

CONGREGATION Bais TORAH

December 18, 2009 · 89 West Carlton Rd · Suffern, NY 10901 · (845)352-1343 · www.baistorah.org א' טבת ערב שבת פרשת מקץ

ערב שבת פרשת מקץ- שבת חנוכה 2

Early מנחה 3:00 PM
הדלקת נרות 4:11 PM
מנחה 4:10 PM
שקיעה 4:29 PM
Shiur הלכות שבת 8:15 PM

שבת פרשת מקץ

דף היומי 8:00 AM
שחרית 8:45 AM
סוף זמן קריאת שמע 9:35 AM
Shiur גמרא 3:15 PM
מנחה 4:00 PM
שקיעה 4:30 PM
סעודה שלישית
מעריב 5:12 PM

שחרית Weekday

Sunday 7:45 AM
Mon. and Thurs.: 6:20 and 7:45
Tues., Weds, and Fri.: 6:30 and 7:45 AM

מנחה-מעריב Weekday

Sun. thru Thurs.: 4:20 PM
Mon. thru Thurs.: 8:00 PM

ערב שבת פרשת ויגש

הדלקת נרות 4:15 PM
מנחה 4:20 PM
שקיעה 4:33 PM

Shiurim

מנחה 45 minutes before שבת meets on לז'נ פייגל בת מנחם מנדל **Women's תהלים group**

Sundays at 8:30 AM – מסכת סנהדרין – Rabbi Yisroel Gottlieb

Tuesdays at 8:15 PM – Partners in Torah

Tuesdays at 8:15 PM – Ladies' Mishnayos Class - Rabbi Avromy Fein

Wednesdays at 8:15 PM – מלכים ב' – Rabbi Yisroel Gottlieb.

דף I, Monday through Friday 5:25 AM and Sunday at 6:30 AM – Mordechai Rudman

דף II, Monday through Friday 7:00 AM – Rabbi Yisroel Gottlieb

דף III, Sunday through Thursday 9:45 AM – Rabbi Yosef Fischer

Monday through Friday at 7 AM - ירושלמי - סוכה - גמרא מסכת סוכה – Mordechai Rudman

Monday through Friday after the second שחרית - נבאים – Rabbi Yosef Fischer

Monday through Thursday at 9:45 AM - גמרא שיעור - Rabbi Leibel Reznick

Shul Announcements

סעודה שלישית is sponsored by Diane Schmeltz for the Yahrzeit of her husband, Yitzchok Ben Avrohom Aryeh Leib, and Jack Schloss for the Yahrzeit of his mother, Faiga Bas Menachem Mendel.

Avos U'Banim: Meets Motzoei Shabbos at **6:15 pm.** in the Bais HaMedrash. Bring your children and grandchildren for a wonderful evening of Torah learning, hot pizza and prizes for all. This week's learning is sponsored by the Hauers. There are only a few weeks still available for **SPONSORSHIP**, if you would like to sponsor an evening of Avos U'Banim learning, act, now!! Please contact Jonathan Rosenstock at Jonathan.Rosenstock@ge.com More information is also available at the shul website, www.baistorah.org

Sisterhood Membership Tea is this Tuesday December 22nd. Join us for an evening of luscious desserts, a craft presentation and jewelry making session from "A Place to Bead." 7 PM at the Thurm home, 8 Misty Lane. Please RSVP, Hinda Kimmel at 357-9571.

New collection date for **Kosher Food Pantry** is Wed., Jan. 6th

Please join us in the Simcha Room for a **breakfast on January 17th** featuring Rabbi Binyamin Hamburger, founder of Machon Moreshe Ashkenaz, who will speak about Minhagei Ashkenaz, the history and source of Ashkenazic tradition, which he has researched extensively and actively supports through his organization. Donation \$10, free to Bais Torah members.

If you would like to add a d'var torah, or sponsor the **Bais Torah Youth Newsletter, Toras Habayis**, please send all submissions to: torashabayis.baistorah@gmail.com

Refuah Shelaimah

Henry Shapiro - חיים מאיר יחיאל בן מלכה לאה
Manny London - מנחם מונש בן חנה פרידא
Tova Eizik's grandson - שלמה יעקב יונתן בן חנה רייזל
Esther Lutwak - אסתר מלכה בת קילה
Bob Schore - חיים ראובן בן הענדל יהודית
Suzie Kirshenbaum's father - יוסף בן שרה
Eddie Tager - צחק אייזק שמחה בן פייגא בילא
Manny Mayerfeld - מנחם בן קילה

Ben Zauderer - בנימין בן בילה
Joel Rosenwasser's mother - פשע לאה בת שפרינצא
Larry Seligson - אריה לייב בן רבקה
Leni Loebenstein - הילני בת רחל
Eileen Frommer's father - חיים יונה בן חנה
Irwin Citron - יצחק מרדכי בן בלימה
Bella Helprin's mother - פיגע בת חיה רבקה

How to Reach Us

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

President Allen Nussbaum president@baistorah.org

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

Maintenance Yis Helprin 494-7446

Shul Secretary Aviva Schmutter 352-1343 aviva@baistorah.org M-TH 9:00-3:00

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

Chesed Committee Charlie Grandovsky, 425-4683

Youth Michael Kronenberg 368-1064

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, Mona Selzer 356-0129

Bais Torah Bulletins Email baistorahbulletin@gmail.com, or call (845) 371-5337. To receive e-mail updates, write to baistorah@gmail.com. This bulletin is 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.

Parshas Mekaitz– 5770

Act II of the Play, “Yaakov’s Preparation for Descent to Egypt”

The “Play” that tells the story of Yaakov/Yisrael’s Descent to Egypt is complex and involves four Acts, which the Torah tells in the four last parshios of Sefer Bereshis: Vayeshev, Miketz, Vayigash and Vayechi.

The stage is set by the tension between Yoseph and his brothers recorded in Parashas Vayeshev, which results in his being sold as a slave to Pharaoh’s Chief-of-Staff, Potiphar, in Mitzrayim.

Parshas Miketz describes Yoseph’s interpretation of Pharaoh’s linked dreams as meaning that seven years of plenty will be followed by seven years of famine, his consequent rise to supreme economic power, and his policies, including confiscation of all the land in Egypt (except that of the priests) and placing it under the control of Pharaoh, which may help explain the verse, “*There arose a new king in Egypt who did not know Yoseph*” (Shemos 1:8). Indeed, a popular revolt may have occurred at that time, in which the Egyptian people threw off the shackles of semi-enslavement. And in fact, resentment against Yoseph for reducing the economy of Egypt to serfdom, may have been so strong that it fueled negative feelings against Yoseph and his People, and contributed to the ultimate actual and brutal enslavement. Nothing in life is simple. Yes, Yoseph saved Egypt from starvation and made them the central power in the Middle East. But his method of salvaging the economy may have been too harsh.

In Yoseph’s dream interpretation, a crushing famine would overspread the region. When the famine reached Canaan, Yaakov saw his reserve of edibles shrinking rapidly, and he commanded his sons to descend to Mitzrayim to purchase food. Having observed their father’s unceasing mourning for Yoseph, his brothers now deeply regretted their behavior towards their brother. They therefore resolved to use this trip to Egypt as an opportunity to search for him, and redeem him at any price.

Strangely, or perhaps not that strangely, it never occurred to his brothers that Yoseph would have risen to a position of royalty, although Yoseph’s dream had predicted that precise turn of events. It is even more puzzling that they didn’t recognize Yoseph when they were brought into his presence. The Midrash attempts to deal with this anomaly by pointing out that when they’d last seen him, he had no beard, while the Egyptian Viceroy standing before them certainly had one. But this explanation seems to fall short. After all, according to the Midrash, Yoseph’s features mirrored his father’s. And their father undoubtedly had a beard (and a yarmulke). Not only that but Yoseph, or Tzaphnas Pa’aneach, was known to be a Hebrew. And the Egyptian Viceroy somehow knew their exact birth order. It seems therefore that they refused to believe Yoseph’s dreams even now, and nothing could convince them of their truth.

The brothers return to Canaan, but eventually, their food supplies again begin to run out. Yoseph had told his brothers not to appear in his presence without Binyamin. But Yaakov is adamant against allowing Binyamin to go with them, lest he lose him also as he’d lost his brother. But Yehudah says to his father, “*I will personally guarantee his safety; of my hand you can demand him. If I do not bring him back to you and stand him up before you, then I will have sinned against you forever.*” (Bereshis 43:9) And his father relents. Yoseph manipulates events such that Binyamin is taken prisoner. He is trying to duplicate the scene of his abduction to see if his brothers have repented, and how far they will go to secure his release. Parashas Miketz ends at a height of tension and suspense, not to be resolved till Parashas Vayigash.

Vayigash begins with two giants facing each other, Yoseph and Yehudah. Yehudah says, “*And now, if I come to your servant my father, and the youth is not with us, and his soul is so bound up with his soul...When he sees that the youth is missing, he will die, and your servants will have brought down the elder years of your servant, our father, in sorrow to the grave...Now therefore, let your servant remain instead of the youth as a servant to my lord, and let the youth go up with his brothers. For how can I go up if the youth is not with me, lest I see the evil that will befall my father!*” (Bereshis 44:31, 33-34) “*Now Yoseph could not restrain himself in the presence of all who stood before him, so he called out, ‘Remove everyone from before me!’ Thus no one remained with him when Yoseph made himself known to his brothers...And Yoseph said to his brothers, ‘I am Yoseph, Is my father still alive?...’*” (Bereshis 45:1,3)

Yoseph sends for Yaakov to come down to Egypt, where he will settle in Goshen, supported by Yoseph. The family of Yaakov is now reunited in Egypt. Parashas Vayigash ends on the optimistic note, “*Thus Israel settled in the land of Egypt, in the region of Goshen; they acquired property in it, and they were fruitful and multiplied greatly.*” (Bereshis 47:27) But in truth, the People of Israel was only gathering its strength for the ordeal that lay ahead.

Act IV; Parashas Vayechi, although it deals mainly with Yaakov’s death and events immediately preceding it, begins, “*And Yaakov lived...*” (Bereshis 47:28), as Parashas Chaye Sarah, the “Life of Sarah,” begins with an account of Sarah’s burial, because the righteous, even in death, are considered to be living. The main feature of the Parashah is Yaakov’s final blessings of his sons, in which he captures, with great precision, the character traits of the “Shivtei Kah,” the “Tribes of HaShem.” “*When Yaakov finished instructing his sons, he drew his feet onto the bed; he expired and was gathered to his People. Then Yoseph fell upon his father’s face; he wept over him and kissed him.*” (Bereshis 49:33, 50:1) Although the Torah seems to be clear about the death of Yaakov Avinu, yet our Tradition holds that “Yaakov Avinu did not die,” for, as mentioned above, the righteous, even after they have departed this World, are yet considered to be living.

L’Illuy Nishmas beni, Aharon Baruch Mordechai ben Pinchas Menachem

