



Giffnock & Newlands  
Hebrew Congregation

# GNHC CHADASHOT

ת"ד

Parshat Vayeishev  
20 Kislev 5771 - 27 November 2010

	Artsroll	Soncino
Sedra	198	229
Maftir	220	247
Haftorah	1142	248

### Shabbat Youth Service

### Kiddush

### Mincha & Mariv 3.45pm

Short Shiur on Torah Portion  
end of Shabbat 4.54 pm

### Tuesday Friendship Club 1.45 pm to 3.45 pm



### Wednesday first Chanukah candle is lit in the evening

### Thursday 9.15 am 2nd Minyan in the Reception Area Followed by tea & cake

Sincerest condolences

To the family of the late Mae Statt, to her sons Derek and Dennis.

The Memorial Stone consecration service for the late Albert Carr will take place on Sunday 28 Novemebr at Cathcart Cemetery at 2.00 pm



### Jewish Sick Visiting Association

Hospitals do not provide lists of Jewish patients in their hospitals making the task of the volunteers of the Sick Visiting Association that much more challenging.

Please help them by informing them of any relatives, friends or any Jewish patient who is in hospital so that they can pay them a visit and give them support.

Contact Harvey Cowen 637 5449

### The Congregation wishes "Long Life" to all those who are commemorating a Yahrzeit

<b>20 Kislev-27 November 2010</b>	Mrs. E. Barnett		
Mr. D. Diamond	Mr. R.C. Barnett		
Miss J. Grace	Mrs. B. Cohen		
<b>21 Kislev-28 November 2010</b>	Mr. A.L. Harrison		
Mr. E.M. Dantzic	Mrs S. Henry		
Mrs. D. Diamond	Mrs. P. Neville		
Mrs. G. Hecht	Mrs. M.A. Robinson		
Mrs. R. Karpf	Mrs. R. Taub		
Mrs. R. Mair	<b>24 Kislev-1 December 2010</b>		
Mrs. H. Rose	Mrs C.D. Barnett		
Mrs. L. Silver	Mr. H. Fields		
Mr. S. Silver	Mr. M. Robbin		
Mr W.M. Sunderland	Mrs. E. Taylor		
<b>22 Kislev-29 November 2010</b>	<b>25 Kislev-2 December 2010</b>		
Mr. J.B. Bradman	Dr.& K. Collins		
Mrs. W. Freedman	Mrs I.R. Hyman		
Mr. L. Isaacs	Mr. W. Karpf		
Mrs R. Levey	Mrs. R. Karpf		
Mr. I. Lipsey	Mr. P.F. Whitby		
Mrs. S. Purcell	<b>26 Kislev-3 December 2010</b>		
<b>23 Kislev-30 November 2010</b>	Mr. M. Bentley		
Mr. C.D. Barnett	Mrs. B. Solomons		

Please do not take the Chadashot Sheet home on Shabbat, for a copy please go to the Shul website. Thanks to Chabad.org & torah.org.

Time of Services: 28 November - 3 December 2010  
Shacharit: Sunday 8.45 am, Monday 7.20 am, Tuesday and Wednesday 7.30 am and Thursday & Friday 7.10 am.

Mincha & Mariv:

- Sunday 3.39 PM
- Monday to Thursday Mincha 1 pm and Maariv 6pm
- Friday (commencement of Shabbat) 3.37 pm.



THIS WEEKS CHADASHOT SHEET  
IS SPONSORED BY **ROGER MITCHELL**  
IN HONOR OF THE **60TH BIRTHDAY OF**  
**SHARYN MITCHELL**

**MAZAL TOV AND MANY HAPPY RETURNS**

THIS WEEKS **SEUDAT SHLISHIT** IS SPONSORED BY  
**RABBI & MRS MORDECHAI HIEMANN**  
IN CELEBRATION OF THE **BIRTH OF THEIR SON**

**MAZAL TOV TO ALL THE FAMILY**

### Haftorah Summary: Amos 2:6-3:8.

This week's haftorah contains an allusion to the sale of Joseph by his brothers, an incident discussed in this week's Torah reading. Amos opens with a rebuke to the Jewish People. G-d had been patient with them notwithstanding their transgression of the three cardinal sins -- sexual impropriety, idolatry and murder. Their fourth sin, however, crossed the line -- the mistreatment of the innocent, widows, orphans and the poor.

G-d reminds the Jewish people how He lovingly took them out of Egypt and led them through the desert for forty years and settled them in the Holy Land. There, He bestowed the gift of prophecy on some and inspired others to become Nazirites. Yet the Jewish people did not respond appropriately, giving wine to the Nazirites and instructing the prophets not to prophesy. Amos then goes on to describe G-d's punishment for the errant behavior: "And the stout-hearted among the mighty shall flee naked on that day, says the L-rd."

The haftorah ends with an admonition from G-d, one that also recalls His eternal love for His people: "Hearken to this word which the Lord spoke about you, O children of Israel, concerning the entire nation that I brought up from the land of Egypt. 'Only you did I love above all the families of the earth; therefore, I will visit upon you all your iniquities...'" As opposed to other nations to whom G-d does not pay close attention, G-d's love for His nation causes Him to punish them for their misdeeds, to cleanse them and prod them back onto the path of the just.

### Big Hearts Tea



Sunday 28 November  
Giffnock Reception Area  
From 2.30 pm  
Music Entertainment  
Free Entry

### MOTZEI SHABBAT 4 DECEMBER 2010

SHOWING OF  
"HARRY POTTER AND THE DEATHLY HOLLOWIS"

CHANUKAH CANDLE LIGHTING AT 6 PM  
IN THE RECEPTION AREA  
FOLLOWED BY PICS AT THE ODEON, GLASGOW QUAY  
ALL FOR £5.00

PIZZA, LATKES, DONUTS AND POPCORN

£1 TO £3  
TO BOOK YOUR PLACE  
CONTACT PHYLA ON 639 8019 OR 07796984175  
EMAIL: [RABBIMRUBIN@TALK21.COM](mailto:RABBIMRUBIN@TALK21.COM)



### **Parsha: General Overview:**

In this week's reading, Vayeishev, Joseph relates to his brothers his grandiose dreams of greatness, arousing their jealousy. He is consequently sold into slavery to an Egyptian master. After defying his Egyptian master's wife, Joseph is thrown into jail, where he interprets the dreams of Pharaoh's cup-bearer and baker. The story of Judah and Tamar is also related at length.

**First Aliyah:** Jacob and his family settled in Canaan. Of all his sons, Jacob favored Joseph, the firstborn of his deceased beloved wife Rachel, and he made for him a special robe of fine wool. Joseph's brothers were jealous of the favoritism, and avoided talking to Joseph. Joseph related to his brothers two dreams he had, both implying that he would eventually rule over his brothers—and thus increased his brothers' envy and hatred.

**Second Aliyah:** Joseph's brothers were away tending their father's sheep, when Jacob sent Joseph to see how his brothers and the flocks were faring. When Joseph's brothers saw him approaching they plotted to kill him. Reuben, however, implored them not to shed blood, advising them instead to cast him into one of the nearby pits. Reuben's plan was to later return and rescue Joseph from the pit.

**Third Aliyah:** Joseph arrived and his brothers immediately stripped him of his fancy robe and cast him into a pit. Upon Judah's advice, they subsequently sold him to an Ishmaelite caravan traveling to Egypt, who in turn sold him as a slave to Potiphar, Pharaoh's chief butcher. Meanwhile, the brothers dipped Joseph's robe into blood, and showed it to Jacob, who assumed that Joseph was devoured by a wild beast. Jacob then commenced 22 years of mourning for his beloved son.

**Fourth Aliyah:** The story of Joseph is interrupted by the episode of Judah and Tamar. Judah married the daughter of a local businessman and had three sons. His first son, Er, married a woman named Tamar, but died soon thereafter. Judah had his second son, Onan, marry Tamar and thus fulfill the mitzvah of **Yibbum**, but he too died childless. Judah hesitated to give his third son to Tamar, so she returned to her father's home. Judah's wife then died, and he embarked on a business trip. Tamar dressed herself like a prostitute and sat by the side of the road. Judah didn't recognize her, was intimate with her and she becomes pregnant. A few months later, when her pregnancy became evident, Judah ordered her executed for harlotry. As she was being taken out to die, she produced some of Judah's personal effects that he had left behind when he visited her. Judah admitted that he was the father, and Tamar was spared. Tamar then gave birth to twin sons, Zerach and Peretz.

**Fifth Aliyah:** We return to the story of Joseph, who was serving in the home of Potiphar. G-d was with Joseph, and he succeeded in all his endeavors. When Potiphar took note of this fact, he put Joseph in charge of his entire household and estate.

**Sixth Aliyah:** Joseph was exceedingly handsome, and Potiphar's wife was attracted to him. She made many advances on him, but he steadfastly rebuffed her. Eventually she libelously told her husband that Joseph was making advances on her, and Potiphar had Joseph thrown into prison. G-d was still with Joseph, and he found favor in the eyes of the prison warden, who put him in charge of all the prisoners.

**Seventh Aliyah:** Two of Pharaoh's officers, his butler and baker, aroused the royal ire and were cast into prison—the same one that Joseph was now administering. One night, they both had odd dreams, and Joseph interpreted them. Joseph told the butler that he'd soon be released and restored to Pharaoh's service. The baker was told by Joseph that he would soon be hung. Joseph pleaded with the butler to mention his plight to Pharaoh, and ask for his release. Three days later, both of Joseph's interpretations came true; but the butler forgot all about Joseph.

### **Where's the "Emet L'Yaakov"?**

The beginning of the story of Yosef in Parshas Vayeshev essentially concludes the story of the life of Yaakov Avinu. In Sefer Breishit, Lech Lecha, Vayera, and Chayei Sarah are the parshiyot devoted to the story of Avraham. Toldot is the story of Yitzchak. Vayetze, Vayishlach and part of VaYeshev are the story of Yaakov Avinu. The balance of Vayeshev and the rest of the book of Bereshit - Miketz, VaYigash, and Vayeichi - are the story of Yosef. Now that we are leaving Yaakov Avinu for another year, so to speak, it is perhaps a good opportunity to ask a basic question about his trademark characteristic.

The trademark characteristic by which Avraham is known is Chesed [kindness]. This attribute is clearly described by many of the stories from Avraham's life. Yitzchak's defining trait is Pachad [Fear of G-d, Service of His Maker]. Yitzchak's willingness to give up his life at the Akeidah, no questions asked, certainly earned him this trademark. One can have no argument with the identification of Yitzchak with Service to the Almighty.

However, Yaakov's trademark attribute is Truth [Titen Emet L'Yaakov]. Where is this attribute demonstrated anywhere in the various narratives we have regarding the life of the Patriarch Jacob? On the contrary: He "stole" the blessings from Eisav; he shrewdly outmaneuvered Lavan in salary negotiations with the sheep. He stood by silently when his sons were involved in the deceitful massacre of the people of Shechem. Where is the "Emet L'Yaakov"?

Rav Shimshon Pinkus makes the following observation: None of the Patriarchs had as turbulent and tragic a life as did Yaakov. From Eisav to Lavan to Dinah to Yosef, he had nothing but anguish and aggravation from even his own close family members. In such a situation, it is not difficult for one to throw up his hands and ask "What do I need this for?"

Furthermore, Chazal say that Yaakov Avinu possessed a tradition that if any of his 12 sons would die in his lifetime, he himself would wind up in Gehennom [Hell]. If a person was convinced that he was headed to Gehennom regardless of what he does, how would we expect him to live his life in this world? Most people would have the attitude "eat, drink, and be merry". The Talmud says [Chagiga 15a] that a Bas Kol [Heavenly Voice] came forth and proclaimed "Return you wayward children except for Acher". Acher's reaction was "Since I am excluded from the next world anyway, I might as well enjoy myself in this world." The Talmud says he then went out with a prostitute.

That was Yaakov's situation. He had a very trying life. He assumed that Yosef had died and that meant he was destined to lose his portion even in the world to come. He could have easily thrown it all away. "Who needs this?"

The fact that he did not have this attitude earned him the attribute of Emet. Truth means that a person does what he has to do, not because of reward and punishment, but because it is correct. Yaakov knew that the lifestyle he was leading was the honest one and the right one and he continued to live by it, never veering off the straight and narrow path, regardless of the fact that he was not expecting any reward for it. Such an attitude earned him the accolade and the identifying crown of "Emet L'Yaakov" [Truth to Jacob].