

KIDDUSH IS SPONSORED  
BY  
THE SHUL

## MINYON SCHEDULE

12/29 Candle Lighting.....	4:33 p.m.
12/29 Mincha/Kabbalat Shabbat.....	4:35 p.m.
Hashkama Minyon.....	7:50 a.m.
Talmud in Depth.....	8:00 a.m.
Shabbat Morning.....	9:00 a.m.
Shema-Latest Time.....	9:21 a.m.
Daf Yomi.....	3:40 p.m.
Shabbat Mincha.....	4:25 p.m.
Shabbat ends.....	5:34 p.m.
Parent/Child Learning.....	6:30 p.m.
Daf Yomi II.....	7:30 p.m.

## THIS COMING WEEK

Sunday Shacharit.....	8:30 a.m.
Mon. & Thu Shacharit.....	6:30 a.m.
Tue., Wed., & Fri. Shacharit.....	6:45 a.m.
Sun. - Thu. Mincha/Ma'ariv.....	4:40 p.m.

## CLASS SCHEDULE

<b>Sunday</b>	
Talmud in Depth.....	7:45 a.m.
Daf Yomi.....	5:10 p.m.
<b>Monday - Thursday</b>	
Talmud I.....	6:00 a.m.
<b>Monday- Friday</b>	
Talmud in Depth.....	7:30 a.m.
<b>Monday</b>	
Pirket Avot.....	7:30 p.m.
Daf Yomi.....	8:30 p.m.
<b>Tuesday</b>	
Women's/Mesillat Yescharim .....	11:00 a.m.
Daf Yomi.....	5:10 p.m.
<b>Wednesday</b>	
Women's/Pirket Avot.....	11:00 a.m.
Prophets/Mishlei.....	7:30 p.m.
Daf Yomi.....	8:15 p.m.
<b>Thursday</b>	
Parsha.....	7:30 p.m.
Daf Yomi.....	8:15 p.m.

## YOU CAN NOW LISTEN TO THE RABBI'S CLASSES ONLINE!!

[www.adatyeshurun.org](http://www.adatyeshurun.org)

Weekly lectures are all on the web for you to listen to anytime you wish.

Would you like to be on the E-Mail list for Rabbi's Classes? Write to Catharine at [catharine@adatyeshurun.org](mailto:catharine@adatyeshurun.org) to opt in!

## *In Memory of Linda Neiman*

## THE CONGREGATION ADAT YESHURUN WEEKLY NEWS BULLETIN

Rabbi Jeffrey Wohlgeleinter

Todd Salovey, President

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Vayechi

12 Tevet 5778 December 30, 2017



## *This Week's Torah Reading*

The Torah Reading begins on page 198 in the Hirsch, page 268 in the Stone.  
The Haftarah begins on page 842 in the Hirsch and page 1145 in the Stone.

**THE PARSHA BEGINS** with an account of Ya'akov's life in Egypt. It is interesting to note Ya'akov is described as "Vayechi," "and Ya'akov lived" as opposed to "and he settled" or "and he dwelt". Our commentaries offer various explanations. The Akeidah and others comment that finally, after all his suffering, Ya'akov was united with all his children and was able to enjoy 17 years of tranquillity. He finally 'lived'. The Tosefos Harosh says Ya'akov 'lived' for 34 years (the numerical value of the word Vayechi), 17 years before Yosef was sold and 17 years after the reunion. All his other years were not really living. The Daas Zekeinim posits that the first 17 years correspond to the years during which Ya'akov sustained Yosef, the later to those Yosef sustained Ya'akov in Egypt. R' Munk makes a comparison to the name of this week's Parsha and Chayei Sarah, which both record the death of a righteous person using the term "life". He recalls the Gemarah in Berachos which states the righteous never die, they continue to live in the spiritual heritage they leave to their children.

**ASYA'AKOV GREW** weaker he called his son Yosef to his side. Ya'akov made Yosef swear not to bury him in Egypt, in order to insure that his children would understand there is only one land of importance to the Jew, Eretz Yisroel. If Ya'akov was unable to be there in his lifetime, it was imperative to him that he be there in his death.

**R' S. R. HIRSCH** comments that Ya'akov's wish to be buried in Eretz Yisroel was based on his knowledge of what happened with his children in Egypt over the course of 17 years. They were beginning to settle down and call Egypt home, and it was to this that Ya'akov reacted. He did not want to be buried there for fear they would never leave. Rashi explains Ya'akov's hesitation to be buried in Egypt for three reasons: first, the earth would turn to vermin during the plagues; second, at the time of the resurrection of the dead, those who are buried outside of Eretz Yisroel will have to roll underground to be a part of "techiyas hamaysim"; and finally, explains Rashi, Ya'akov was worried the Egyptians would deify him.

**AFTER THIS ENCOUNTER**, Ya'akov became ill. Yosef returned to him with his two sons in order to receive Ya'akov's blessing. It is interesting to note that Ya'akov was the first person to become ill before he died. Rabbinic tradition teaches us that Ya'akov prayed for illness to be introduced before death so a person would have the ability to straighten his affairs in this world before he died.

**AT THIS MEETING** Ya'akov formally transferred the birthright to Yosef and made Menashe and Ephraim equal to the other sons. In this way he transferred the double por-

## Volunteers Needed for Our Security Teams

**BOTH MEN AND WOMEN  
ARE ENCOURAGED TO  
VOLUNTEER**

If you would like to assist us in keeping our community safe, please volunteer your service or fulfill the duties assigned to you. Anyone wishing to be added for security duty can email the office or speak with Security Chair Milton Krasner.

## PARSHA CONTINUES

tion of the inheritance to Yosef, because he was the eldest son of his primary wife, Rachel.

**YA'AKOV BLESSED YOSEF'S** sons, placing his right hand on the younger Ephraim's head and his left hand on the older Menashe's head. Yosef tried to switch his father's hands to the correct position, but Ya'akov assured him that he knew what he was doing. He blessed the younger one with his right hand because eventually his offspring would be spiritually greater than those of Menashe. Ya'akov gave them the additional blessing of "HaMalach HaGoel" which is used every time a Jewish parent wishes to bless his sons.

**KELIYAKAR GOES** to great lengths explaining that being born first does not really mean anything and that "big things come in small packages." Yitzchok, the younger son, was chosen over Yishmael, Ya'akov was chosen over Esav, Yosef over Reuvane, and Ephraim over Menashe. R' S. R. Hirsch explains this phenomena teaches us that greatness does not lie in birth order, but rather in one's actions. In the spiritual world, inheritance does not bring with it superiority. Our sages explain that Menashe still remained the first born in practical terms, but in the future Ephraim's greatness would exceed Menashe's.

**IN A VERY** beautiful explanation, the B'er Moshe says that Menashe and Ephraim represented two different outlooks on life. Menashe was involved in his father's business, very much involved in worldly matters. Ephraim, on the other hand, was sitting and learning, involved in matters of the spirit. Ya'akov gave presents to Ephraim to show that his was the right approach. However, he did not reject Menashe's way.

**YA'AKOV CALLED ALL** his sons to his side and conferred a blessing on each one of them, each receiving his appropriate blessing. Then Ya'akov reiterated his command that when he died he was to be buried in The Cave of the Patriarchs in Eretz Yisroel.

**THE TORAH THEN** records the death of Ya'akov, and Yosef's reaction. Later Yosef orders his father's body to be embalmed. There is much discussion on the propriety of Yosef's action. The Egyptians embalmed their people because they believed the soul would eventually return to the same body. However, Judaism rejects such a philosophy and believes the person's body must return to the dust. Yosef's intentions, however, were not religious. Rather he was concerned that due to the long journey to Eretz Yisroel, his father's body would decompose. According to Rabbi Yehudah Hanassi, Yosef was punished by Hashem for this act by dying before all his brothers. The Sages, however, disagree and maintain that Yosef's actions were correct, and his early death was not a punishment for this act. Earlier, as he was acting as Viceroy to his brothers and he listened to his father being degraded by Yehudah, he did not protest. The Torah relates how everyone mourned for Ya'akov and how he was buried. After Ya'akov's death, the brothers feared retribution by Yosef and they made an agreement of peace with him. Yosef made his brothers promise that he too would be buried in Eretz Yisroel. The Parsha and the book of Bereishis conclude with the death of Yosef.

## HOW TO APPROACH THIS WEEK'S PARSHA

**WHEN READING THE** Brachos that Ya'akov gave his children we have to understand that these aren't mere wishes that a father had for his son, rather they are life shaping blessings. When Ya'akov is blessing his children he is defining for them what their strengths are and thereby giving them the insight into what they should be doing with their lives. These strengths weren't merely for themselves, but by developing those strengths they were shaping the future of Klal Yisroel. Viewed this way, we realize the basic nature and values of the Jewish people and we too understand what we need to be developing within ourselves.

**THIS EXPLAINS MANY** anomalies in the text. For example, why here, by the blessings do we put Zevulun before Yissochar, when all over the Torah Yissochar appears before Zevulun? If we understand that Zevulun and Yissochar represent philosophical approaches to Torah and life and to their integration into our lives, then it makes sense.

**ALL OVER THE** Torah we are presented with the theoretical approach of Yissochar but in the blessings we are being taught the reality, which places the approach of Zevulun before that of Yissochar.

**THIS WILL ALSO** explain why by the tribe of Dan we are taught that his blessing had to do with Shimshon, Samson. Samson wasn't on the surface a very wonderful fellow, so why would Ya'akov be prophesying about him specifically. Furthermore why is that even important to the Jewish nation as a whole. If we understand, though, that Ya'akov was shaping the nation we understand that he was defining the quality of teshuva amongst the people. Shimshon, no matter what he did in his lifetime, did teshuva in the end of his days, this wasn't an event but a life defining quality for the nation. No matter how far we sink we still have been given the strength to pick ourselves up.

**USE THIS METHOD** of understanding for each of the tribes and you will see exactly what strengths and characteristics we possess and that we are meant to develop.

We wish our visitors a warm La Jolla welcome. Please introduce yourself to the Rabbi and the President so that we can meet and greet you.



**MIKVAH APPOINTMENTS**  
**(858) 535-1072**

# ADAT YESHURUN \$36

PER TICKET

## Presents



- **Grand Prize** - Apple MacBook Pro 2.3 GHz 256GB (value \$1,499) OR Microsoft Surface Pro I5 256GB (value \$1,299)
- **First Prize** - iPhone X 64GB (value \$999), OR Samsung Galaxy Note 8 64 GB (value \$960)
- **Second Prize** - DJI Spark Drone (value \$499)

Drawing takes place during Parent Child Learning on Saturday, January 6<sup>th</sup>  
\$36 per ticket—for every 10 tickets you buy or sell you get 1 FREE ticket  
For Info or to order your tickets contact the Shul office at  
[annette@adatyeshurun.org](mailto:annette@adatyeshurun.org) - Presence not required to win

Create an eternal bond.  
Pick a *sefer* to learn together.  
Explore the Torah's teachings.



Celebrate with a *siyum* at the end of the season.

## Parent-Child Learning

Every Motzei Shabbos (Saturdays)  
Beginning one hour after *Havdala*  
at Adat Yeshurun

Melava Malka Served  
Prizes Raffled  
Join the Grand Prize Raffle for Full Participation  
Starting November 11



# Boys Club



## Meet your new best friends.

They're Jewish...just like you.  
They go to Adat...just like you.  
They're in junior high...just like you.

And you're gonna love Wednesday nights...just like them!  
Shmooze. Eat. Do fun stuff. Repeat.

Every alternate Wednesday  
5:00pm-6:45pm  
beginning October 18  
All 6th-8th graders invited

Upcoming Dates:  
1/10/18  
1/14/18



See you in the big classroom!  
RSVP: [thewogies@aol.com](mailto:thewogies@aol.com)

# Girls Club



## Meet your new best friends.

They're Jewish...just like you.  
They go to Adat...just like you.  
They're in junior high...just like you.

Upcoming Dates:  
1/3/18  
1/17/18

And you're gonna love Wednesday nights...just like them!  
Shmooze. Eat. Do fun stuff. Repeat.

Every alternate Wednesday 5:00pm-6:45pm beginning October 25  
All 6th-8th graders invited



See you in the big classroom!  
RSVP: [thewogies@aol.com](mailto:thewogies@aol.com)