



On The Lighter Side...

A rabbi was walking home when he noticed his *shammes* (attendant) walking ahead of him. Much to his dismay, the rabbi saw the *shammes* enter a non-kosher restaurant. The rabbi couldn't believe his eyes. He watched in horror as the *shammes* ordered and started eating the meal, which included shrimp. The rabbi could no longer contain himself. He burst into the restaurant and said, "Moshe, what are you doing?" Moshe looked up and said, "Rabbi, did you see me come into this restaurant?" "Yes, I did," replied the Rabbi. "Did you see me order the food?" "Yes, I did," said the rabbi. "Did you see me eat the food?" "Of course I did!!! Why do you think I barged in here?" "Well, then," said Moshe, "I don't see the problem. Everything was done under rabbinical supervision!"

CANDLE LIGHTING TIMES AVENTURA

Friday, December 8
Light Candles at 5:12 p.m.
Saturday, December 9
Shabbat ends at 6:07 p.m.

READINGS

On Shabbat we read
Parshat Vayeishev

LUBAVITCH AVENTURA SOUTH

PARSHAT VAYEISHEV

THE TORAH PORTION IN A NUTSHELL

Joseph relates his grandiose dreams to his brothers, and arouses 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.

The Miracle of the First Night *By Rabbi N. Silberberg*

Certain facts are taken for granted. At times, however, a little thought raises real questions regarding the logic behind these concepts which are simply accepted at face value. For example: Chanukah is eight days long because the oil which would naturally have fueled the menorah for only one day miraculously lasted for eight. Everyone knows this since their days in Hebrew School. But does this make sense? If there was sufficient oil to burn for one day, then the miracle lasted only seven days. Why celebrate the first day if nothing miraculous occurred then? This question has long bothered Jewish scholars, and many, many answers have been suggested. Most of these answers demonstrate how there was indeed some sort of miracle on the first day of Chanukah too. Perhaps, however, it is unnecessary to establish the occurrence of any miracle on the first day of Chanukah in order to justify its inclusion in the holiday. Perhaps we are celebrating the oil itself which very naturally fueled the menorah on that day. An interesting episode recounted in the Talmud (Taanit 25a) will "illuminate" the matter: The Mishnaic sage Rabbi Chanina ben Dosa was a renowned miracle worker. Shortly after sunset one Friday evening, he noticed his daughter sobbing. Upon asking her the reason for her distress, she explained that she had mistakenly lit the Shabbat candles with vinegar instead of oil. Rabbi Chanina comforted his daughter: "Do not be troubled, my dear. The One who commanded oil to burn will command vinegar to burn..." Needless to say, the candles did not go out. In fact, they burned until the following night, when the havdallah candle was kindled from their flames!

This story is so striking and unique because Rabbi Chanina didn't respond by saying, "Wanna see something amazing? Watch this miracle!" Rather, in the eyes of this holy sage, vinegar burning was no more spectacular than oil burning. The only difference between the two was how frequently they occur. If the definition of "miracle" is G-dly intervention in personal or national affairs, then every phenomenon is miraculous -- for everything that occurs is a direct result of G-d's command. "The Guardian of Israel *never* slumbers nor sleeps," but His watchful eye can and usually does express itself in natural means. Nature is merely the curtain which conceals the grand Puppeteer from our sight.

Nevertheless, we treasure miracles, and holidays are instituted to commemorate the more consequential ones. We cherish those precious moments in history when G-d chose supernatural means to come to our rescue, when the curtain was ripped away, leaving the puppeteer exposed. Rabbi Chanina had the ability to see through the curtain every day, but we don't. To us, vinegar burning is a remarkable sight to behold.

Once the curtain has been temporarily lifted, the recognition that there is a puppeteer doesn't fade even after the curtain is restored. After witnessing vinegar burning, we realize that oil's ability to burn is also a result of G-d's command.

The seven miraculous days when the menorah remained lit brings us to understand that the first day was no less "miraculous."

Calendar Reminder

19 of Kislev

This Thursday, the 19th of Kislev, is the anniversary of the date when Rabbi Schneur Zalman, the first Chabad Rebbe, was released from prison in 1798. He was imprisoned due to libelous information supplied to the Czarist government by opponents of the fledgling Chassidic movement. According to chassidic tradition, the imprisonment of Rabbi Schneur Zalman, was merely the earthly reflection of a Heavenly complaint which was lodged against him and the chassidic cause which he was promoting; his liberation symbolized a Heavenly green-light for the continued promulgation of chassidut.

Everything You Wanted To Know About...

Chanukah

Light over Darkness

In the Second Temple [Era], the Greek kings decreed [evil] decrees against the Jews, [attempted] to abolish their religion, and did not allow them to be involved in Torah or Mitzvot. They entered the Sanctuary [of the Holy Temple], rammed holes in its walls, defiled all which was pure, and the Jews were very anguished by their enemy who distressed them greatly. [This was] until the G-d of their fathers had mercy on them, and saved them from the hands [of the Greeks]. The children of the Hasmoneans, the High Priests, slew [the enemy], rescued the Jews from their hands, established a [Jewish] king from the Kohanim, and royalty returned to the Jews for more than two centuries, until the destruction of the Second Temple.

When the Jews overpowered [the Greeks] and destroyed them – on the 25th of Kislev – they entered the Sanctuary and found therein only one jug of pure oil, enough to kindle [the menorah] only one day. They lit with this [oil] for eight days until they pressed olives and produced pure oil.

Therefore the sages of that generation instituted the eight days starting with the 25th of Kislev to be days of joy and praise. On every one of these nights we light candles by the doors of the houses to publicize the miracle. And these days are called “Chanukah.”

(Maimonides, Laws of Chanukah 3:1-3)

The Lighting

Here's a simple step-by-step guide to lighting the menorah:

1. Gather together your family and anyone else who happens to be home.
2. Light the shamash candle and hold it in your right hand (left hand for left-handed people).
3. While standing, recite the two blessings found in your siddur.
On the first night of Chanukah (or if for some reason you didn't light the menorah on the first night, then the first time you light the menorah), you should add the Shehecheyanu blessing.
4. Kindle the candles. On the first night we light the candle on the far right side of the menorah, and every night thereafter we add a candle to the left of that.
On the second night, and all the subsequent nights, we start by lighting the (new) left candle and then we move left to right, lighting the others candles. In other words, the candles are positioned on the right side of the menorah but we light from left to right.
5. Place the shamash candle back in its place and say (or sing) the Haneirot Halalu and/or Maoz Tzur.
6. It is customary to linger around the candles for a half hour (aside for Friday afternoon when everyone runs to the synagogue for the Kabbalat Shabbat services).

This is the perfect time to share some Chanukah stories with your family, enjoy a dridel game and indulge in some hot latkes!

The Prayers

Each day of Chanukah we thank G-d by reciting the complete Hallel in the morning prayer service. We also insert a special prayer of thanksgiving, the *V'al Hanissim*, whenever reciting the Amidah or Grace after Meals.

Also, due to the festive atmosphere, throughout Chanukah (and also by the mincha prayer of the day beforehand) we omit the *Tachanun* (prayers for forgiveness and confession) from our prayers.

MINYAN SCHEDULE

FRIDAY NIGHT

Mincha: 5:15 p.m.
Ma'ariv: Kabbalat Shabbat 15 minutes after Mincha.

SHABBAT

Shacharit: 10:00 a.m.
Torah Reading: 10:45 a.m.
Kiddush: 12:00 p.m.
Mincha: 5:00 p.m. followed by Ma'ariv (on time).

SUNDAY

Shacharit 9:00 a.m. followed by Talmud class & Breakfast .

MONDAY-FRIDAY

Shacharit: 8:15 a.m.
Mincha: 5:15 followed by Ma'ariv.

ONGOING CLASSES

SUNDAY-FRIDAY

Tanya class for men and women after prayers.

MONDAY

5:00-5:45 p.m. Hebrew reading.

TUESDAY

9:30 a.m. Breakfast n Learn for young women at Fresko restaurant. (Please call Raizel (786) 515-5729).

1:30-3:30 p.m. Jewish Retiree Club
4:45-6:00 p.m. Machon.

WEDNESDAY

8:00-9:00 p.m. Class followed by dinner for men and women. Loaves Of Love. Volunteer and make Challah for those in need.

SHABBAT

9:00 a.m. Chassidus.

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