



Young Israel of Greater Miami
December 8, 2018 30 Kislev 5779
PARSHAS MIKETZ
SHABBOS CHANUKAH
ROSH CHODESH TEVES



FRIDAY
Candle Light 5:11 PM
Mincha 5:16 PM
SHABBOS
Shiur 4:35 PM
Mincha 5:05 PM
Maariv & Havdalah 6:11 PM

CLASSES

WEEKDAYS

Gemara
Rabbi Lehrfield 7:25 AM to 7:55 AM
Halacha
Shimshon Mindick 12:30 PM to 2:00 PM
Parshas Hashavua
Rabbi Lehrfield between Mincha & Ma'ariv

MON / TUES / WED

Mishna Berurah
Rabbi Yachnes 45 minutes before Mincha

TUESDAY

Tanach
Rabbi Lehrfield 8:00 PM—9:00 PM
Hilchos Shabbos
Rabbi Eisenman 7:00 PM

THURSDAY

Chumash
Rabbi Lehrfield 8:00 PM-9:00 PM
Mussar Shiur
Rabbi Yachnes 9:00 PM—10:00 PM

HATZALAH
305-919-4900

D'VAR TORAH — By Rabbi Dovid Lehrfield



In 10 minutes, Yosef goes from being a prisoner, a slave, to becoming prime minister of Egypt, the most powerful person in the world. Yet Yosef remains Yosef— a servant of Hashem. Yosef is an inspiration to all of us.

- NEWS AND ANNOUNCEMENTS**
1. Shiur 4:35, Mincha at 5:05 followed by Seudah Shlishis. Maariv and Havdalah are at 6:11
 2. Seudah Shlishis is sponsored this week by Jack and Caryn Lockspeiser in commemoration of the 5th Yartzheit of Jack's father David Lockspeiser.
 3. Mazal Tov to the Zipkin Family on the birth of a grandson born to Yoel and Aimee Zipkin.
 4. Mazal Tov to Jack and Caryn Lockspeiser on the engagement of their daughter Julie to Moshe Gelb of Brooklyn, NY. Mazal Tov to siblings Chaim and Aviva
 5. Please pay your dues or any outstanding balance that you have on your account.
 6. We have reserved the first parking space in front of our building for Rabbi Lehrfield. Please do not park there. There is a sign indicating the spot.

Sponsors for Chanukah Kiddush

Moshe and Jennifer Lehrfield and Rabbi & Miriam Lehrfield in honor of our new granddaughter and great granddaughter Dina born in Lakewood, NJ to Avi and Shira Tennenberg.
 Jamie and Myriam Eisner in commemoration of the Yartzheit of Myriam's father Chaim ben Eliezer.
 Howard and Rivka Stein in honor of Rivka's birthday. Mazal Tov!
 Ezra and Leah Levy in honor of Moshe Sussman's birthday עד מאה ועשרים שנה
 Ross and Malky Polonetsky and family in commemoration of the Yartzheit of Ross' father.
 Yosef Lipshutz wishing Gerry Bielawski a happy birthday!
 Mazal Tov to the Zipkin family on the birth of a healthy grandson born to Yoely and Aimee Zipkin.
 Morty & Shushie Aroll in commemoration of the Yartzheit of Shushie's mother Sara Fish
 The Alpert family in commemoration of the Yahrzeit of Adam's father
 Ira and Seena Eisenman in honor of our children & grandchildren and in honor of Ira's birthday. Chag Sameach.
 Jeffrey Weiss in honor of my wife Lina.
 Zipkin family in honor of Betty Bursztyn. Thank you for being the best.
 Esther Kay in memory of Brian Sosnow's mother Violet Sosnow.
 The Sussman family in honor of the birthdays of Moshe, Avigail, Shulamis, Yissachar, Chava Ziva, Maya Rina, Liat Ava; and with gratitude to the entire Young Israel Kehillah, especially Rabbi and Rebbetzin Lehrfield.
 B anonymous Chanukah Sameach and Chodesh Tov to all
 Asaf and Nechama Tzur in honor of Rabbi & Rebbetzen Lehrfield for their invaluable support and dedication to our entire community.
 Sheldon and Fran Gittleson in honor of our new granddaughter Ahuva Rachel born to our children Yocheved and Meir Ouaknine of Kew Gardens Hills, NY.
 Jack and Caryn Lockspeiser in honor of engagement of their daughter Julie to Moshe Gelb.
 Eva Lichter wishing Mike Goldstein a Refuah Shleimah B'Karov. We want to see you back in Shul and back in class
 Eileen Berek wishing a Happy Birthday to my husband Kalev עד מאה ועשרים שנה and Mazal Tov to our wonderful daughter-in-law Jessica Berek on becoming a nurse. A Happy Chanukah and Chodesh Tov to everyone.
 Nisan & Tami Tzur in honor of Rabbi & Rebbetzin Lehrfield, We can't thank you enough for all that you do for our family, our Shul and the entire community. עד מאה ועשרים שנה in health and simcha!
 Nisan & Tami Tzur in honor of our children's and grandchildren's birthdays: Assaf, Carmit, Netanel, Yoel, Eitan, Ilan and Avigayil.
 Happy Birthday full of brachot, health, simcha and hatzlacha. Love you all so much, Abba & Imma/ Saba and Savta.

One of the most self-empowering ideas for a happy, fulfilling life is that it's up to your own mind to choose to enjoy what you do. You have a tremendous power to develop this attitude. If you need to do something that seems uninteresting and boring at first, ask yourself, "How can I find a way to enjoy what I need to do?"
Brainstorm. Enjoy the challenge of thinking of a number of ways to make the task more meaningful and fulfilling.

PARSHA SUMMARY: MIKETZ SOURCE: CHABAD.ORG

Joseph's imprisonment finally ends when Pharaoh dreams of seven fat cows that are swallowed up by seven lean cows, and of seven fat ears of grain swallowed by seven lean ears. Joseph interprets the dreams to mean that seven years of plenty will be followed by seven years of hunger, and advises Pharaoh to store grain during the plentiful years. Pharaoh appoints Joseph governor of Egypt. Joseph marries Asenath, daughter of Potiphar, and they have two sons, Manasseh and Ephraim.

Famine spreads throughout the region, and food can be obtained only in Egypt. Ten of Joseph's brothers come to Egypt to purchase grain; the youngest, Benjamin, stays home, for Jacob fears for his safety. Joseph recognizes his brothers, but they do not recognize him; he accuses them of being spies, insists that they bring Benjamin to prove that they are who they say they are, and imprisons Simeon as a hostage. Later, they discover that the money they paid for their provisions has been mysteriously returned to them.

Jacob agrees to send Benjamin only after Judah assumes personal and eternal responsibility for him. This time Joseph receives them kindly, releases Simeon, and invites them to an eventful dinner at his home. But then he plants his silver goblet, purportedly imbued with magic powers, in Benjamin's sack. When the brothers set out for home the next morning, they are pursued, searched, and arrested when the goblet is discovered. Joseph offers to set them free and retain only Benjamin as his slave.

HAFTORAH SUMMARY: KINGS 3:15-4:1 SOURCE: CHABAD.ORG

This week's Haftorah opens with the words "And Solomon awoke, and behold it was a dream," echoing this week's Torah portion which opens with Pharaoh's dreams.

Though not included in the Haftorah, in this dream G-d granted King Solomon his legendary wisdom. The Haftorah relates a famous episode that made all of Israel aware of their new monarch's keen intellect.

Two harlots approach King Solomon to adjudicate their dispute. They lived together in the same house, and each had given birth to an infant three days apart. One night, one of the infants was accidentally crushed to death by her mother, and one woman accused the other of switching infants in order to have a live baby. Each woman claimed that the live child is theirs and the deceased child was the other's. King Solomon asks that a sword be brought and orders that the child be cut in half with each woman receiving one half. At this point, the mother of the living child exhorts the king to give the child to the other woman so that he may live, while the other woman says, "Let it be neither mine nor yours, divide!" The king ruled: "Give her the living child, and by no means slay him: she is his mother!"

REFUAH SHLEIMA

- | | |
|---|-------------------------------------|
| ◆ Rochel Leah bas Faiga Zeisel | ◆ Leah bas Sora |
| ◆ Malka Rivka bas Devorah | ◆ Molly Rosenberg |
| ◆ Aharon Dovid ben Chaya | ◆ Yisroel Yehuda ben Rachel |
| ◆ Yochanan Baruch HaKohen ben Frumma Etta | ◆ Ezra Chaim ben Rivka |
| ◆ Etta Mindel bas Chana | ◆ Mindal bas Chana |
| ◆ Tzofia bas Shoshana | ◆ Melech ben Ruth |
| ◆ Daniel Yaakov ben Masha Tzvia | ◆ Chana bas Yaakov |
| ◆ Chaya Naomi Malka bas Hoshanah Leah | ◆ Yitzchak Aryeh ben Malka Penina |
| ◆ Leora Rachel bas Chaya Raizelle | ◆ Etel bas Malka |
| ◆ Boruch ben Sorah Gittel | ◆ Michael Ha Levi ben Esther |
| ◆ Etel bas Chana Perel | ◆ Yehuda Meir ben Tzipora |
| ◆ Dina bas Leah | ◆ Nechama Aidel Malka bas Sara Leah |

◆ ATTENTION MEMBERS & FRIENDS -
 ◆ IF YOU NEED HOSPITALITY (MEALS) FOR SHABBAT, OR IF YOU CAN INVITE SOMEONE OR A FAMILY FOR MEALS
 ◆ PLEASE CONTACT
RON FISHER OF THE YI HOSPITALITY COMMITTEE EMAIL: FISHER@FIU.EDU HOME TEL: 305 653 4970 CELL : 305 613 0828

It is preferable to use olive oil when lighting the Menorah because it is easily drawn into the wick, it's light burns clearly, and the miracle of Chanukah happened with olive oil. (*Aruch HaShulchan, Orech Chayim 673:1*)

Purim and Chanukah, being the two post-*chumash* holidays, are often compared and contrasted. There is a stark and obvious thematic difference between the two. Purim is all about physical, often loud, festivities; Purim meals, public *Megilah* readings, imbibing wine, wearing costumes and booing the enemy's name. Whereas Chanukah has an inward, reserved, quiet theme; a pure burning light. On Chanukah, women customarily refrain from work for a period of time while the candles burn. (*Mishnah Berurah* says that this applies to men, as well.) Quietly staring at the Chanukah candles is listed as a *segulah* for many blessings. Just compare the 'gadgets' of each holiday, the grogger and the dreidel. One is intent on being noisy, while the other spins silently. The reason given for these polar opposites is based on the nature of each holiday's *yeshua*. Haman wanted our physical destruction; converting was not an option. Therefore, Purim is observed in a very physical way, celebrating life, itself. During Chanukah, on the other hand, the Greeks were not seeking genocide rather they sought spiritual darkness. Paralleling this, Chanukah is celebrated with a more spiritual focus, '*Ki ner Hashem, nishmas adam...For the candle of Hashem is the soul of Man. (Mishlei 20:27)*

The *gemara* in *Masechta Brachos* (10a) compares the *neschama* to *Hashem* in five ways. The first of which is "just as *Hashem* fills the world, the *neschama* fills the body". Despite its omnipresence within our corporeal self, the soul is more manifest or revealed in our mind's cognitive faculties ("*HaNeshama SheB'Mochi*" - *Tefilah* said before putting on *Tefillin*). With this in mind, and given our strong intellectual tradition, the ability for a person to be able to 'quiet the mind' is a valued goal. In his book *Jewish Meditation*, Aryeh Kaplan states that achieving a mental state of emptiness is the highest level of many non-Jewish meditative practices. However, for those practicing Jewish meditation, he adds, this is only the first step. As *Dovid HaMelech* put it (*Tehillim 34:15*), first comes the "*Sur Meira*" (Clearing out the negativity) and then comes the "*Aseih Tov*" (bring in the positive). Or, perhaps the following *mishneh* from *Pirkei Avos* is fitting, "Silence is the gateway to wisdom". After the mind is clear the real work can begin.

There is a *Chassidische* story worth telling that goes like this: There was a chassid who was being bothered by intrusive, unwanted thoughts. He asked his Rebbe, the *Mezritcher Maggid*, for some advice. The Rebbe instructed him to visit Reb Zev Wolf of *Zhitomir*, a rebbe in his own right, known for his sharp mind and intense *kavannah*. "He will provide the advice that you are looking for". When the chassid arrived at Reb Zev's home in *Zhitomir*, it was already nighttime...and a bit chilly outside. The student's knocks went unanswered. To his surprise, he could see shadows of people moving about inside the house, yet no one came to the door. He continued to knock through the night, but to no avail. Morning arrived. The student knocked once more, but this time Reb Zev Wolf immediately opened the door and welcomed the chassid into his warm home. Once inside, the bewildered chassid asked why the rebbe did not let him in throughout the night, "Didn't you hear my knocking?" The rebbe answered, "Yes, yes, I heard the knocking. But, you see, I only open the door to my home for whom and when I choose." The chassid left with his answer.

Obviously, this level of thought control is only a goal for which to strive. But, there are readily available techniques that can help a person harness their mind's thoughts. As the expression goes, 'The mind makes a poor master, but a great servant'. The *Piacetzna Rebbe*, Kalonymus Kalman Shapiro, taught his students a technique called '*Derech Hashkata*', the Way of Quietude. In the back of his *Sefer Derech HaMelech*, there is a letter written by an individual in 1936 that attended one of his sessions in Warsaw. The first step of the technique involved sitting quietly and just observing one's own random train of thought. He continues with steps on how to clear one's mind, as well as utilizing this clarity to fix character traits.

The modern term 'mindfulness' has come to refer to a mental state, as well as a therapeutic technique. It is basically defined as the ability to focus one's awareness on the present moment, while acknowledging and accepting one's feelings, thoughts, and bodily sensations. There are literally hundreds of studies showing the health and mental benefits of practicing mindfulness exercises on a regular basis. Positive changes in the structure of the brain can actually be observed after, as little as, eight weeks of practicing. Here is a list of some of those benefits (references available): Stress reduction, boosts in working memory, increased focus, reduction of useless worrying, less emotional reactivity, increased cognitive flexibility, reduction of blood pressure, increased relationship satisfaction, and reduction of episodes of anxiety and depression.

Although there are many mindfulness techniques, the following is a simple one that can be done by anyone, at almost anytime. Start by breathing in and out slowly. One cycle should last for approximately 6 seconds. Breathe in through your nose and out through your mouth. Let your breath flow in and out of your body, effortlessly. Try to let go of any thoughts for one minute. Let go of things you have to do later in the day or pending projects that need your attention. Simply be still for one minute, focusing on nothing besides your breath.

With these days of *Hallel and Hoda'ah* upon us, Chanukah is an auspicious time to enhance our inner well beings. Regarding the last *pasuk* in *Tehillim*, the *Midrash* makes a slight twist to come up with a poignant message, which ties together breathing and having an 'attitude of gratitude'. Instead of reading the verse, "*Kol ha Neshamah Tehaleil Kah*", that 'every soul will praise G-d', read the *pasuk*, '*Kol HaNeshimah*', with every breath, I will praise G-d. An enlightening Chanukah to all!

Youth News

Shabbos Groups for younger boys and girls and older girls will be at 9:00 am in the 1st classroom upstairs. Groups for older boys will be at 9:30 in the second classroom upstairs.

Join us for Parsha stories and review, Shabbos Kiddush and snacks, grape juice and Parsha challah, Parsha puppet show and more!

Shabbos Ima is Avigayil Goldsmith

December Birthdays

Malya Salzman 12/15

Shmuel Boaz 12/16

Leah Slepoy 12/31



Chanukah Challah

- 1- What is the date of Hanukkah?
- 2- What is the debate about lighting candles between Hillel and Shamai about? Who do we follow?
- 3- Who is the Greek ruler tried to pull that use away from Judaism?
- 4- What did Antiochus not allow the Jewish people to do?
- 5- What were Matityahu HaKohen's 5 sons names?
- 6- What were the 2 miracles of Hanukkah?
- 7- What do the letters on the dreidel stand for?
- 8- What else happened on the 25th of Kislev in Jewish history?


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MINCHA FOR THE WEEK

Sunday 5:19 pm
 Monday 5:20 pm
 Tuesday 5:20 pm
 Wednesday 5:20 pm
 Thursday 5:21 pm



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