

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 20 / Kislev 22

Candle Lighting.....4:13 pm

Mincha4:15 pm

Shabbos Day – Dec 21 / Kislev 23

Tehillim Reading..... 8:00 am

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

Mincha4:15 pm

Rabbi's Drasha.....4:35 pm

Shabbos Ends5:17 pm

**Latest morning Shema is now 9:33 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-Fri5:55 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 settles in Hebron with his twelve sons. His favorite is seventeen-year-old Joseph, whose brothers are jealous of the preferential treatment he receives from his father, such as a precious many-colored coat that Jacob makes for Joseph. Joseph relates to his brothers two of his dreams which foretell that he is destined to rule over them, increasing their envy and hatred towards him.

Simeon and Levi plot to kill him, but Reuben suggests that they throw him into a pit instead, intending to come back later and save him. While Joseph is in the pit, Judah has him sold to a band of passing Ishmaelites. The brothers dip Joseph's special coat in the blood of a goat and show it to their father, leading him to believe that his most beloved son was devoured by a wild beast.

Judah marries and has three children. The eldest, Er, dies young and childless, and his wife, Tamar, is given in levirate marriage to the second son, Onan. Onan sins by spilling his seed, and he too meets an early death. Judah is reluctant to have his third son marry her.

Determined to have a child from Judah's family, Tamar disguises herself as a prostitute and seduces Judah himself. Judah hears that his daughter-in-law has become pregnant and orders her executed for harlotry, but when Tamar produces some personal effects he left with her as a pledge for payment, he publicly admits that he is the father. Tamar gives birth to twin sons, Peretz (an ancestor of King David) and Zerach.

Joseph is taken to Egypt and sold to Potiphar, the minister in charge of Pharaoh's slaughterhouses. G-d blesses everything he does, and

Kiddush

This week's kiddush is sponsored by the Rusanov family to commemorate the first yahrzeit of Zlata bas Pinhas.

soon he is made overseer of all his master's property. Potiphar's wife desires the handsome and charismatic lad; when Joseph rejects her advances, she tells her husband that the Hebrew slave tried to force himself on her, and has him thrown into prison. Joseph gains the trust and admiration of his jailers, who appoint him to a position of authority in the prison administration.

In prison, Joseph meets Pharaoh's chief butler and chief baker, both incarcerated for offending their royal master. Both have disturbing dreams, which Joseph interprets; in three days, he tells them, the butler will be released and the baker hanged. Joseph asks the butler to intercede on his behalf with Pharaoh. Joseph's predictions are fulfilled, but the butler forgets all about Joseph and does nothing for him. ❖

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201-254-9190.

Halachic Zmanim

Shabbos, December 21

Eastern Standard Time

Earliest Tallis 6:15 AM

Latest Morning Shema 9:33 AM

Earliest Mincha (Gedola) 12:18 PM

Plag Hamincha3:38 PM

Earliest Evening Shema5:03 PM

Chassidic Masters

“ Tamar’s Twins”

*Based on the teachings of
the Lubavitcher Rebbe.*

Courtesy of MeaningfulLife.com

Among the numerous births recounted in the book of Genesis, two are of twins: the birth of Isaac and Rebecca’s twins, Jacob and Esau; and the birth of Peretz and Zerach, twin sons of Tamar and Judah.

While certain similarities mark the two births, there are also some significant differences, both in the circumstances surrounding the two pregnancies and in the characters of the two sets of twins they produced.

Isaac and Rebecca were married for twenty childless years; they prayed for children, each evoking the righteousness of the other in their appeal to G-d. Their sacred union produced two very different sons: Jacob grew to become a gentle scholar; Esau, a crass and conniving materialist.

Tamar’s twins were conceived in far less exalted circumstances. Tamar was originally married to Judah’s eldest son, Er. Upon Er’s untimely death, she was given in levirate marriage to his younger brother Onan; but Onan, too, died childless. When Tamar realized that Judah had no intention of marrying her to his third son, Shelah, she disguised herself as a prostitute and seduced Judah himself. When her pregnancy became apparent, Tamar was

almost put to death, on Judah’s orders, for harlotry; it was only when she produced certain personal effects which Judah had left with her as collateral against his payment to her that Judah realized that the “prostitute” with whom he had cohabited was his former daughter-in-law, and the twins in her womb were fathered by himself.

Yet unlike the mixed progeny of Isaac and Rebecca’s marriage, the twin sons born out of this morally dubious union were both righteous men. Indeed, all kings of Israel, from David to Moshiach, are the issue of Tamar’s pregnancy.

The inverse differences between these two pregnancies and births are alluded to in the verses that describe them. Regarding Rebecca’s pregnancy, the Torah says, “Her days to give birth were fulfilled, and behold, there were twins in her womb”; with Tamar, the Torah writes: “At the time that she gave birth, behold, there were twins in her womb.” Our sages, noting the different phraseology, explain that Rebecca’s was a “fulfilled” pregnancy of nine full months, while Tamar gave birth after an “unfulfilled” pregnancy of only seven months.

Our sages also note that the Hebrew word for “twins,” te’omim, is spelled differently in the two accounts. In the Holy Tongue, many words can be written in either a “full” spelling or a “deficient” spelling (i.e., lacking one or more letters). In the account of Peretz and Zerach’s

birth, the word te’omim appears in its full spelling; but in the account of Jacob and Esau’s birth, it appears in deficient form, lacking the letters aleph and yud. This, explain the commentaries, alludes to the fact that Tamar’s twins “were both righteous, while in [Rebecca’s] case, one was righteous and the other wicked.”

In other words, the “fulfilled” pregnancy of Rebecca produced a “deficient” set of twins, while Tamar’s “deficient” pregnancy produced a “full” and perfect progeny.

Seeds of Evil?

But was Rebecca’s indeed a perfect pregnancy? The Midrash seems to imply that the wicked half of her progeny was already asserting his evil nature while still in the womb.

The Torah relates that “the children struggled within her.” The Midrash explains: “Whenever she would pass a house of prayer or house of study, Jacob would struggle to come out . . . and when she passed a house of idolatry, Esau would struggle to come out.” Rebecca, puzzled by the contrary strivings being exhibited by her offspring, “sought the counsel of G-d” and was told: “There are two nations in your womb; two peoples will separate from your innards.”

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There are, however, other Midrashic accounts that describe Esau and Jacob sharing a righteous childhood in the holy environment of their parents' home and under the tutelage of their saintly grandfather, Abraham, and that "only later did Esau ruin himself with his deeds." This supports our initial conception of an impeccable conception, pregnancy and birth, followed by a "deficient" progeny that is attributable solely to the fact that Esau, by his own free will, chose to follow a path of evil.

But a similar contradiction is also to be found in our sages' remarks regarding G-d's creation of the world. On the one hand, we have the midrashic statement that "the world was created fulfilled"—i.e., fully matured and lacking nothing. Yet the perfect world which G-d created contains the potential for imperfection, even evil. Indeed, this potential is an integral part of its perfection. The Midrash, citing the verse, "And G-d looked upon all that He made and, behold, it was very good," comments: "'Behold it was very good'—this is the good inclination; 'and behold it was very good'—this is the inclination for evil . . . 'behold it was very good'—this is good fortune; 'and behold it was very good'—this is suffering . . . 'behold it was very good'—this is paradise; 'and behold it was very good'—this is hell . . . 'behold it was very good'—this is the angel of life; 'and behold it was very good'—this is the angel of death. . . ."

The Two Delicacies

A fundamental principle of the Jewish faith, writes Maimonides, is

that "freedom of choice has been granted to every man: if he desires to turn himself to a path of good and be a righteous person, the option is in his hands; if he desires to turn himself to a path of evil and be a wicked person, the option is in his hands." Yet we observe that certain people are more susceptible to evil than others. The Talmud describes the prototypical victim of evil, Job, protesting to G-d: "Master of the universe! You have created righteous people, and you have created wicked people!"

In his Tanya, Rabbi Schneur Zalman of Liadi explains that G-d indeed created "righteous people" and "wicked people." "Righteous people" (tzaddikim) are individuals who, by nature, abhor evil and desire only good, either because they have been born that way or because they have transformed their negative drives into positive ones. "Wicked people," on the other hand, are those individuals who are destined "not to be wicked in actuality, G-d forbid, but that the doings of the wicked should approach them, in their minds and thoughts alone, so that they must constantly battle to avert their minds from them and suppress the evil; for they would not be able to annihilate it completely—as can be achieved only by the righteous."

For G-d desires both these types of human being in His world. "Just like in physical foods, for example, there exist two types of delicacies: sweet and luscious foods, and sharp or sour foods which have been spiced and garnished so that

they are made into delicacies which gratify the soul," so, too, "there are two kinds of gratification before G-d: one, from the complete annihilation of evil . . . by the righteous; the second, when evil is subdued while it is still at its strongest and most powerful . . . through the efforts of the intermediate man."

This is the deeper significance of the "two nations" which Rebecca was told dwelled in her womb. The gravitation to evil exhibited by one of her twins was not a deficiency—it was the potential for the "second delicacy" craved by G-d. It was only later, when Esau chose to surrender to his evil inclination rather than battle it, that the duality of forces she birthed became a "deficient" set of twins.

As they existed within Rebecca, however, Jacob and Esau constituted a "full" pregnancy, containing both of the two fundamental potentials that G-d implanted in His creation: the delight of utter goodness, and the distinct pleasure and sense of achievement that comes only from the struggle with adversity.

Tamar's pregnancy and delivery describe the reverse process: how negative circumstances and actions can be sublimated so that the original perfection, from which every potential in existence stems, is restored.

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Indeed, when the potential for evil, suffering, hell and death becomes actual, the opportunity exists for an even deeper perfection to be achieved, when these are vanquished and transformed into good.

The Ascent to Mount Zion

Hence the paradox of our existence: perfection begets imperfection (as in Rebecca's pregnancy), for nothing can be said to be truly perfect unless it possesses the potential for struggle, which means that it must be vulnerable to imperfection. And imperfection gives birth to perfection (as in Tamar's pregnancy), when that vulnerability is exploited to reap the rewards of struggle and to attain the perfect twinship of pristine goodness and vanquished evil.

The whole of history is the noble and painful progress toward the resolution of this paradox, when, in the age of Moshiach, "the saviors (descendants of Tamar) shall ascend the mountain of Zion to judge the mountain of (Rebecca's) Esau," uniting the vulnerabilities that are born out of the perfection of G-d's creation with the perfection that is born out of the vulnerabilities of the human condition. ❖

תהילים

Tehillim - Psalms

Join us this Shabbos morning
December 21 at 8:00 am for
Shabbos Mevorchim Tehillim.

This week's Tehillim reading is
dedicated to
a refuah sh'laima
for
Avraham Yankel
ben Feiga.

Haftorah in a Nutshell – Vayeishev

Amos 2:6-3:8

This week's haftorah contains an allusion to the sale of Joseph by his brothers, an incident discussed in this week's Torah reading.

Amos opens with a rebuke to the Jewish People. G-d had been patient with them notwithstanding their transgression of the three cardinal sins — sexual impropriety, idolatry and murder. Their fourth sin, however, crossed the line — the mistreatment of the innocent, widows, orphans and the poor.

G-d reminds the Jewish people how He lovingly took them out of Egypt and led them through the desert for forty years and settled them in the Holy Land. There, He bestowed the gift of prophecy on some and inspired others to become Nazirites. Yet the Jewish people did not respond appropriately, giving wine to the Nazirites and instructing the prophets not to prophesy. Amos then goes on to describe G-d's punishment for the errant behavior: "And the stout-hearted among the mighty shall flee naked on that day, says the L-rd."

The haftorah ends with an admonition from G-d, one that also recalls His eternal love for His people: "Hearken to this word which the Lord spoke about you, O children of Israel, concerning the entire nation that I brought up from the land of Egypt. 'Only you did I love above all the families of the earth; therefore, I will visit upon you all your iniquities...'" As opposed to other nations to whom G-d does not pay close attention, G-d's love for His nation causes Him to punish them for their misdeeds, to cleanse them and prod them back onto the path of the just. ❖

From Our Sages

They took him and threw him into a pit; the pit was empty—there was no water in it (Genesis 37:24)

Since it says "The pit was empty," don't we know that there was no water in it? What then is added by the phrase "there was no water in it"? There was no water, but there were snakes and scorpions in it.

-- (Talmud, Shabbat 22a)

She covered herself with a veil, and wrapped herself (Genesis 38:14)

Two women covered themselves with a veil and gave birth to twins: Rebecca and Tamar. Rebecca, as it is written, "She took her veil and covered herself" (Genesis 24:65); Tamar, as it is written, "She covered herself with her veil, and wrapped herself."

-- (Midrash Rabbah)

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.darcheinnoam.com/event/5780/cocoa>. A **Darchei Noam** event, Saturday night, 8:30 PM – 10:30 PM.

JOIN THE LAST PATERSON MINYAN IN 2019!

Dec. 21 @ 9A.M. Parshat Vayeishev at

Federation Apartments 510 E. 27th Street/12th Ave, Paterson, NJ.

Torah reading by the great Abe Davis!

A hot Chulent will be brewing just for you!

If you haven't yet been to one of the Shabbat Minyanim, here's a unique weekday chance to visit the seniors and take a tour of the Shul!

ANNUAL CHANUKAH CHAGIGAH - MONDAY, DEC. 23 AT 6:30P.M. *FREE TO ALL*

LATKES AND OTHER DAIRY DELICACIES,

PLUS A CHANUKAH STORY BY CANTOR/LIBRARIAN BENJAMIN FRANZ!

There will also be performances on piano and violin.

The Minyan will resume in 2020 with Parshat Vayigash January 4th with another great Sefardic-led Leyning by Nachum Nachum.

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

Thank You to:

**Phil Kestenbaum for reading the Torah
and to our Kiddush and Security
Volunteers**

Good Shabbos to all!



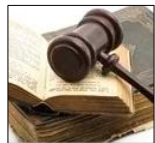
שבת שלום! גוט שבת!



CHASSIDUS

Monday-Friday
5:55-6:10 AM
THE MITZVAH OF KIDDUSH HASHEM
Derech Mitzvosecha

Shabbos Morning
8:45 – 9:20 AM
Torah Or



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

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



MISHNA

Wednesday
8:30-9:10 PM
MISHNAYOS tractate CHAGIGA Chapter 2



CHUMASH

Thursday
8:00-9:00 PM
Bereishis 1:5



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

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.

Monday, December 30, 2019

YOU CAN BRING MASHIACH. YES, YOU.

The Endgame Is in Our Hands, Now Let’s Get Cracking

It’s a curious thing: Throughout the history of our people, rabbis have been predicting “end dates” for Mashiach’s arrival. What’s the point of that? Were they false prophets offering up empty promises? The answer is as refreshing as it is empowering.



Judaism’s Gifts to the World

A SIX-SESSION COURSE ON THE HISTORY, MEANING, AND POWER OF YOUR JEWISH VALUES

January 26 - 7:30-9:00

By most indications, modern society is a model of moral progress. Yet when it comes to everyday values, we still grapple with the big ones...

- WHAT ARE OUR RESPONSIBILITIES TOWARD THE LESS FORTUNATE?
- HOW DO WE FASHION A MORE MORAL AND EQUAL SOCIETY?
- HOW CAN WE MAKE A MOVE TOWARD MORE COHESIVE FAMILY LIVING?

Join us to unpack six of the world’s most cherished values and how they were delivered to humankind by the Torah. By tracing their fascinating journey to the mainstream, we’ll discover a timeless core of purpose, integrity, and clarity in each value—a powerful gift of guidance as we navigate our own daily choices.

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