of residing in Eretz Yisrael, during those 22 years. Consequently, Ya’akov Avinu hesitates taking his family to Mitzrayim. Hashem had to promise him (46:3,4): “Do not be afraid to go down to Mitzrayim... I will go down with you... and I will surely bring you up...” S’forno: To a better land than it is now...

Indeed, Yerida implies not only descending physically, but spiritually as well. Similarly, Aliya signifies ascending both physically and spiritually.

May the spirit of the recent festival of Chanuka continue emboldening us to inhabit, cherish and protect our dear Land, and to continue enriching ourselves spiritually!

Rabbi Yaakov Yosef Iskowitz, Jerusalem

EYE(S)

וְעַיִנְכֶם אֵל-תְּזוּזוּ
עַל-בְּרִיכֶם...

B'reishit 45:20 - "and do not be concerned with your belongings"

Literally, the phrase means "let your eye not feel sorry for your vessels".

The first word means your (plural) eye (singular). The plural form for your eyes would be

עַיִנֶיכֶם - EI-NEI-

CHEM, a far more common word in Tanach than EI-N'CHEM. Even though the word is part of an idiom and it really makes no difference if one or two eyes are used, still, we must be meticulous in the reading of the word.

The SH'VA NA under the NUN should be kept very short, so it does not sound like a TZEIREI. The point is, the meaning really isn't changed... but it is. EI-N'CHEM.

Maharal on the Sedra

The Message of the Wagons

B'reishit 45:27 - And he saw the wagons which Yosef sent to transport him, and the spirit of Yaakov their father came alive.

Rashi: Yosef sent a message to his father encoded in the agalot [wagons, but can also mean female calves]. Just before their long separation, they had been studying the law of eglarufa [the broken-neck calf], which Yaakov was reminded of by the wagons [agalot].

Gur Arye: There was a reason why Yaakov and Yosef were discussing this particular law. Da'at Zekenim Miba'alei Hatosafot note that Yosef was sent to Sh'chem from "Chevron Valley" [37:14], as Yaakov accompanied him from their home in Chevron to the valley below. Yosef told his father to return and not bother himself, but Yaakov insisted that levaya [accompaniment] is a very important mitzva that averts bloodshed. When a corpse is found between towns [D'varim 21:7], measurements are made to determine the nearest town, and elders of that town must perform the ceremony of the eglarufa in which they proclaim, "our hands did not spill this blood." The Gemara explains [Sota 46b] that it is not that the elders were suspected of murder, rather that their proclamation avers that the victim did not leave their town unaccompanied, which teaches us that failure to accompany a person out of town is tantamount to murder. As a corollary to this, Rav Yehuda says in the name of Rav that if one accompanies his friend four amot in the city, his friend will be protected from harm. As Yosef was departing from Chevron Valley, Yaakov was teaching him this precept, secure that his accompaniment had guaranteed his son's safety. Then Yosef disappears and Yaakov is despondent for 22 years. Yosef signals his father with the wagons [agalot] that the lesson of the eglarufa was true after all, that his father's accompaniment had saved him from harm's way. Yaakov's teaching was confirmed, and his spirit came alive.

Column prepared by Dr. Moshe Kuhr

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After a period of serious lack of rain, when it rains, we thank G-d with the following t'fila. We recommend that you consult with your Rav or follow your shul's guidelines for when this prayer is to be said, how often, etc.

VAANEINU should still be said in the Sh'ma Koleinu bracha of the weekday Amida until the Chief Rabbinate or other Rabbinic body says we should stop saying it. This Modim does not contradict VAANEINU.

מוֹדִים אֲנַחְנוּ לָךְ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
עַל כָּל טַפְּהָ וְטַפְּהָ שֶׁהוֹרְדֶתָ לָנוּ. וְאֵלֹוּ פִּינוּ
מִלֵּא שִׁירָה כִּיָּם, וְלִשְׁוֹנְנוּ רִנָּה כְּהַמּוֹן גְּלוּ, וְשִׁפְתוֹתֵינוּ
שָׁבַח כְּמִרְחֵבֵי רְקִיעַ, וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִכְרֵחַ, וְיַדֵּינוּ פְּרוֹשׁוֹת
כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת כְּאֵילוֹת, אֵינן אֲנַחְנוּ
מִסְפִּיקִים לְהוֹדוֹת לָךְ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
וְלִבְרֹךְ אֶת שְׁמֶךָ מִלְּכֵנוּ, עַל אַחַת מֵאֵלֶּף אֶלְפֵי אֶלְפִים וְרַבֵּי רַבּוֹת
פְּעָמִים, הַטּוֹבוֹת נְסִים וְנִפְלְאוֹת שְׁעֵשִׂית עִם אֲבוֹתֵינוּ
וְעִמָּנוּ מִלְּפָנֶיךָ. מִמְצָרִים גְּאֻלְתָּנוּ, ה' אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדֶיךָ פְּדִיתָנוּ. בְּרַעֲב זִנְתָּנוּ, וּבְשָׂבַע
כָּל־כֹּלְתָנוּ, מִחֶרֶב הִצַּלְתָּנוּ, וּמִדְּבַר מִלְּטָתָנוּ,
וּמִחֲלָיִם רָעִים וְרַבִּים וְנֶאֱמָנִים דִּלִּיתָנוּ. עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ, וְלֹא עֲזָבוֹנוּ
חֲסָדֶיךָ, וְאֵל תִּטְשֵׁנוּ, ה' אֱלֹהֵינוּ, לְנֶצַח. עַל כֵּן אֲבָרִים
שֶׁפִּלַּגְתָּ בָנוּ, וְרוּחַ וְנִשְׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ, וְלִשׁוֹן
אֲשֶׁר שָׁמַתָּ בְּפִינוּ, הֵן הֵם יוֹדוּ וְיִבְרְכוּ אֶת שְׁמֶךָ מִלְּכֵנוּ.
בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ רֹבֵב הַהוֹרְדוֹת.

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FRI Dec 17, Asara b'Tevet • Yom Kaddish K'lali

MINCHA at 12:06pm

UPCOMING...

NEW SERIES: Most Sunday evenings at 8:00pm

**Exploring Jewish Values and Concepts using Trigger Videos,
source sheets, discussion... with Rabbi Nachum Amsel**

December 19th: **Saving a Life - At what cost?** (Chicago Hope)

The Avrom Silver Jerusalem College for Adults and OU Israel's Project YEDID are the educational components of the Seymour J. Abrams Orthodox Union Jerusalem World Center and include the classes & lectures of the OU Israel Center
Rabbi Sholom Gold, Dean • **Phil Chernofsky**, Educational director

934

"Regular" classes & lectures - 25₪ members, 30₪ non-members, 5₪ maintenance fee for life members. Special rates for mornings with two or more shiurim: 40nis members, 50nis non-members. 10nis for life members.
 No one will be turned away for inability to pay.
 Yearly membership 360NIS couple, 275NIS single. Life membership, call us.
 Programs of the Center are partially funded by the Jewish Agency for Israel

Yom R'vi'i • Rosh Chodesh Tevet • WED December 8th

- 9:20am **Contemporary Halachic Issues** *Rabbi Macy Gordon*
- 9:45am **Parshat Vayigash** with **Reuven Wolfeld**
- 10:45am **PARSHAT HASHAVUA R' Yosef Wolicki**
- 12:30pm Dr. Maurice E. Joseph Jewish Video Resource Center presents...
VIDEO in the LIBRARY: Shlock Rock "Recognize the Miracles"
 Jewish ideas in wonderful song parodies, original music and children's tunes...
 English and Hebrew... Filmed in Israel and the States. A lot of fun! (45 min)
 PLUS... **The 8th Day**, a thought-provoking pre-Chanuka story (approx. ½ hr.)
- various **MINI-SHIUR/DIVREI TORAH WHILE YOU FOLD**
- 12:45pm **TAICH FOR HEALTH** with **Avi Hirsch**
- 1:30pm **MEDICAL CHI KONG** with **Avi Hirsch** 050-7671-722
- 2:15pm **Women's Beit Midrash - Pearl Borow**
 First hour: the **KUZARI** • No second hour on Chanuka

Chanuka ARTS & CRAFTS Chagiga for MOTHERS & DAUGHTERS!
Wednesday, December 8th from 1-3pm at the Israel Center

Design and create a beautiful piece of mosaic pottery... in a festive atmosphere with refreshments, music, games and other entertainment to celebrate Chanuka! • 50NIS per mother & daughter(s) - includes all supplies and technical instruction for one mosaic pottery project. PRE-REGISTRATION REQUIRED.

Call Mrs. Fonda Weiss at 054-756-6532 or email peak4kids@gmail.com

This program is sponsored by PEAK, a Place for Expression & Action for Kids

Yom Chamishi • 25 Kislev • THU December 2nd

Exercise Class for Women Thursdays, 9:00-10:00am
 Focus on balance, correct posture, back and abdominal strengthening
 Given by **DR TOVA GOLDFINE** Chiropractor/Rehabilitation
 FOR WOMEN OF ALL AGES AND EXERCISE FITNESS LEVEL
 Contact Dr Tova 052-420-1201 chirodivine@gmail.com

Lecture series on Thursday mornings, 10:00am

Rabbi Aharon Ziegler

will be exploring the world of Rabbinic Responsa
 with a special focus on the halachic decisions and practices of
HaRav Yosef Dov Soloveitchik zt"l

This week: **Are Chanuka Candles for Everyone?**

Folders are invited to the shiur - a table will be provided for your continued folding
 Attendees are invited to join the Torah Tidbits folders before and/or after Rabbi Ziegler's shiur

Thursday, December 9th • ZOT CHANUKA • 10:00am

L'ayla presents...

Rebbetzin TAP & friends

for mothers and young daughters

A Song & Dance Adventure

Seating first come, first served • 25NIS per person

10:30am (to 12:30) Midrash Hashavua - **Dr. Hayim Abramson**

various **MINI-SHIUR/DIVREI TORAH WHILE YOU FOLD**

1:30pm **Verna's knitting group in the Library**

7:30pm Full-length (1h 47m) video presentation:

HASC 23 Lincoln Center Concert, Jan 2010,
 featuring Avraham Fried, Lipa, Dedi... and others

Yom Shishi • 3 Tevet • FRI December 10th

8:30am (to 9:45am) **Kollel Yom Shishi**
OU Israel Center and Yeshiva University's RIETS Israel Kollel presents an in-depth shiur B'iyun in Masechet Makkot by HaRav Eliav Silverman, Shoel U'meishiv of the RIETS Israel Kollel
Friday mornings • Coffee and cake will be served
(for further details contact Menachem Persoff (02) 560-9105, menp@017.net.il)

9:00am **RABBI EISEN IS BACK!** Shiur on Aggada

11:00am **RCA Daf Yomi**

Shabbat Parshat Mikeitz - Shabbat Chanuka • December 4th

3:00pm **Shabbat afternoon shiur Yaacov Peterseil**

4:00pm **Mincha** Even if you can't come to the shiur, please join us for Mincha...

Sun-Thu in the Ganchoov Beis Medrash (first floor)

10:00am	SUN/TUE/THU Rabbi Jeff Bienenfeld - Brachot - 4th perek
11:15am	RCA Daf Yomi by Rotation (and Fri. at 11:00am)
1:20pm	Mincha (this time stays the same throughout the year)
3:15pm	NEW TOPIC: Basar b'Chalav - Rabbi Chaim Sendic Tu/W
4:30pm	Gemara Kesuvos with Rabbi Hillel Ruvell not TUE
5:30pm	Maariv following Rabbi Ruvell's shiur. Cheshvan, Kislev, Tevet, Sh'vat

Yom Rishon 5 Tevet • SUN December 12th

L'ayla Learning program for women: Sun. morning, Tue. & Wed. evenings

See Color Center pages

9:30am *Let's Study Chumash* - **Tonia Frohwein** (for women)

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More Sunday...

10:30am 'While on my journey I told a story'... Rabbi Nachman's Stories
New series with **Golda Warhaftig** women

AMIT LUNCH & LEARN • SUNDAY, DECEMBER 12th
Speaker: **DR. RUTH WALFISH**
on **MORAL DILEMMAS IN THE BOOK OF B'REISHIT**
• Lunch 11:45am • Speaker 12:30pm

12:00pm **Hebrew for Beginners** Learn to read and converse in Hebrew
Hebrew and feel more comfortable when you daven. **Starting anew**
Given by **Haya Graus** with **Cecily Davis** 10^{min} per session

12:30pm **Life: A fantastic adventure** - Alan Romm

NEW! Dr Tova's Exercise Class

Sundays 1-2pm • beginning December 12th

Weight bearing exercises to prevent osteoporosis (using small hand weights)
Lower back/abdominal strengthening (using a mat on the floor)
Call or email Dr Tova: 052-420-1201 • chirodivine@gmail.com

5:20pm *Pri Chadash Women's Writing Workshop* (2 hrs)
Contact: Ruth Fogelman (628-7359) and Judy Caspi (054-569-0410)

7:30pm **Rabbi Eisen is BACK!**
Ramban's Torah Commentary
Current Unit - Lech L'cha: Whence the selection and identity of Eretz Canaan as G-d's Land

7:30pm The Book of Nechemya
no charge - **Rabbi Mordechai Machlis**

8:30pm Shiur by **Rabbi Dr. Joseph C. Klausner/Yedidياهو**
no charge on the Book of Sh'muel

Friday, December 17th is ASARA B'TEVET. It is the only fast day that ever falls on Friday. Under normal circumstances, we break the fast at Kiddush.
10 Tevet falls on Friday about 20% of the time, but the last one was 10 yrs. ago

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Yom Sheini • 6 Tevet • MON December 13th

N'SHEI LIBRARY: 10:00-12:30

MOMMY & BABY MUSIC CLASSES with Jackie

Mondays at the Israel Center • 9:30am for 6-18 months • 10:30am for 1-3 year olds

Call Jackie to register for classes: 999-5524 / 054-533-9305

9:15am **EXCURSIONS INTO THE BOOK OF SHOFTIM** Pearl Borow

10:30am After 9 years of Rambam's Principles, we are pleased to announce a new series:

Pirkei Avot - Rabbi Zev Leff

11:35am **FIT FOREVER: LOOK & FEEL YOUR BEST!**

Exercise for women of all ages • Call Sura Faecher 993-2524

11:35am **Exploring S'fardi and Oriental Jewish Culture & Heritage:**

part 2 - Communities with Spanish and Portugese origin and the secret groups of the Marannos

NEW monthly series with **Gabriella Licsko** researcher

12:30pm Dr. Maurice E. Joseph Jewish Video Resource Center presents...

VIDEO in the LIBRARY: "Yiddish Sing-Along"

Follow the words on screen and sing along with the performers who sing, dance and dramatize each song. The songs trace the Jewish experience from the shtetl to the New World. They also include special Yiddish theater favorites.

A colorful, delightful musical experience! (45 min)

Women's Beit Midrash

2:00pm **"BRING ON THE BLESSINGS" - Pearl Borow**

3:00pm **Mishna, Mitzvot, and More - Phil Chernofsky**

The Financial Resource Network presents a 3-part series on

Critical Financial Issues

Monday, December 13th • 7:00pm (also on Tuesday and Wednesday - see there)

American tax planning for Israeli Olim • How to approach your 2010 return given the uncertain tax environment in the USA • Learn about ways for Olim to legally avoid paying taxes on assets held abroad • Five End of year planning options that you need to consider immediately • Featuring: Mark van Gelderen, Don Shrensky, CPA • Contact 052-762-6830, (02) 991-0029

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More Monday...

7:30pm **Sefer Bamidbar** Dr. Avivah Gottlieb Zornberg

7:30pm **NEW CLASS with Rabbi Francis Nataf:**

Lesser studied Tanach personalities

This week: **Michal, daughter of Shaul, wife of David**

(Special deal for both Rabbi Nataf's and Rabbi Assis's classes: 35/40👤)

8:30pm **Rabbi Dr. Elie Assis**, a senior lecturer of Tanach at Bar Ilan:

Book of Melachim (in Heb.) [Sam Finkel 052-469-1263, finkels2@zahav.net.il]

MASK - J'lem Chapter at the Israel Center • maskjerusalem.cjb.net • 050-754-2717

NEXT MEETING: **Monday, Dec 20, 7:30-9:30pm** with **Dr. Judy Belsky**

Yom Sh'lishi • 7 Tevet • TUE December 14th

The Israel Center and the **Old City Free Loan Association**

21st year • well over 5500 loans granted

Gemach - Free Loan Society

to provide interest-free loans for people in financial distress (living in the Jerusalem area).

Interviews at the Center on Tuesdays from 10:00-12:00 and 19:00-20:30 • Please bring ID

9:00am **Rabbi Aharon Adler** - Torah of Eretz Yisrael

10:15am **Phil Chernofsky** - The Tragedies of Tevet

11:20am **Esther Sutton's** inspirational series for women

Becoming Non-Mechanical Jews

11:30am **Jewish History, 2nd Temple Period - Dr. Henry Goldblum**
From Yavne to Rome and Back - c.100CE

12:30pm Dr. Maurice E. Joseph Jewish Video Resource Center presents...

VIDEO in the LIBRARY: "The Pianist" True story life of one of the finest pianists in pre-World War II Europe... Warsaw Ghetto... escaped en route to death camp... numerous encounters with Nazis... This powerful film shows the ability to overcome unimaginable challenges. Nominated for 7 Academy Awards; won three... Considered by many to be the finest Holocaust film ever made... A moving film, all the more so because it is factual. Its images will remain with you. (2½ hrs)

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More Tuesday...

1:00pm **Writing as self-discovery** (women only)
Exploring the stories of your life - **Esther Sutton**

The Financial Resource Network presents a 3-part series on
Critical Financial Issues

Tuesday, December 14th • 7:00pm (also on Monday and Wednesday - see there)
Real Estate Investing in Israel and abroad • Panel Discussion - Are we in a real estate bubble? Are there still real estate investments that are profitable for the long term? Hear the inside scoop on how to finance your real estate investments. Real estate investing abroad from Israel. Short presentations will be followed by a panel of experts answering your questions! Featuring Moshe Friedman, Dovie Katz
The Israel Center is not responsible for the content or any outcome of these seminars

NEW SERIES • Tuesdays at 8:00pm

Moral Dilemma in Tanach
with **Yitzchak Fund**

First session: Tuesday, December 14th • Topic:
Kill or be Killed - the Case of Sheva ben Bichri

L'ayla Learning program for women: Sun. morning, Tue. & Wed. evenings
See Color Center pages

Yom R'vi'i • 8 Tevet • WED December 15th

9:00am **Sefer Bamidbar** Dr. Avivah Gottlieb Zornberg
9:20am **Contemporary Halachic Issues** *Rabbi Macy Gordon*
9:45am **Parshat Vaychi** with **Reuven Wolfeld**
10:45am **PARSHAT HASHAVUA R' Yosef Wolicki**
12:30pm Dr. Maurice E. Joseph Jewish Video Resource Center presents...
Rabbi Zev Leff- "G-d Should Make You Like Ephraim and Menashe"

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More Wednesday...

various **MINI-SHIUR/DIVREI TORAH WHILE YOU FOLD**
12:45pm **TAICHI FOR HEALTH** with **Avi Hirsch**
1:30pm **MEDICAL CHI KONG** with **Avi Hirsch** 050-7671-722
2:15pm **Women's Beit Midrash - Pearl Borow**
First hour: the **KUZARI**; Second hour on Chumash with Rashi

The Financial Resource Network presents a 3-part series on
Critical Financial Issues

Wednesday, December 15th • 7:00pm (also on Monday and Tuesday - see there)
Investing opportunities in uncertain times • Why most olim should invest a large part of their portfolio in Israel. Israel may be the best place in the Western World for holding savings, without using the banks! Where internationally are the best opportunities for long term growth. Learn how to effectively manage your international investments in Israel.
Featuring: Baruch Labinsky, Financial Planner and Investment Manager
The Israel Center is not responsible for the content or any outcome of these seminars

7:30pm **RABBI CHAIM EISEN'S SHIUR**

L'ayla Learning program for women: Sun. morning, Tue. & Wed. evenings
See Color Center pages

Yom Chamishi • 9 Tevet • THU December 16th

9:00am **Exercise Class for Women** see BackPage B

Thursdays, 10:00am see BackPage B for details

Rabbi Aharon Ziegler
This week: **HIGH RISK MEDICAL PROCEDURES**

10:30am (to 12:30) **Midrash HaShavua - Dr. Hayim Abramson**
various **MINI-SHIUR/DIVREI TORAH WHILE YOU FOLD**
1:30pm **Verna's knitting group in the Library**

More schedule on page 54
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DAVIDMAN'S PESACH

Monday to Monday
April 18-25, 2011

Leonardo Plaza Dead Sea Hotel

Personally Hosted by Linda & Lenny Davidman

- ♦ Elegant beach front hotel exclusively for our group
- ♦ All rooms are seaview & with a porch
- ♦ Free entrance to the spa & gym, special discounts on treatments
- ♦ Tennis & basketball courts, beach volley ball, bicycle riding
- ♦ Exquisite glatt kosher cuisine - in the Davidman tradition
- ♦ Lavish daily sweet hour buffet and ice pops by the pool
- ♦ Non-stop full english-speaking program all day long for the entire family
- ♦ Inspiring shiurim, lectures, and spectacular entertainment program
- ♦ Scholars-in-residence & amazing lecturers:
Rabbi Reuven & Shani Taragin • Rabbi Dovid Gottlieb
- ♦ **Yehudah Katz** - cultural, social & entertainment director

COME AND JOIN THE FUN!!

*Mazal Tov to
Phil Chernofsky
on being honored this Motza'ei Shabbat
by the RCA in Israel*

To all those who made reservations:
Please note that the program will begin
promptly at 7:30pm

SPECIAL OFFER Book before December 31, '10 and
Receive the Early Bird Discount

Enjoy our Specially Priced Pre & Post Packages

Start your vacation a day early & enjoy your Seder relaxed & rested
For more info: www.LDEvents.com • www.koshertravelers.com
email: Pesach@LDEvents.com • (02) 673-0721; 054-557-3101