

CONGREGATION BAIS TORAH

January 7, 2005 · 89 West Carlton Road, Suffern, NY 10901 · (845)352-1343 · www.baistorah.org · 'טבת שבת פרשת ויגש

ערב שבת פרשת ויגש

הדלקת נרות: 4:25 PM
מנחה: 4:30 PM
Oneg and Shiur 8:30 Lieders*

שבת פרשת ויגש

שחרית 8:45 AM
9:42 AM סוף זמן קריאת שמע
3:30 PM גמרא שיעור
4:15 PM מנחה
סעודה שלישית
5:26 PM מעריב

Sunday שחרית 7:45 AM

Weekday שחרית

Monday and Thursday: 6:20 and 7:45 AM
Tuesday: 6:10 and 7:45 AM צום י' בטבת
Fast begins at 5:53 AM, ends at 5:27 PM
Wednesday and Friday: 6:30 and 7:45 AM

Weekday-מעריב מנחה

Sunday-Thursday: 4:35 PM
Tuesday 4:20 PM
Second מעריב Monday – Thursday 8:00 PM

ערב שבת פרשת ויחי

הדלקת נרות: 4:32 PM; מנחה: 4:40 PM

Shiurim

Sundays at 8:30 AM – מסכת סנהדרין – Rabbi Yisroel Gottlieb
Mondays at 6:30 PM – מסכת ברכות – Rabbi Chaim Wein
Mondays at 8:00 PM - Hachnosas Kallah of Monsey lectures for women
Tuesdays at 8:15 PM – Partners in Torah
Wednesdays at 8:15 PM - ספר עזרא - Rabbi Yisroel Gottlieb
Monday through Friday after the second שחרית מדע - ספר מדע – Rabbi Yosef Fischer
Monday through Thursday at 9:45 AM - גמרא shiur - Rabbi Leibel Reznick
Friday night at 8:30 PM – Hilchos Shabbos shiur at the Lieders – Rabbi Gottlieb
I דף היומי, Monday through Friday 5:25 AM and Sunday at 6:30 AM – Mordechai Rudman
II דף היומי, Monday through Thursday at 7:00 PM and Sunday at 9:30 AM – Rabbi Yosef Fischer
Women's תהלים group meets on שבת 45 minutes before מנחה.

Shul Announcements

*Please join us Friday night, January 6th, 8:30 p.m. at the Lieders, who will be hosting an **Oneg Shabbos** and the rabbi's **Hilchos Shabbos** shiur their home. The address is 75 College Road.
This week's **Seudah Shlishis** is sponsored by Phil Holzer, Dr. Murray Kuhr and Dr. Arthur Landau in memory of their respective fathers' yahrzeits.
This Saturday night, January 7th at 8:30 PM, Philip Rosenthal of the County Sheriff's department will speak on the topic of, **"Controlling the Internet before it Controls Us: Internet Safety and Tips for Parents and Users."** It's an important topic and everyone is encouraged to attend.
The **Avot U'Banim Learning Program** continues this Motzoei Shabbos at 6:30 PM in the library. Parents, children and grandchildren are invited to enjoy the learning, the pizza and the prizes. This week's program is sponsored anonymously.
Bais Torah is pleased to present the film **Paper Clips** Saturday night, January 14th at 8:30 PM. Paper Clips is an inspiring documentary that captures how students, teachers, families and the entire town of Whitwell, TN responded to lessons about the Holocaust. Rated G, it was named one of the top films of 2004 (documentary) and has received audience and jury awards at film festivals across the country. Suggested donation \$5. For more information about the film, go to paperclipsmovie.com.
Please save Saturday night, March 18th for a Bais Torah **Melave Malka** featuring music, food and the comedy of Marc Weiner.
For details and further information on shul events, be sure to visit our **website**, www.baistorah.org. To subscribe to **e-mail updates** on late-breaking shul news, write to baistorah@aol.com.
Keep us informed. Are you planning a simcha or special event? To avoid scheduling conflicts, please call Esther Garber, our shul secretary. She is in the office Monday through Thursday, 9:30 AM - 12:30 PM.

Mazel Tov

Dr. Avi and Nechama Becker on the marriage of their children, Pinny and Dana Becker
Rabbi and Mrs. Shaul Stern on the birth of a granddaughter, born to Chani and Binyamin Richmond

Hamakom Yenacheim

Sandra Thurm on the petirah of her father, Julius Fine. She is sitting shiva in Florida until Sunday and can be reached at 954-967-9818 or 914-907-6788.
Diane Schmeltz on the petirah of her husband, Irwin. The family is sitting shiva through Sunday at 3 Miriam Lane.

Refuah Shelaimah

דבורה בת בריינה - Dora - Yis Helprin's mother
ירוחם פישעל בן שרה רבקה - Phil Holzer
יעטע בת שרה - Michael Rossman's mother, Ilse Rossman
שרה חנה בת בלומא - Shirlee Aaronson
חיים מאיר יחיאל בן מלכה לאה - Mr. Shapiro
יהונתן בן שושנה - Jerry and Roz Seigel's son, Yoni

How to Reach Us

Rabbi Yisroel Gottlieb 357-3913, rabbigottlieb@yahoo.com – Daytime emergency 362-8362

President Peter Katz, 357-0129 peter@pkatech.com

Treasurer Barry Lifschitz, 352-0226, Fax 352-0841 or barry@lifschitz.net

Maintenance Yis Helprin 494-7446

Chesed Committee Charlie Grandovsky, 425-4683

Simcha Room Reservations/Kiddushim Jack Gross, 357-4121

Bikur Cholim Eveline Kranzler, 352-8410 and

Eiruv 362-4302

Chosh Levy, 425-6827

Mikvah 425-6101

Shul Secretary Esther Garber, 352-1343

Youth Felise Katz 357-0129

Sisterhood Liaison Betty Schloss, 369 – 1833

Hachnosas Orchim Facility for homeless, Shea Jacobs 425-9617

Lost and Found Michael Loebenstein, 425-8895

Chevra Kadisha Steve Fessel, 425-1713, Ephraim Pessin, 914-420-6714 or Gloria Gordon, 425-1276

Sisterhood Tribute Cards Esther Garber, 352-1343

Bais Torah Bulletins Email baistorah@taxprof.net, Fax (845) 368-4172, or call (845) 368-2222. To receive e-mail updates, write to baistorah@aol.com. This bulletin is now downloadable from the web at www.baistorah.org.

In Case of Emergency

The **red Hatzolah phone** is in the hallway on the wall between the rear washing station and the Simcha Room.

The **defibrillator** is in a cubby in the coat room opposite the Hatzolah phone.

Parashat Vayigash – 5766 - The Invisible Yoseph

The following four Parashiyot: Vayeshev, Miketz, Vayigash, and Vayechi, the last Parshah in the Book of Bereshit, of course involve many themes. But the central conflict about which they all revolve is that between Yoseph and his brothers.

The following question has bothered me for years, as we read through these Parashiyot: It was well known in Egypt, and must have been as well in the surrounding countries that sent their populations to this man who had been given responsibility for their survival during the crisis of famine, that he was not a native Egyptian. That he was in fact an "Ivri," a Hebrew, and a former slave, who had risen to prominence and power by virtue of his amazing ability to interpret dreams; in particular, the double dream of the Pharaoh that had forecast the seven-year cycles of plenty followed by famine.

The Egyptians, in fact, despite their dependence upon him, motivated by deeply ingrained feelings of racial and religious superiority would not eat together with Yoseph, the "Ivri." As we see in Bereshit 43:32, where we find, "And they served Yoseph and the brothers separately, and the Egyptians who ate with them separately, for the Egyptians could not bear to eat food with the Hebrews, for it was loathsome to the Egyptians." And finally, according to the *Midrash Bereshit Rabbah* 84:7, Yoseph looked just like Yaakov, their father!

The question is, given all these hints, the fact that the "Egyptian" Prince was in fact a Hebrew, that he was a former slave, that his rise to power had been by his uncanny ability to interpret dreams, and the fact that he looked like his father, why did it not enter the minds of any of the brothers, before Yoseph revealed his identity, that he was in fact Yoseph their brother? Although the *Midrash Bereshit Rabbah* 91:7, attempts to answer the question by saying that he recognized them because when he last saw them, they were adults, with beards, and when they last saw him, he was only seventeen, and beardless, this hardly seems an adequate reason for their not recognizing him. Yet, as the Torah testifies (Bereshit 42:8), when they appeared before him, "Yoseph recognized his brothers, but they did not recognize him."

We can only answer that the brothers must have been fixated on the idea that Yoseph's dreams of mastery were false, they must have been false for the brothers to be vindicated in their act of selling him, to the extent that they would not allow another possibility to enter their minds. They searched for Yoseph in all the slave-markets of Egypt, hoping indeed to recognize him by his remarkable handsomeness, but when the powerful and strikingly handsome Prince of Egypt stood before them, they could not acknowledge that the man standing before them, albeit now bearded, was none other than the brother whom they had sold into slavery, Yoseph. We see here the power of pre-conceived notions, especially when the ego is involved, for they had been portrayed as his subjects in those old dreams, to blind one to the truth. They **could not** believe them, for had they not said (Bereshit 37:20), "...And we will see what will become of his dreams."

The sin of the Sale of Yoseph is the model for the terrible sin of "sinat chinam," causeless hatred, of refusing to let go of pre-conceived notions, images based on grudges and enmities the origins of which we can barely remember, concerning our brothers, which obscure and blind us to their very brotherhood.

Over the centuries of Exile, our brothers may have taken on characteristics that make them look very different, and perhaps behave very differently from us, in superficial and sometimes deeper than superficial ways. But as Tonto said to the Lone Ranger, as a large force of Native Americans shooting bows and arrows charged towards them on horseback, "What do you mean 'we,' White Man?" We must look at the profound impact of lack of education, assimilation and estrangement, to perceive our common, essential Jewish identity.

And we will then see the fulfillment of the words of the Prophet Yechezkel taken from the Haftarah of Vayigash (Yechezkel 37:16-17): "Now you, son of man, take yourself one wooden tablet and write upon it, 'For Judah and the Children of Israel, his friends,' and take another wooden tablet and write upon it, 'For Yoseph, the wooden tablet of Ephrayim, and all the Children of Israel, his friends.' And bring them close to yourself, one to the other, like a single wooden tablet, and they **shall become one** in your hand." And the later words of the Haftarah (Yechezkel 37:24-25), "My servant David will be King over them, and there will be a single shepherd for all of them; they will follow My ordinances and they will observe My decrees and perform them. They will dwell on the land that I gave to My servant Yaakov, on which your forefathers dwelt, and they shall dwell within it - they, their children and their children's children, forever; and My servant David will be a prince for them, forever." PF