



Young Israel of Greater Miami
 December 15, 2018 7 Teves 5779
 PARSHAS VAYIGASH



FRIDAY
Candle Light 5:13 PM
Mincha 5:18 PM
SHABBOS
Shiur 4:35 PM
Mincha 5:05 PM
Maariv & Havdalah 6:14 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

Halacha
Rabbi Yachnes 45 minutes before Mincha

TUESDAY

Tanach
Rabbi Lehrfield 7:30 PM—8:30 PM
Hilchos Shabbos
Rabbi Eisenman 7:00 PM

THURSDAY

Chumash
Rabbi Lehrfield 7:30 PM-8:30 PM

HATZALAH
 305-919-4900

D'VAR TORAH — By Rabbi Dovid Lehrfield



The moment has arrived, Yaakov is seeing Yosef after 22 years, a most dramatic moment. What does Yaakov do as he sees Yosef? He is saying Shema. As if to say all of my emotions are secondary to my belief in Hashem..

NEWS AND ANNOUNCEMENTS

1. Shiur 4:35, Mincha at 5:05 followed by Seudah Shlishis. Maariv and Havdalah are at 6:14
2. Farley Weiss, President of National Council of Young Israel will be speaking about a solution to stop Hamas and Palestinian Authority terror, at 4:35 instead of the Rabbi's Shiur.
3. Seudah Shlishis is sponsored this week by Benzion and Jennifer Weberman, Barry Mankes and Dr. Gavriel Bizouati in commemoration of the Yartzheit of Steve Mankes and in commemoration of the Yartzheit of Hassiba Bizouati.
4. There will be a Kiddush after davening to Welcome Hadar & Eitan Adler, Naveh, Ori & Arbel who are visiting from Israel, sponsored by their many friends in North Miami Beach.
5. Upcoming event: Mystery fans mark your calendar! February 9, 2018, at 8:30 author Anastasia Goodman will be speaking about her mystery books, which feature the character Sasha Perlov a Russian born New York City detective.
6. Please pay your dues or any outstanding balance that you have on your account.
7. 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.
Thank you!

PARSHA SUMMARY: VAYIGASH SOURCE: CHABAD.ORG

Judah approaches Joseph to plead for the release of Benjamin, offering himself as a slave to the Egyptian ruler in Benjamin's stead. Upon witnessing his brothers' loyalty to one another, Joseph reveals his identity to them. "I am Joseph," he declares. "Is my father still alive?"

The brothers are overcome by shame and remorse, but Joseph comforts them. "It was not you who sent me here," he says to them, "but G-d. It has all been ordained from Above to save us, and the entire region, from famine."

The brothers rush back to Canaan with the news. Jacob comes to Egypt with his sons and their families—seventy souls in all and is reunited with his beloved son after 22 years. On his way to Egypt he receives the divine promise: "Fear not to go down to Egypt; for I will there make of you a great nation. I will go down with you into Egypt, and I will also surely bring you up again."

Joseph gathers the wealth of Egypt by selling food and seed during the famine. Pharaoh gives Jacob's family the fertile county of Goshen to settle in, and the children of Israel prosper in their Egyptian exile.

Sponsors are needed for the Shabbos morning Kiddush following the Main Minyan. Cost for the "Lite" Kiddush is \$100.
 Sponsors are also needed weekly for Seudah Shlishis. Cost is \$120.

Anyone interested in helping with a comedy movie night please contact the Shul office.

Positive thoughts add to your vitality and energy. Worry and other negative thoughts take away your energy. Be aware of what thoughts you would be wise to increase and what thoughts you should decrease or even eliminate.

HAFTORAH SUMMARY:

EZEKIEL 37:15-28

SOURCE: CHABAD.ORG

This week's *Haftorah* mentions the fusion of the kingdoms of Judah and Joseph during the Messianic Era, echoing the beginning of this week's Torah reading: "And Judah approached him [Joseph]."
 The prophet Ezekiel shares a prophecy he received, in which G-d instructs him to take two sticks and to write on one, "For Judah and for the children of Israel his companions" and on the other, "For Joseph, the stick of Ephraim and all the house of Israel, his companions." After doing so he was told to put the two near each other, and G-d fused them into one stick.
 G-d explains to Ezekiel that these sticks are symbolic of the House of Israel, that was divided into two (often warring) kingdoms: the Northern Kingdom that was established by Jeroboam, a member of the Tribe of Ephraim, and the Southern Kingdom, that remained under the reign of the Davidic (Judean) Dynasty. The fusing of the two sticks represented the merging of the kingdoms that will transpire during the Messianic Era — with the Messiah, a descendant of David, at the helm of this unified empire.
 "So says the L-rd G-d: 'Behold I will take the children of Israel from among the nations where they have gone, and I will gather them from every side, and I will bring them to their land. And I will make them into one nation in the land upon the mountains of Israel, and one king shall be to them all as a king...'"
 The *Haftorah* ends with G-d's assurance that "they shall dwell on the land that I have given to My servant, to Jacob, wherein your forefathers lived; and they shall dwell upon it, they and their children and their children's children, forever; and My servant David shall be their prince forever."

REFUAH SHLEIMA

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

"Windows" Humor

Wife texts husband on a cold winter morning, "Windows frozen, won't open" Husband texts back: "gently pour some lukewarm water over it and then gently tap edges with hammer". Wife texts back 10 minutes later: "computer really messed up now."

◆ 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

In this week's Sedra, Yaakov and his family have departed Canaan and arrive in Egypt. Yosef arranges for his father, Yaakov, to have an audience with Pharaoh. When Pharaoh asks Yaakov, "How old are you?" Yaakov responds: "The days of my sojourning are 130 years, few and troubled have been the days of my life and they have not reached the years of the lives of my forefathers in the days of their sojourning" [Beraishis 47:8-9]

This exchange appears to be puzzling. Why would Pharaoh be interested in Yaakov's age? Considering that this seems to be a simple question calling for a simple answer (130 years old), why would Yaakov subject Pharaoh to a litany of woe?

The Ramban's answer is that Pharaoh's curiosity was piqued because Yaakov appeared to be very old. So the reason Pharaoh asked him his age was because he thought Yaakov had to be very old in those days, much older than people ordinarily reached. Yaakov explained: "I am not that old; only 130 years. The reason I look much older is because my troubles have aged me."

Ramban's explanation begs another question: Why did Pharaoh's seeming idle curiosity about Yaakov's age find its way into the Torah the eternal record of the Jewish People?" We know that no story relating to our Patriarchs would be in the Torah unless its purpose was to teach everlasting lessons to the Jewish People. What lesson might we learn from this [seemingly] idle exchange between Pharaoh and Yaakov? I suggest there was nothing idle about the exchange between Pharaoh and Yaakov. In fact, from his question, Pharaoh was touching upon an issue that would challenge the Jewish People throughout the centuries, up until this day and beyond. By asking how old he was, Pharaoh was intimating to Yaakov that "you are a very old man and have come here [to Egypt] with your entire family. It is most likely you will die in Egypt. Do you really believe that, after you are gone, your family will still have interest in returning to the land of Canaan, once they have settled and acclimated into the Egyptian culture?"

Yaakov responded with a two-part answer. First, he told Pharaoh, "I am not that old; the reason I appear to be so much older is because of the travail I suffered in the land of Canaan. My daughter, Dinah, was attacked in Shechem; and for 22 years I believed my beloved son Yosef was dead. But my years of travail in Canaan did not reach the number of years my forefathers suffered in Canaan."

That Yaakov was referring to travail and challenges, not just for himself, but also for his forefathers, is indicated by his use of the words *meguri* and *megureiem*. When translated, these words mean "sojourning." I suggest, however, that these words are related to the word *gair*, which means "stranger." That would make the meaning sojourning as a stranger, causing Yaakov to experience hostility from neighbors and to fear the constant threat of dislocation.

Thus, Yaakov was telling Pharaoh: "it is true that it was my lot and the lot of my forefathers; except they faced it for much longer than I did. My grandfather, Avraham, lived in the land of Canaan for a hundred years (see the Baal Haturim on Breisheis 12:1, who states 'Lech Lecha in the Hebrew numerology adds up to 100' which signifies the number of years Avraham lived in Canaan); and my father Yitzchak lived in Canaan his entire life, which was 180 years." In essence, Yaakov was telling Pharaoh, "Do not expect that my children, grandchildren, and all my descendants will ever forget their Land. We have suffered over it and grown old over it and, yet, we have never forgotten it nor forsaken it. We have left it, for now, only due to hardships caused by famine. But you [Pharaoh] may be sure this is just a temporary situation; no matter how long we stay in Egypt, and no matter how many generations pass, G-d in His good time will bring His People back to their Land.

And so it has been throughout the ages. The Jewish People have suffered in Exile and have never forgotten their Holy Land. And when they prospered in Exile, the Jewish people never forgot the Land. Even today, as our brethren suffer murderous hostility, they continue to build the Land. And we, the Jewish People living both within in and away from Israel, pray and look forward to the ultimate redemption; when we will live in peace and prosperity in the Land that G-d promised to us.

With that thought in mind, we might find another explanation for a puzzling mitzvah the Jewish People were given during their departure from Egypt. In Shemot [13:12-13] the Bnei Yisrael are commanded to bring the first born male calves of kosher animals as a sacrifice to commemorate the slaying of the first-born Egyptian males. Also, the first-born males of the donkey were to be redeemed by giving a lamb to the Kohein. We can understand that a kosher animal may be brought as an offering to G-d; but a donkey is a non-kosher animal and if G-d had wanted non-kosher animals to also be sacrificial offerings, why would He have singled out the donkey, considering there are many other non-kosher animals that could serve as an offering? Rashi gives two explanations as to why the donkey was singled out: 1) the Egyptians acted as donkeys, and 2) donkeys helped the Jews carry their belongings out of Egypt during their departure.

I have a third reason to suggest: At the end of Breisheis, Yaakov blesses his sons. [49:14] He compares Yissachar to a broad-shouldered donkey who kneels between the borders. That is to say that Yissachar would dedicate himself to the study of Torah in the same way a donkey tirelessly carries its load, day and night, only taking a brief respite by kneeling between one destination and another. That example shows the donkey as a symbol of tirelessness. Thus, G-d showed this to the Jewish People at the time of their redemption from Egypt through the mitzvah of redeeming a donkey.

When a person desires redemption, they may not tire... they may not be dissuaded by obstacles... they must never become tired of working toward redemption, all the while praying for and striving toward their ultimate goal.

This is the message Yaakov conveyed to Pharaoh. And this has become the mission of the Jewish People for all ages. The Jewish People will never forget it's homeland. *Shabbat Shalom*.

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!

Upcoming January programs:

Younger kids: Story time and puppet show with Mōrah Judy, Binyamin and Mortimer
 Older Kids: parents night out/kids movie night. If you are interested in having the movie night at your home, please contact Amy:-)

Shabbos Ima: Malya Salzman in honor of her 10th birthday

December Birthdays

Yirmiyahu Kopelman 12/02, Avigayil Goldsmith 12/08, Eitan Goldsmith 12/10
 Malya Salzman 12/15, Shmuel Bōaz 12/16, Ilan Goldsmith 12/20 Leah Slepoy 12/31

Parsha Questions:

- 1- What did Yosef want to do with Binyamin when he found his goblet?
 - 2- Who begged Yosef not to take Binyamin? Why him?
 - 3- What did Yosef do before he revealed his identity to his brothers?
 - 4- What was the brothers reaction to the news?
 - 5- What did Yosef tell the brothers to do?
 - 6- How many people went down to Egypt?
 - 7- How many years was it that Yaakov and Yosef didn't see each other?
- Come to groups to find out the answers:-)

Thought to ponder?

Is there anyone that you've been holding a grudge against or did you do something wrong to someone else? Now would be a great time to forgive or apologize! Everything comes from Hashem. People/events are just the messenger. Yosef was able to forgive because he knew this. Be like Yosef!



Serach's Harp

This week's Parsha Challah



Yosef's Goblet

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MINCHA FOR THE WEEK

Sunday 5:22 pm
 Monday 5:22 pm
 Tuesday 5:23 pm
 Wednesday 5:23 pm
 Thursday 5:23 pm

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 Fri 9am-1hr before sundown
 Closed Saturdays

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Richard (Levy Yosef) Weisskoff

Commemorating the Yartzheit of his mother

ChanaLeah bas Avraham Chaim

7 Teves December 15