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Parshah Vayishlach in a Nutshell

Yaakov returns to the Holy Land after a 20-year stay in Charan, and sends angel-emissaries to Eisav in hope of a reconciliation, but his messengers report that his brother is on the war-path with 400 armed men. Yaakov prepares for war, prays, and sends Eisav a large gift (consisting of hundreds of heads of livestock) to appease him.

That night, Yaakov ferries his family and possessions across the Yabok River; he, however, remains behind and encounters the angel that embodies the spirit of Eisav, with whom he wrestles until daybreak. Yaakov suffers a dislocated hip but vanquishes the supernal creature, who bestows on him the name Israel, which means "he who prevails over the divine."

Yaakov and Eisav meet, embrace and kiss, but part ways. Yaakov purchases a plot of land near Shechem, whose crown prince—also called Shechem—abducts and rapes Yaakov's daughter Dinah. Dinah's brothers Shimon and Levi avenge the deed by killing all male inhabitants of the city, after rendering them vulnerable by convincing them to circumcise themselves.

Kiddush

This week's kiddush is sponsored by the Shul.

Yaakov journeys on. Rachel dies while giving birth to her second son, Benjamin, and is buried in a roadside grave near Bais Lechem. Reuven loses the birthright because he interferes with his father's marital life. Yaakov arrives in Hebron, to his father Yitzchak, who later dies at age 180. (Rivkah has passed away before Yaakov's arrival.)

Our Parshah concludes with a detailed account of Eisav's wives, children and grandchildren; the family histories of the people of Seir, among whom Eisav settled; and a list of the eight kings who ruled Edom, the land of Eisav's and Seir's descendants. ❖

Eruv website:
www.fairlawneruv.com
Eruv Hotline phone nbr:
201-254-9190.
Updated every Friday.

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 Vayishlach

Erev Shabbos – Nov. 23, 2018

Candle Lighting 4:14 pm

Mincha 4:15 pm

Shabbos – Nov. 24, 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 4:15 pm

Rabbi's Drasha 4:35 pm

Shabbos Ends..... 5:16 pm

**Latest morning Shema is now 9:16 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:

Yossi Lebovic
for reading the Torah
and to our
Kiddush Volunteers

Halachic Zmanim

Shabbos, November 24
Eastern Standard Time

Earliest Tallis 5:54 AM

Latest Morning Shema 9:16 AM

Earliest Mincha (Gedola) 12:08 PM

Plag Hamincha 3:36 PM

Earliest Evening Shema 5:02 PM

Chassidic Masters

“ Outgoing Woman”

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

Dinah, the daughter of Leah, whom she bore to Yaakov, went out to see the daughters of the land. And Shechem the son of Hamor the Hivite, prince of the land, saw her; and he abducted her . . .

-- Genesis 34:1-2

In the thirty-fourth chapter of Genesis we read of Dinah's abduction, her brothers' cunning plot to disable the people of Shechem, her rescue and the destruction of the city.

Our sages note that in the opening verse of its account, the Torah introduces Dinah as Leah's child. She is not referred to as “the daughter of Jacob,” or “the daughter of Jacob and Leah,” or even as “the daughter of Leah and Jacob,” but as “the daughter of Leah, whom she bore to Jacob.” Rashi explains:

Because of her going out, she is called “the daughter of Leah.” For [Leah,] too, was an “outgoer,” as it is written, “And Leah went out to greet him” (Genesis 30:16). Regarding her it has been said, “Like mother, like daughter.”

At first glance, this seems an indictment of Leah's and Dinah's behavior. The hallmark of the Jewish woman is her tzniut, the modesty in dress and demeanor expressed by the verse (Psalms 45:14), “The entire glory of the king's daughter is within.” A Jewish girl, Rashi seems to be saying, has no business going out to

visit with the daughters of a pagan land; when she does, she is not acting as a daughter of Jacob but like her mother, who is known to have—on occasion—embarked on outings of her own. For the king's daughter to leave her inner sanctum is to expose herself to all sorts of negative encounters, as Dinah's case tragically demonstrates.

This, however, cannot be Rashi's intention, for it runs contrary to what he writes in his commentary on a previous verse. A few chapters back, where Jacob is preparing for his encounter with his wicked brother Esau, we read (Genesis 32:23):

[Jacob] took his two wives, his two handmaidens and his eleven sons, and he crossed the ford of Jabbok.

Asks Rashi: What about his daughter?

Where was Dinah? Jacob had placed her in a chest and locked her in, lest Esau set his eyes on her. For this, Jacob was punished, for had he not withheld her from his brother, perhaps she would have brought [Esau] back to the proper path. [The punishment was] that she fell into the hands of Shechem.

In other words, it was Jacob's isolation of Dinah, not Dinah's and Leah's outgoingness, that was the cause of Dinah's misfortune. Dinah should not have been hidden from Esau. Her encounter with the big, bad world should not have been avoided; indeed, it should have been welcomed. Jacob feared that she would be corrupted by her wicked uncle; he should have realized that, with her firm moral grounding and

unassailable integrity, she was far more likely to influence Esau for the better.

Interestingly enough, here, too, there is a mother-daughter connection. The Torah (in Genesis 29:17) tells us that “Leah's eyes were weak.” Rashi explains that they were weak from weeping:

She wept over the thought that she would fall to the lot of Esau. For everyone was saying: Rebecca has two sons and Laban has two daughters; the elder son (Esau) is destined for the elder daughter (Leah), and the younger son (Jacob) for the younger daughter (Rachel).

This was more than common speculation; according to the Midrash, these were matches ordained in heaven.

But Leah's tearful prayers changed the heavenly decree, and both sisters were married to the righteous younger son. But it was Leah who was Esau's potential soulmate. If she herself felt unequal to the challenge of dealing with his wickedness, her daughter and spiritual heir, Dinah, could have served as the instrument of Esau's redemption.

This is the deeper significance of the adage “Like mother, like daughter” quoted by Rashi. Our children inherit not only our actual traits but also our unrealized potentials. Physically, a brown-eyed mother may transmit to her child the potential for blue eyes inherited from her mother but dormant in her genes.

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Chassidic Masters

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Spiritually, a parent may impart to a child the ability to achieve what, for the parent, is no more than a subtle potential buried in the deepest recesses of his or her soul.

So Dinah's going out to make the acquaintance of the daughters of the land was fully in keeping with her and her mother's unique gifts. Her exposure to an alien environment would not have adversely affected her Jewish femininity, her "king's daughter's" inner glory. On the contrary: she was born to the role of the outgoing Jewish woman, who serves as a source of enlightenment to her surroundings without compromising her modesty and innerness. Rather, it was Jacob's attempt to closet her that invited disaster. In going out to "the daughters of the land," Dinah was truly the daughter of Leah—in the positive sense. She was not the daughter of Jacob, for Jacob had hesitated to put her outgoing nature to its intended use.

Within Without

Therein lies a message to women of all generations:

The Torah sees man and woman as having been imbued by their Creator with distinct characteristics and roles. Man is a conqueror, charged to confront and transform a resistant, often hostile, world. To this end, he has been supplied with an extroverted and aggressive nature,

a nature he is to apply constructively in the war of life—the war to combat the negative without, and to redeem the positive elements and opportunities held captive in the most spiritually desolate corners of G-d's creation.

Woman is his diametric opposite. Her intrinsic nature is non-confrontational, introverted, modest. For while man battles the demons without, woman cultivates the purity within. She is the mainstay of the home, nurturer and educator of the family, guardian of all that is holy in G-d's world. The entire glory of the king's daughter is within.

But within does not necessarily mean indoors. The woman, too, has a role that extends beyond the home, extends also to the most alien of daughters and the most pagan of lands. A woman who has been blessed with the aptitude and talent to influence her sisters can, and must, be an "outgoer," periodically leaving her haven of holiness to reach out to those who have lost grounding and direction in their lives.

And when she does, she need not, and must not, assume the warrior stance of the man. Confrontation and conquest is not the only way to deal with the outside world; there is also a feminine way, a gentle, modest and compassionate way, to extract goodness from the evil that rages without. Confrontation is often necessary, but it is also often ineffective and even detrimental. Even the fiercest of battles needs the feminine touch of the outgoing woman. ❖

Active Shooter Training

We've all followed the news. We all need to be aware.

Regardless of your level of involvement, you are invited to our first training session:

**Wednesday,
January 16th at 7:30pm**

Mark Your Calendar!

AN AUSPICIOUS DAY:

**Come celebrate the
"New Year" of
Chassidus
at our Annual
Yud Tes Kislev
Farbrengen.
Saturday,
Nov 24th 8:00 pm.
Buffet Dinner
will be served.**

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 – Vayishlach

Obadiah 1:1-21

This week's haftorah mentions the punishment of Edom, the descendents of Esau, whose conflict with Jacob is chronicled in this week's Torah reading.

The prophet Obadiah, himself an Edomian convert to Judaism, describes the punishment destined for the nation of Edom. The Edomites did not come to Judea's aid when she was being destroyed by the Babylonians, and even joined in the carnage. Many years later the Edomites (the Roman Empire) themselves destroyed the Second Temple and mercilessly killed and enslaved their Jewish cousins.

Though the Roman Empire was one of the mightiest to ever inhabit the earth, the prophet forewarns: "If you go up high like an eagle, and if you place your nest among the stars, from there I will bring you down, says the Lord. . . And the house of Jacob shall be fire and the house of Joseph a flame, and the house of Esau shall become stubble, and they shall ignite them and consume them, and the house of Esau shall have no survivors, for the Lord has spoken."

After describing the division of Esau's lands amongst the returning Judean exiles, the haftorah concludes with the well known phrase: "And saviors shall ascend Mt. Zion to judge the mountain of Esau, and the Lord shall have the kingdom." ❖

Dvar Torah Questions and Answers

By Rabbi Moshe Bogomilsky

כה תאמרון לאדני לעשו כה אמר עבדך יעקב עם לב גרתי

"Thus shall you say to my lord, to Eisav: 'Thus said your servant Yaakov: I have sojourned with Lavan.'" (32:5)

QUESTION: Yaakov sent a message to Eisav that even though he dwelled with the wicked Lavan, he observed the 613 mitzvot (Rashi).

Why did Yaakov think that his observance of Torah and mitzvot would make an impression on Eisav?

ANSWER: Usually, when two sides are trying to reach an agreement it is necessary for each one to yield a little. Yaakov's message to Eisav was, "I am eager to negotiate with you and to make peace. If necessary, I will make concessions and grant some of your wishes. However, I want you to know that I lived with Lavan and frequently had to negotiate with him. I was always patient and let him have his way. One hundred times he changed his agreement with me regarding my salary (31:41), and I always gave in and never argued. But there was one place where I did not give up one inch: my observance of Torah and mitzvot.

"I am therefore informing you that I am easy to deal with, but if you are expecting me to compromise on Torah and mitzvot, then there can be no discussion between us." ❖

Fair Lawn Orthodox Jewish Community Events

• **Dec. 16 – United Hatzalah of Israel Event**, featuring Eli Beer, Founder & President, sharing amazing and powerful stories of life saving rescue and chessed. Childcare to be provided.

Sunday morning, 9:00 AM, at Shomrei Torah. To attend or support the organization, contact Jason@israelrescue.org.

שבת שלום! גוט שבת!



Good Shabbos to all!

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

Shiurim • שיעורי חסידות



STUDY CHASSIDUS!

Currently learning

שׁוּבָה יִשְׂרָאֵל (תרנ"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

שיעורי גמרא • Tuesday Talmud

Tractate Sukkah 9:30-10:00 PM

Tuesday nights following Ma'ariv

**THIS WEEK ONLY, THE SHIUR
WILL BE POSTPONED FOR
WEDNESDAY, 9:30 PM**

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 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.

Monday, December 10, 2018

WIND IN YOUR SAILS

Harnessing Inspiration for the Long Haul

Many a wise person has said that "Indifference . . . is more dangerous than anger and hatred," or "Apathy is the death of democracy." Indeed, to be uninspired and emotionless is a terrible predicament. But all those people jumping up and down on mountaintops, screaming with passion, don't seem to be the answer either. So what does an even-keeled person do? The dramatic, heart-wrenching reunion of Jacob and his son Joseph uncovers a refreshing answer.

WANT TO LISTEN TO A CLASS ON-THE-GO?
Text your WhatsApp number to 201-362-2712
to join the Torah Classes @ Anshei Group



**Wrestling with
Faith**

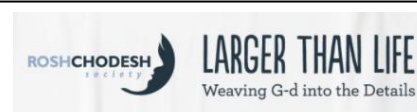
Join us this Sunday evening for
Lesson Four: *Bridging the Divide*

Even if you are not a scientist, chances are that you think in a scientific manner. Meaning, you tend to make decisions in life based on evidence and observation. For the person of faith, this can create a challenge: belief in G-d and the Torah—while logical—is primarily grounded in faith, not evidence or concrete observation. Also, there are elements of the Torah narrative (e.g., Creation in six days) that seem irreconcilable with scientific findings.

Join us this **Sunday, November 25, 7:30 pm** at Anshei Lubavitch to explore these topics and try to understand the place of science for the believer, and the place of faith for the scientist.

FIND OUT MORE

Call 201.362.2712. or email:
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