



ב"ה

Parshah Vayishlach in a Nutshell
(Genesis 32:4–36:43)

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule

Erev Shabbos – Dec 13 / Kislev 15

Candle Lighting.....4:11 pm

Mincha4:15 pm

Shabbos Day – Dec 14 / Kislev 16

Shacharis..... 9:30 am*

Torah Reading10:35 am

Rabbi Neubort’s Drasha..... 11:10 am

Kiddush12:10 pm

Gemara (2-31 Summit)Postponed

Mincha4:15 pm

Rabbi’s Drasha.....4:35 pm

Shabbos Ends5:15 pm

**Latest morning Shema is now 9:29 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):

Minyan

Shacharis.....6:15 am

Mincha1:45 pm

Maariv.....9:15 pm

Classes

Chassidus, Mon-Fri 5:55 am

Halachah, Mon-Fri1:40 pm
and at 9:25 pm

Monday Torah Studies..... 7-8:00 pm

Tuesday Talmud9:30-10:00 pm

Wednesday Mishna 8:30-9:15 pm

Thursday B’lyun.....9:30-10:00 pm

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

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

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

Jacob journeys on. Rachel dies while giving birth to her second son, Benjamin, and is buried in a roadside grave near Bethlehem. Reuben loses the birthright because he interferes with his father’s marital life.

Kiddush

This week’s kiddush is sponsored by the Shul

Jacob arrives in Hebron, to his father Isaac, who later dies at age 180. (Rebecca has passed away before Jacob’s arrival.)

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

Eruv website:

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Halachic Zmanim

Shabbos, December 14
Eastern Standard Time

Earliest Tallis 6:11 AM

Latest Morning Shema 9:29 AM

Earliest Mincha (Gedola) 12:15 PM

Plag Hamincha3:35 PM

Earliest Evening Shema5:00 PM

Thank You to:

**Yossi Lebovic
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Chassidic Masters

“ Double Identity”

*Based on the teachings of
the Lubavitcher Rebbe.
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"No longer shall your name be called Jacob; rather, Israel shall be your name. For you have struggled with the divine and with men, and you have prevailed"

-- (Genesis 32:29).

So said the angel with whom Jacob wrestled for a night prior to his historic encounter with Esau. Later, we read that G-d Himself appeared to Jacob and reiterated the change of his name to Israel.

Abraham, too, had his name changed (from Abram) by G-d. But with Abraham, the change was absolute; the Talmud goes so far as to say, "Whoever calls Abraham 'Abram' violates a prohibition of the Torah, as it is written, 'No longer shall your name be called Abram.'" Jacob, too, was told, "No longer shall your name be called Jacob," yet the Torah continues to call him by both names, often alternating between Jacob and Israel in a single narrative, or even a single verse. The Jewish people, who carry the name of their exclusive ancestor, are also called both "Jacob" and "Israel."

Abraham's name change, which came about when he circumcised himself by command of G-d, marked his elevation from Abram ("exalted father") to Abraham ("exalted father of the multitudes").

The name Abraham includes all the letters, and meaning, of Abram; the change was the introduction of an additional letter (the letter hei) and role. Thus, to call Abraham "Abram" is to reduce him to his prior self and significance.

On the other hand, Jacob and Israel are two different names, with two different meanings. While it is true that Israel represents a loftier state of being than Jacob (thus the Israel element in Jacob is "no longer Jacob"), there are certain virtues to the Jacob state that the Israel state cannot possess. So Jacob remains a name for both the third Patriarch and for the Jewish people as a whole. Israel might represent a higher stage in the Jew's development than Jacob, but the greatness of the Jewish people lies in that there are both Jacob Jews and Israel Jews, and Jacob and Israel elements within each individual Jew.

The Spiritual Warrior

One insight into the difference between the Jacob and Israel personalities is offered by Balaam, the pagan prophet who was summoned to curse the Jewish people and ended up mouthing one of the most beautiful odes to Jewish life and destiny contained in the Torah.

In the second of Balaam's curses-turned-blessings, there is a verse in which he proclaims: "[G-d] sees no guilt in Jacob, nor toil in Israel."

This implies that Jacob does experience toil, though his struggles and difficulties do not result in his guilt in the eyes of G-d.

Israel, on the other hand, enjoys a tranquil existence, devoid not only of guilt but also of toil.

The Torah gives us two interpretations of the name Jacob. Jacob was born grasping the heel of his elder twin, Esau; thus he was named "Jacob" (Yaakov, in the Hebrew), which means "at the heel." Years later, when Jacob disguised himself as Esau to receive the blessings that Isaac intended to give the elder brother, Esau proclaimed: "No wonder he is called Jacob ("cunning")! Twice he has deceived me: he has taken my birthright, and now he has taken my blessings."

Jacob is the Jew still in the thick of the battle of life. A battle in which he is often "at the heel"--dealing with the lowliest aspects of his own personality and of his environment. A battle which he must wage with furtiveness and stealth, for he is in enemy territory and must disguise his true intentions in order to outmaneuver those who attempt to ensnare him. Threatened by a hostile world, plagued by his own shortcomings and negative inclinations, the Jacob Jew has yet to transcend the axiomatic condition of his humanity—the fact that "man is born to toil" and that human life is an obstacle course of challenges to one's integrity.

G-d sees no guilt in Jacob, for despite all that Jacob must face, he has been granted the capacity to meet his every detractor.

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Even if he momentarily succumbs to some internal or external challenge, he never loses his intrinsic goodness and purity, which ultimately asserts itself, no matter how much it has been repressed by the travails of life. But while he might be free of sin, he is never free of toil, of the struggle to maintain his sinless state. For Jacob, the war of life rages ever on, regardless of how many of its battles he has won.

Israel ("divine master"), on the other hand, is the name given to Jacob when he "has struggled with the divine and with men, and has prevailed." Israel is the Jew who has prevailed over his own humanity, so completely internalizing the intrinsic perfection of his soul that he is now immune to all challenges and temptations; who has prevailed over the divine decree that "man is born to toil," carving out for himself a tranquil existence amidst the turbulence of life.

Thus, "Jacob" is the name reserved for us when we are referred to as G-d's "servants," while "Israel" is G-d's name of choice when He speaks of us as His "children." The defining element of the servant's life is his service to his master. The child, too, serves his father, but their relationship is such that his service is not toil but pleasure. What for the servant is work, imposed upon a resisting self and environment, is for the child the harmonious realization of his identity as the extension of his father's essence.

The first part of Jacob's life was consumed by his struggles with his brother Esau:

a struggle which began in the womb, continued through their contest over the bechorah (firstborn's birthright) and their father's blessings, and culminated in Jacob's all-night battle with the angel of Esau and the brothers' face-to-face encounter the next day.

In the interim, Jacob also spent twenty toil-filled years tending the sheep of Laban "the Deceiver"-- years during which "heat consumed me by day and frost at night, and sleep was banished from my eyes," and he was forced to become Laban's "brother in deception." Jacob's name-change to Israel marked the point at which he graduated from a servant of G-d to G-d's child, from an existence defined by struggle and strife to a harmonious realization of his relationship with G-d.

Sweet and Sour

Yet even after he was named Israel, Jacob continued to be Jacob as well. The Torah continues to use his old name along with the new. The events of his life now include periods of tranquility (such as the nine years from his return to the Holy Land from Charan until the sale of Joseph, and the seventeen years he lived in Egypt), but also periods of strife (i.e., the 22 years he mourned his beloved Joseph).

As the father of the people of Israel, Jacob was the model for both states of the Jew: the tranquil child of G-d, at peace with himself, his G-d and his society, whose harmonious life is a beacon of light and enlightenment to his

surroundings; and the embattled servant of G-d, grappling with his self and character, his relationship with G-d and his place in the world. For the Jacob state is not merely a prerequisite stage toward the attainment of the Israel state, but an end in itself, an indispensable role in the Creator's blueprint for life on earth.

In the words of Rabbi Schneur Zalman of Liadi: "There are two types of pleasure before G-d. The first is from the complete abnegation of evil and its transformation from bitterness to sweetness and from darkness to light by the tzaddikim. The second [pleasure] is when evil is repelled while it is still at its strongest and mightiest... through the initiative of the beinonim... The analogy for this is physical food, in which there are two types of delicacies that give pleasure: the first being the pleasure derived from sweet and pleasant foods; and the second, from sharp and sour foods, which are spiced and prepared in such a way that they become delicacies that revive the soul." ❖

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Haftorah in a Nutshell – Vayishlach

Obadiah 1:1-21

This week's haftorah mentions the punishment of Edom, the descendants 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 phrase: "And saviors shall ascend Mt. Zion to judge the mountain of Esau, and the Lord shall have the kingdom." ❖

From Our Sages

I am unworthy of all the mercies and of all the truth which You have shown Your servant (Genesis 32:11)

The meaning of this is that every kindness bestowed by G-d upon a person should cause him to be exceedingly humble. For a divine kindness is an expression of "His right hand embraces me"—G-d is literally bringing the person closer to Himself. And the closer a person is to G-d, the greater the humility this should evoke in him, for since "all before Him is as naught," the more "before Him" a person is, the more "as naught" does he perceive himself to be.

This is the manner of Jacob. The very opposite is the case in the contrasting realm of kelipah (evil). There, the greater the kindness shown a person, the more he grows in arrogance and self-satisfaction.

-- (Rabbi Schneur Zalman of Liadi)

Each man his sword (Genesis 34:25)

Our sages calculate that the younger of the two, Levi, was exactly thirteen years old at the time. The fact that the Torah refers to him as a "man" is thus one of the sources that 13 is the age at which the Jewish male attains the age of manhood and daat (intellectual maturity), rendering him a bar mitzvah, one who is bound by the commandments.

On the face of it, this seems a rather inappropriate context in which to convey the law of bar mitzvah. Simeon and Levi's act seems the very antithesis of daat. Indeed, Jacob denounced their deed as irrational, irresponsible, and of questionable legitimacy under Torah law. Yet this is the event that the Torah chooses to teach us the age of reason, maturity, responsibility and commitment to the fulfillment of the mitzvot!

But as Simeon and Levi replied to Jacob, the situation that prompted their action did not allow them the luxury of rational consideration of its consequences. The integrity of Israel was at stake, and the brothers of Dinah could give no thought to their own person—not to the jeopardy of their physical lives, nor to the jeopardy of their spiritual selves by the violence and impropriety of their deed. In the end, their instinctive reaction, coming from the deepest place in their souls—deeper than reason, deeper than all self-consideration—was validated. G-d condoned their deed and came to their assistance.

This is the message which the Torah wishes to convey when establishing the age of reason and the obligation of mitzvot. Rare is the person who is called upon to act as did Simeon and Levi. This is not the norm; indeed, the norm forbids it. But the essence of their deed should permeate our rational lives. Our every mitzvah should be saturated with the self-sacrifice and depth of commitment that motivated the brothers of Dinah.

-- (The Lubavitcher Rebbe)

MAKE THE MINYAN IN PATERSON:

Dec. 21 -- Parshat Vayeishev -- at Federation Apartments

Address: 510 E. 27th Street/12th Ave, Paterson, NJ

For more info, e-mail: JerrySchranz@gmail.com

Community Events

- Dec. 26 – **Chanukah Party at BounceU** (70 Eisenhower Dr, Paramus, NJ 07652). A hoppin' good time will be had by all! \$18 per child; \$40 per family max. Includes admission to Bounce U, 2 slices of pizza, and doughnut dessert. To register or sponsor, visit dno.am/5780/chanukah. A **Darchei Noam** event, Thursday night, 5:30 PM – 7:30 PM.
- Jan. 4 – **Sephardic Cooking Event**, to spice up your winter with aromatic cooking (for women and men). \$30 for nonmembers. RSVP at <https://www.ahavatachim.org/events/sisterhood/>. **Ahavat Achim**, Saturday night, at 7:30 PM.
- Jan. 11 – **Cocoa & Conversation** (13-10 Ivy Lane, Fair Lawn, NJ). For women only. An intimate group discussion on "Navigating Tough Relationships". Submit anonymous questions to <https://dno.am/cocoa>. Sponsor at <https://www.darcheinoam.com/event/5780/cocoa>. A **Darchei Noam** event, Saturday night, 8:30 PM – 10:30 PM.

The Jersey City shootings remind us of the need to be vigilant at all times.

Our Anshei Security Committee is On-Duty !!

**They continue to help keep our shul safe, while also learning the latest in protection tactics.
They also train in First-Aid and other medical options**

**And you can be a part of it. We can use any help you're willing to offer.
Please contact Jordan Rockowitz at rockowitzj@gmail.com with questions or to volunteer.**

Good Shabbos to all!



שבת שלום! גוט שבת!



CHASSIDUS

Monday-Friday
5:55-6:10 AM
THE MITZVAH OF SHAVING OF THE METZORA

Derech Mitzvosecha

Shabbos Morning
8:45 – 9:20 AM



SHULCHAN ARUCH

Monday-Thursday
1:40-1:45 PM
HILCHOS TEFILLAH
Laws of Reading the Shema

Sunday-Thursday
9:25-9:30 PM
HILCHOS SHLIACH TZIBUR
Laws of Leading the Davening



TALMUD

POSTPONED
Tuesday
9:30-10:00 PM
TALMUD tractate SUKKAH p. 27a



MISHNA

Wednesday
8:30-9:10 PM
MISHNAYOS tractate MOED KATAN Chapter 3



CHUMASH

Thursday
8:00-9:00 PM
Bereishis 1:4



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



MONDAY EVENING TORAH STUDIES

7:00-8:00 PM • Maariv at 9:15

THIS WEEK: POSTPONED TO WEDNESDAY

Wednesday, December 18, 2019

THE NEED FOR JEWISH PR:

Why Jews Must Engage with the World

Faced with endless persecution, Jews either dived into wider society and washed away their identity, or withdrew into ghettos, cutting all contact with the outside world. It's time for a new path. The menorah sheds light on how to blaze a radical third approach.

Monday, December 23, 2019

"JEWISH GUILT" IS A SCAM. THERE'S REALLY NO SUCH THING

Lessons from Joseph's Majestic Behavior toward His Brothers

From this paragon of virtue, we cull tremendous life lessons on what it means to really do teshuvah, and how we can look at life's "downs" not only as something tolerable, but an empowering step to a brighter future.



Worrier to Warrior Lesson 6 - 7:30-9:00 PM THIS SUNDAY!

Relationships are the most rewarding and challenging features of human life. Healthy relationships are critical to positive emotions, but they are highly elusive. This lesson introduces a significant shift in the way we view the foundation upon which all of our relationships are based. This new perspective empowers us to enjoy better, lasting, and more genuine relationships, even with individuals with whom we share little in common.

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