



THE CHEVRA

Young Israel of Fair Lawn
The Morris J. Kraut z'l Torah Center

Joe Smith - President

This Shabbat:

Parashat Vayigash

9 Tevet, 5767

December 29, 30 - 2006

Haftorah: Ezekiel 37:15-28.

Friday

Candle Lighting 4:18 PM

Mincha 4:20 PM

Shabbat

Chevra Mishnayos Shiur 8:00 AM

Shacharit 9:00 AM

Sof Zman Keriat Shema: 9:39 AM (Gra"h)

Mincha 4:10 PM

Maariv and Havdala 5:23 PM

Sunday Shacharit 8:00 AM

Monday-Friday Shacharit 7:00 AM

Next Shabbat:

Parashat Vayechi

16 Tevet, 5767

January 5, 6 - 2007

The Haftorah is read from Kings I
2:1-12.

Friday

Candle Lighting 4:24 PM

Mincha 4:25 PM

Shabbat

Chevra Mishnayos Shiur 8:00 AM

Shacharit 9:00 AM

Sof Zman Keriat Shema: 9:41 AM (Gra"h)

Mincha 4:15 PM

Maariv and Havdala 5:29 PM

Sunday Shacharit 8:00 AM

Monday-Friday Shacharit 7:00 AM

Yishar Koach

YIsher Koach to **David** for his beautiful and meaningful Shabbos D'var Torah. May he continue to share words of Torah with us in the future. May his parents, Igor and Galina have IY"H much Nachas from him for many years to come.

Mazel Tov

Mazel Tov to Lillie and Stu Mentzel on the engagement of their daughter Tzipora to Stephen Sharon. Mazel Tov to the entire extended Mentzel family. May the families celebrate many Smachot and enjoy much Nachas for many years to come. May we join you for many Smachot in the future.

Mazel Tov

Mazel Tov to Bracha and Zvi Loewy on the engagement of their daughter Adina to Yitzchak Brand. Mazel Tov to the entire Loewy family especially Adina's grandparents Sara and Shmuel Shicker and Cele Loewy . May the families have much Nachas and may we celebrate many Smachot together in the future.

Daily Minyan

The Young Israel of Fair Lawn is starting to have a daily Minyan at 7:00 AM. If your schedule allows, please help us with the Minyan. Any day(s) you could come to help would be greatly appreciated

Sunday (and Legal Holiday) Minyan will continue to be scheduled for 8:00 AM.

Board Meeting

There will be a Board Meeting at the Shul on Monday evening, January 8th at 7:30 PM.

The agenda will include: Committee Reports, Visiting Rabbi(s), YU Center for Jewish Future, Discussion of Fundraising, Other Business

All are welcome.

From Ezras Torah:

10 TEVES, SUNDAY, DEC. 31

Public Fast Day

Shacharit:

The Chazzan says ענוו between גואל and רפאנו; Selichos; מלכנו אבינו; Tachanun; Half-Kaddish; Torah Reading for Fast Days: three Aliyahs in "ויחל" (Parshas Ki Sisah: (32:11-14, 34:1-10); Half-Kaddish; יהללו;

אשרי; למנצח; Kaddish Tiskabel; עלינו; Psalm of the Day; Mourner's Kaddish.

Torah Insights – Harav Shlomo Riskin

Shabbat Shalom: Parshat Vayigash

Genesis 44:18-47:27

By Shlomo Riskin

Efrat, Israel – Why is Yosef, of all the awesome figures of the Bible, the only individual to merit the title Hatzaddik (Righteous one)? And if indeed Yosef is the Tzaddik, then why is kingship and the ultimate prize of redeemer (“The scepter shall not depart from Yehuda, nor the law giver from between his feet until peace shall come, and unto him shall be the ingathering of nations” Gen 49:10) bestowed upon Yehudah in Father Jacob’s final blessings, rather than upon the Tzaddik Yosef?

Conventional wisdom in Biblical commentary would suggest that Yosef is the Tzaddik because he has the inner strength and self discipline not to be seduced by the feminine wiles of the beautiful and powerful wife of Potifar, despite the fact that he was a strange man in a strange land and could have gotten away with almost anything he might have wanted to do. Indeed, right before the Biblical account recording Yosef’s extraordinary power of self control (Genesis 3), the Bible reports the relative weakness of Yehudah when he succumbs to the advances of Tamar in the guise of a prostitute (Genesis 38). From this perspective, Yosef emerges as the Tzaddik who never wavers in his righteousness, whereas Yehudah is the baal teshuva

who publicly admits his transgression with Tamar (“She is more righteous than I” Genesis 38:26) and makes more than amends for his having sold Yosef into Egypt by offering to remain Yosef’s slave if the Grand Vizier will only free Benjamin. (Our Torah reading of Vayigash, Genesis 44:33,34). A King must not only be respected but must also be loved by his people, and citizens can only love a leader who is human, who may fall but who then rises and who is able to admit his weakness; redemption can likewise only emerge from repentance, because it is only the transgressor who has to be redeemed. Hence, it is the baal teshuva Yehudah rather than the more perfect Yosef who receives the birthright of King Messiah.

However, the more I think about these magnificent Yosef stories, I begin to believe that the major reason that he is called Yosef Hatzaddik is because he forgives his brothers in such a magnanimous and non-judgmental fashion. After all, they wanted to kill him! And even though more than two decades have passed since that time, I cannot believe that the trauma of Yosef’s having been cast in a pit with snakes and scorpions by his own flesh and blood ever left his consciousness. And yet our Biblical portion records Yosef as revealing himself to his sibling-assassins with the words, “Now do not be grieved and do not be angry with yourselves because you sold me here; it was in order that (the family) would survive that G-d sent me (to Egypt) before you... G-d sent me before you to establish for you a remnant in the land and to enable you to live for the purpose of a great salvation.” (Gen 45:5-7) If it is true as the poet suggests that “to

err is human and to forgive divine”, than the most profound expression of Yosef’s righteousness is his vision of a Divine plan which transforms his having been sold from an act of jealous transgression to Divine realization of Israel’s mission.

If my hypothesis is correct, then Yosef is indeed also a baal teshuva (penitent). After all, this is the same Yosef whose dreams constantly placed him at the very center of his vision, with the entire family – and even the entire cosmos bowing down to him, to him, and not to G-d. Apparently Yosef’s trials and tribulations have caused him to come a long way, have enabled him to see life and the world from a totally different perspective. This much more enlightened Yosef understands that although human wisdom, intelligence and initiative may play an important role in the unfolding of events, it is G-d and not man, the Almighty and not Yosef, who remains at the center of the universe. And so in the final analysis it was G-d’s design to appoint Yosef to a leadership position in Egypt so that the family of Abraham would be saved to accomplish their ultimate mission of perfecting the world.

Then why is Yosef not the king redeemer? Yes, Yosef had to rise to leadership in Egypt in order to save his family, but as a consequence all of his energies and wisdom were directed towards the creation of a wealthier and better run Egyptian leadership. Yosef spent his life as an expert political statesman and as an economist par excellence in a foreign country. He dreamt of Egypt as a young man (the agricultural sheaves are reflections of the agricultural “gift of the Nile” which was Egypt)

and his dreams of mastery over family and society were realized within the Egyptian context. It was Yehudah who spent the best and most creative years of his life in Israel with the family of Abraham, and even when he does come to Egypt, it is (at least according to the Midrash) as the Rosh HaYeshiva who established a Torah Academy for Jacob's family in Goshen. (Genesis 46:28, Rashi ad loc) Furthermore it is Yehudah who admits to his own wrongdoing; Yosef never makes such an admission. And finally, it is Yehudah who is willing to sacrifice himself for the good of his father and family when he offers himself to remain as a slave with the Grand Vizier instead of Benjamin; this too, was something that Yosef is never pictured as having done. From Yosef will come a Messiah, the forerunner of the ultimate and eternal Messiah, perhaps the Messiah whose task it will be to bring G-d's morality to the Gentile world; but it is Yehudah, the regal and beloved confessor of his guilt who gives himself completely to his family, his family mission, and his ancestral homeland who will be progenitor of the eternal redeemer whose message of peace will come from Zion and Jerusalem.

Shabbat Shalom

Shlomo Riskin
Chancellor Ohr Torah Stone
Chief Rabbi - Efrat Israel

Ythe 10th of Tevet, Yom Ha-Kaddish HaKlali

In the State of Israel, [Kaddish \(the Jewish prayer for the deceased\)](#) is recited on this day for people whose

date or place of death is unknown. Consequently, many rabbis have designated it as a day of remembrance for the [Holocaust](#).

Historic Significance

'And it was in the ninth year of his reign, in the tenth month, in the tenth (day) of the month, that Nebuchadnetzar, King of Babylon came, he and all his hosts, upon Yerushalayim, and he encamped upon it and built forts around it. And the city came under siege till the eleventh year of King Tzidkiyahu. On the ninth of the month famine was intense in the city, the people had no bread, and the city was breached.' (Second Melachim 25).

We see then, that the tenth of [Tevet](#) - on which the siege of Yerushalayim began, was the beginning of the whole chain of calamities which finally ended with the destruction of the Beit Hamikdash.

The Purpose of Fasting

'The essential significance of the fast of the Tenth of Tevet, as well as that of the other fast days, is not primarily the grief and mourning which they evoke. Their aim is rather to awaken the hearts towards repentance; to recall to us, both the evil deeds of our fathers, and our own evil deeds, which caused anguish to befall both them and us and thereby to cause us to return towards the good. As it is said (Vayikra 26): 'And they shall confess their transgressions and the transgressions of their fathers.' (Rambam: Hilchot Ta'anit Chapter 5).

'The aim of fasting, therefore, is to subjugate our evil inclination by restriction of pleasure; to open our hearts and stir us to repentance and good deeds through which the gates of Divine mercy might be opened for us.' (Chayei Adam; Klal 33)

'Therefore, each person is obligated to examine his deeds and to repent during these days. As it is written of the people of Nineveh: 'And the Lord saw their actions' (Yonah 3), upon which the Rabbis say: 'It is not said, He saw their sackcloth and fasting, but rather their actions' (Ta'anit 22). We see hence that the purpose of fasting is repentance.' (same as above)

'Therefore, the people, who fast but engage in pointless activities, grasp what is of secondary importance and miss what is essential. Nevertheless, repentance alone without fasting is also insufficient, because there is a positive commandment of Rabbinic origin to fast on this day.' (same as above)

The Observance of the Fast

The fast begins, as do all the public fasts with the exception of [Tisha B'Av](#) and [Yom Kippur](#), at "alot haShachar," "dawn."

These four public fasts: Asarah B'Tevet, [Tzom Gedaliah](#), [Shiva Asar B'Tammuz](#), and [Ta'anit Esther](#), are also alike in that there do not apply any additional physical constraints, such as the prohibition of washing or of wearing leather shoes, etc.

SHABBAT SHALOM