



ב"ה

**Parshah Vayeitzei in a Nutshell**

Yaakov leaves his hometown of Beersheba and journeys to Charan. On the way, he encounters “the place” and sleeps there, dreaming of a ladder connecting heaven and earth, with angels climbing and descending on it; G-d appears and promises that the land upon which he lies will be given to his descendants. In the morning, Jacob raises the stone on which he laid his head as an altar and monument, pledging that it will be made the house of G-d.

In Haran, Jacob stays with and works for his uncle Laban, tending Laban’s sheep. Laban agrees to give him his younger daughter, Rachel—whom Jacob loves—in marriage, in return for seven years’ labor. But on the wedding night, Laban gives him his elder daughter, Leah, instead—a deception Jacob discovers only in the morning. Jacob marries Rachel, too, a week later, after agreeing to work another seven years for Laban.

Leah gives birth to six sons—Reuben, Simeon, Levi, Judah, Issachar and Zebulun—and a daughter, Dinah, while Rachel remains barren. Rachel gives Jacob her handmaid, Bilhah, as a wife to bear children in her stead,

**Kiddush**

This week's kiddush is sponsored by the Shul.

and two more sons, Dan and Naphtali, are born. Leah does the same with her handmaid, Zilpah, who gives birth to Gad and Asher. Finally, Rachel’s prayers are answered and she gives birth to Joseph.

Jacob has now been in Charan for fourteen years, and wishes to return home. But Laban persuades him to remain, now offering him sheep in return for his labor. Jacob prospers, despite Laban’s repeated attempts to swindle him. After six years, Jacob leaves Charan in stealth, fearing that Laban would prevent him from leaving with the family and property for which he labored. Laban pursues Jacob, but is warned by G-d in a dream not to harm him. Laban and Jacob make a pact on Mount Gal-Ed, attested to by a pile of stones, and Jacob proceeds to the Holy Land, where he is met by angels. ❖

**Anshei Lubavitch Congregation**

Rabbi Levi and Leah Neubort

*Adult education:*

Rabbi Avrohom and Rivky Bergstein

*Youth Outreach:*

Rabbi Eli and Ruty Steinhauser

**Shabbos Schedule  
Parshas Vayeitzei**

**Erev Shabbos – Nov. 16, 2018**

Candle Lighting ..... 4:19 pm  
Mincha ..... 4:20 pm

**Shabbos – Nov. 17, 2018**

Shacharis .....9:30 am\*  
Torah Reading.....10:35 am  
Rabbi Neubort’s Drasha .....11:10 am  
Kiddush..... 12:10 pm  
Gemara (2-31 Summit) ..... Postponed  
Mincha ..... 4:20 pm  
Rabbi’s Drasha ..... 4:40 pm  
Shabbos Ends..... 5:20 pm

*\*Latest morning Shema is now 9:11 AM. Be sure to recite the Shema at or before that time (even if at home).*

**Weekday Schedule**

**Minyan**

Shacharis ..... 6:15 am  
Mincha ..... 1:45 pm  
Maariv ..... 9:15 pm

**Classes**

Chassidus, Mon-Fri ..... 5:55 am  
Halachah, Mon-Fri ..... 1:40 pm  
Torah Studies..... Mon. 7-8:00 pm  
Tuesday Talmud..... 9:30-10:00 pm

**Thank You to:**

**Nachum Nachum  
for reading the Torah  
and to our  
Kiddush Volunteers**

**Halachic Zmanim**

Shabbos, November 17  
Eastern Standard Time

Earliest Tallis ..... 5:46 AM  
Latest Morning Shema .... 9:11 AM  
Earliest Mincha (Gedola) 12:07 PM  
Plag Hamincha .....3:39 PM  
Earliest Evening Shema ....5:06 PM

## Chassidic Masters

### “Sheep”

*Based on the teachings of  
the Lubavitcher Rebbe  
Courtesy of MeaningfulLife.com*

This week’s Torah reading, Vayeitzei (Genesis 28:10–32:3), is veritably glutted with sheep: Laban’s sheep and Jacob’s sheep; white sheep, dark sheep, spotted sheep, speckled sheep, sheep with rings around their ankles. Jacob arrives in Charan, and the first sight to greet him is that of several flocks of sheep congregated around a sealed well; the second is his future wife, Rachel—the name is Hebrew for “sheep”—shepherding her father’s sheep. Soon Jacob is a shepherd himself, caring for sheep, receiving his wages in sheep, breeding sheep with special markings, dreaming of sheep, amassing a fortune in sheep, and finally leading his flocks back to the Holy Land where he will present his brother Esau with a huge gift comprised largely of . . . sheep.

Between flocks, we also read of Jacob’s marriages to Leah and Rachel, and the birth of eleven of his twelve sons, progenitors of the twelve tribes of Israel. What are we to learn from the fact that the nation of Israel was founded in such sheepish surroundings?

#### The First Metaphor

“I am my beloved’s and my beloved is mine, he who shepherds [me] among the roses” (Song of Songs 2:16). The voice of this verse, explains the Midrash Rabbah, is that of the community of Israel, speaking of her relationship with G-d. “He is my shepherd, as it is written (Psalms

80:1), ‘Shepherd of Israel, hearken’; and I am His sheep, as it is written (Ezekiel 34:31), ‘And you, My sheep, the sheep of My pasture’” (Midrash Rabbah on this verse).

The same Midrashic passage also describes our relationship with G-d as that of a child to his father, a sister to her brother, a bride to her groom, a vineyard to its watchman, among others. Each of these metaphors expresses another facet of the relationship: the inherent bond between G-d and Israel, the love and affection, G-d’s guardianship over us, our being a source of joy to Him, etc. What does the sheep/shepherd metaphor represent? If the point is that G-d provides for us and protects us, or that we are subservient and devoted to Him, these elements also exist in the father/child relationship. What unique aspect of our relationship with G-d can be expressed only by describing us as His sheep?

The sheep’s dominant trait is its docility and obedience. The child obeys his father, but does so out of an appreciation of his father’s greatness; the sheep does not obey for any reason—it is simply obedient by nature. It is this element of our relationship with G-d that the sheep represents: an unquestioning subservience which derives not from our understanding of His greatness and our feelings toward Him (in which case it would be defined by the limits of our understanding and feelings), but from the recognition that “I am His sheep.”

The Jewish nation was founded amidst sheep because our self-negation and unquestioning obedience to G-d is the foundation

of our Jewishness. Of course, we are not only G-d’s sheep—we are also His children, His bride, His sister and His vineyard. By the same token, the Torah tells us that when Jacob left Charan after twenty years of shepherding, his wealth consisted not only of sheep: “He had much sheep, maids and servants, camels and donkeys.” We have just read that Laban paid him his wages in sheep, and that his flocks multiplied exceedingly; but where did his other possessions come from? Rashi explains that “he sold his sheep for high prices and bought all these.” Spiritually, too, Jacob’s “wealth” did not consist solely of docility and self-negation, but also included feeling and understanding, fortitude and vigor. But the source and basis of it all was his “sheep.”

Being a Jew means studying the divine wisdom (revealed to us in His Torah), developing a passionate love and reverent awe for G-d, and teaching His wisdom and implementing His will in an oft-times hostile world—all of which require the optimal application of our mental, emotional and assertive powers. But the foundation of it all, the base from which all these derive and upon which they are all predicated, is our simple commitment to G-d—a commitment that transcends reason and emotion. ❖

#### Shhhhh

Talking during the prayer service and during the Torah reading is inappropriate and disturbing to fellow congregants. If you must talk, PLEASE go outside. And children should not be running in and out during the Rabbi’s D’var Torah.

## Haftorah in a Nutshell – Vayeitzei

Hosea 11:7-12:14

This week's haftorah mentions Jacob's flight from home to the "field of Aram," an episode that is recounted in this week's Torah reading.

The haftorah begins with the prophet Hosea's rebuke of the Jewish people for forsaking G-d. Nevertheless, Hosea assures the people that G-d will not abandon them: "How can I give you, Ephraim, and deliver you [to the hands of the nations]? . . . I will not act with My fierce anger; I will not return to destroy Ephraim."

The prophet discusses the misdeeds of the Northern Kingdom of Israel, and the future degeneration of the Kingdom of Judea. He contrasts their behavior to that of their forefather Jacob who was faithful to G-d and prevailed against enemies, both human and angelic.

The haftorah also makes mention of the ingathering of the exiles which will occur during the Final Redemption: "They shall hasten like a bird from Egypt and like a dove from the land of Assyria; and I will place them in their houses, says the Lord." ❖

## Dvar Torah Questions and Answers

By Rabbi Moshe Bogomilsky

"ויקח מאבני המקום וישם מראשתיו"  
"He took from the stones of the place and he placed them around (under) his head." (28:11)

**QUESTION:** Rashi says that he wanted to protect himself from wild animals. Why did he protect only his head and not the rest of his body?

**ANSWER:** A very important lesson can be learned from Yaakov's actions. Yaakov spent all his years studying Torah in the home of Yitzchak and in the *Beit Midrash* of Shem and Eiver. Now he had to give up some of his Torah study time and engage in worldly matters. Yaakov knew that in the world at large there are many forces that are alien to Torah and *mitzvot* and hostile to the religious Jew. These forces influence the mind of the Jew and try to persuade him to leave the path of Torah. Therefore, Yaakov made a great effort to protect his "head," to prevent negative influences from interfering with his *yiddishkeit*.

(לקוטי שיחות ח"א)

### Fair Lawn Orthodox Jewish Community Events

Nov. 18 – **Breakfast and Chess**, with Boris Gulko, Grand-master Chess player, competing against 20 challengers simultaneously. "Last Man Standing" will win a \$100 gift certificate. Sunday morning, 8:45 AM, at Shomrei Torah. To sign up to play or to make a reservation to attend visit <https://www.shomrei-torah.org/event/natepchess>.

Nov. 19 – **Culinary Planning For Your Thanksgiving Feast and Chanukah Party**, with local food blogger Rachel Kor. Monday night, 8:00 PM, at Ahavat Achim. No charge, but please RSVP to [chanashestack@gmail.com](mailto:chanashestack@gmail.com).

שבת שלום! • גוט שבת!

**Good Shabbos to all!**



ב"ה  
 נמלאה הארץ דעה אתה ה'  
 ANSHEI LUBAVITCH  
**BEIS MIDRASH**  
 בית מדרש לחסידות  
**L'CHASSIDUS**

**Shiurim** • שיעורי חסידות



**STUDY CHASSIDUS!**

Currently learning

שׁוֹבָה יִשְׂרָאֵל (תּרנ"ט)

**THE POWER OF RETURN**

by the Rebbe Rashab

**Monday-Friday 5:55-6:10 AM**

**Halachah** • שיעורי הלכה

*Explore the Ins-and-Outs of Prayer*

Hilchos Tefillah..... 1:40-1:45 PM

Monday-Thursday

**Tuesday Talmud** • שיעורי

גמרא

Tractate Sukkah.....9:30-10:00 PM

**WANT TO LISTEN TO A CLASS ON-THE-GO?**

Text your WhatsApp number to 201-362-2712 to join the Torah Classes @ Anshei Group

**Stay Tuned for More Info**

New JLI Course coming up

**Crime and Consequence**

Shevat 5779 / February 2019

Criminal justice reform is a hot-button topic in the United States, with a bipartisan consensus that urgent reforms are needed. This course discusses some of the most controversial issues with respect to crime and punishment and offers Torah perspectives that are relevant and insightful. The course examines many areas of criminal law, such as sentencing, incarceration, parole, death penalty, evidence, rehabilitation, crime prevention—all in the hope of generating a safer and more just society.



**MONDAY EVENING TORAH STUDIES**

7:00-8:00 PM • Maariv at 9:15

Monday, November 19, 2018

**COSMIC COLLISION**

*What a Kabbalistic "Big Bang" Has to Say about Everyday Life*

Cosmic collisions, and abundant lights shattering vessels and raining sparks into darkened worlds: sounds like the stuff of a fantasy movie—but it's not. Believe it or not, it's the kabbalistic rendering of Creation, and it has major implications for how the world operates, and more importantly, how you operate. Discover the secret of the cosmos and yourself, through the surprising vehicle of a narrative about Edomite kings.

Monday, November 26, 2018

**PUT A SMILE ON YOUR FACE!**

*Making Others Feel Good—Even When You're not*  
 "Be true to yourself!" is a refrain often heard. Hey, if you're not feeling it, then why bother faking it and putting on a smile just for others? While popular wisdom may suggest so, the behavior of a tormented slave named Joseph in the dungeons of Egypt speaks volumes of how we ought to think about others around us and the demeanor we should maintain to brighten others.

Monday, December 3, 2018

**ESSENTIAL OILS**

*The Secret to Remaining Above While Tethered Below*

Everyone is dieting these days, so oil is pariah number one. But on this holiday, we set aside our reservations and indulge in latkes, doughnuts, and take the opportunity to load up our menorahs with oil. So, what's with the oil? Aside from a relic of the ancient story, a fascinating ride through the Chasidic perspective on oil reveals some important truths about who we really are.



**Wrestling with Faith**

Join us this Sunday evening for Lesson Four: *Finding Comfort*

Without a doubt, the pervasiveness of pain and suffering is, for many, a significant impediment to our belief in and embrace of G-d. When tragedy strikes, where is G-d? Why would a loving G-d abandon us? While Judaism offers insight in this area, the larger question is, do we even want insight? Can any insight soothe the pain and assuage the grief?

Join us this **Sunday, November 18, 7:30 pm** at Anshei Lubavitch to learn about G-d's response to suffering, as well as what our response should be.

**FIND OUT MORE**

Call 201.362.2712. or email: [RabbiBergstein@FLChabad.com](mailto:RabbiBergstein@FLChabad.com)



Schedule of classes for

**Larger Than Life: Weaving G-d into the Details by the Rosh Chodesh Society**

**2018** December 12.....7:30 pm  
**2019** January 16.....7:30 pm  
 February 13.....7:30 pm  
 March 13.....7:30 pm  
 May 15.....7:30 pm

Questions? Want to host a class? Call or text Rivky Bergstein: 201.362.2909