

## Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

### Adult education:

Rabbi Avrohom and Rivky Bergstein

### Youth Outreach:

Rabbi Eli and Ruty Steinhauer

### Shabbos Schedule

#### Erev Shabbos – Jan 10 / Teves 13

Candle Lighting.....	4:29 pm
Mincha .....	4:30 pm

#### Shabbos Day – Jan 11 / Teves 14

Shacharis.....	9:30 am*
Torah Reading .....	10:35 am
Rabbi Neubort's Drasha.....	11:10 am
Kiddush .....	12:10 pm
Mincha .....	4:30 pm
Rabbi's Drasha.....	4:50 pm
Shabbos Ends .....	5:33 pm

\*Latest morning Shema is now **9:40 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
Mincha .....	1:45 pm
Maariv.....	9:15 pm

##### Classes

Chassidus, Mon-Fri .....	5:55 am
Halachah, Mon-Fri.....	1:40 pm
	and at 9:25 pm
Monday Torah Studies.....	7-8:00 pm
Tuesday Talmud .....	9:30-10:00 pm
Wednesday Mishna .....	8:30-9:15 pm
Thursday B'lyun.....	9:30-10:00 pm

### Parshah Vayechi in a Nutshell

(Genesis 47:28–50:26)

Jacob lives the final 17 years of his life in Egypt. Before his passing, he asks Joseph to take an oath that he will bury him in the Holy Land. He blesses Joseph's two sons, Manasseh and Ephraim, elevating them to the status of his own sons as progenitors of tribes within the nation of Israel.

The patriarch desires to reveal the end of days to his children, but is prevented from doing so.

Jacob blesses his sons, assigning to each his role as a tribe: Judah will produce leaders, legislators and kings; priests will come from Levi, scholars from Issachar, seafarers from Zebulun, schoolteachers from Simeon, soldiers from Gad, judges from Dan, olive-growers from Asher, and so on. Reuben is rebuked for "confusing his father's marriage bed"; Simeon and Levi, for the massacre of Shechem and the plot against Joseph. Naphtali is granted the swiftness of a deer, Benjamin the ferociousness of a wolf, and Joseph is blessed with beauty and fertility.

A large funeral procession consisting of Jacob's descendants, Pharaoh's ministers, the leading citizens of Egypt and the Egyptian cavalry accompanies Jacob on his final journey to the Holy Land, where he is buried in the Machpelah Cave in Hebron.

Eruv website:

[www.fairlawneruv.com](http://www.fairlawneruv.com)

Eruv Hotline: 201-254-9190.

**Thank You to:**  
 Levi Rusanov for reading  
 the Torah, and to our  
 Kiddush Volunteers

### Kiddush

This week's kiddush

is sponsored by

Wolf Terner

in commemoration of  
 the yahrzeit of  
 his dear mother -  
 Esther bas Avraham  
 o.b.m.

Joseph, too, dies in Egypt, at the age of 110. He, too, instructs that his bones be taken out of Egypt and buried in the Holy Land, but this would come to pass only with the Israelites' exodus from Egypt many years later. Before his passing, Joseph conveys to the Children of Israel the testament from which they will draw their hope and faith in the difficult years to come: "G-d will surely remember you, and bring you up out of this land to the land of which He swore to Abraham, Isaac and Jacob." ♦

### Join us each

weekday morning

Mon-Fri

as we delve into the  
 mysteries of Chassidic  
 concepts. 5:55 am  
 followed immediately  
 by Shacharis.

### Halachic Zmanim

Shabbos, January 11

Eastern Standard Time

Earliest Tallis .....	6:19 AM
Latest Morning Shema ....	9:40 AM
Earliest Mincha (Gedola) 12:29 PM	
Plag Hamincha .....	3:53 PM
Earliest Evening Shema ....	5:19 PM

## Chassidic Masters

### The Secret

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

The Talmud explains that "Jacob wished to reveal to his sons the end of days (*ketz hayamim* — the time of the final and complete redemption by Moshiach), whereupon the divine presence departed from him."

This raises the obvious question: Why did Jacob wish to do such a thing? What would such knowledge have achieved? On the contrary, had the children of Israel known the date of Moshiach's coming, would this not have had a most adverse effect on their morale? Would not the knowledge that the redemption would be more than 3,500 years in the future be a source of discouragement and despair for the Jews in Egypt?

### The Opportunity

In the Song at the Sea (the psalm of praise the people of Israel sang at the shore of the Red Sea upon their deliverance from Pharaoh's armies), there is a verse that reads, "Bring them and plant them on the mountain of Your inheritance, the base for Your dwelling which You, G-d, have made; the Sanctuary, O Lord, which Your Hands have established." The Zohar explains that had we been worthy, G-d Himself would have brought us into the Holy Land and would Himself have constructed the *Beit HaMikdash* (Holy Temple) in

Jerusalem, making these eternal and unalterable deeds. In other words, the Exodus from Egypt would have constituted the ultimate redemption. It was only because of a series of failings on our part (including the sin of the Golden Calf and that of the Spies) that our entry into the land of Israel and the construction of the *Beit HaMikdash* were accomplished by human means, and were as mortal and vulnerable to corruption as their human authors. Thus we still await the day when G-d Himself will gather us from the ends of earth and rebuild the *Beit HaMikdash*, making His manifest presence in our lives invincible and everlasting.

It was this "end" that Jacob wished to reveal. At the time of Jacob's passing, the Exodus was 193 years away — beyond the plausible lifetimes of Jacob's children and grandchildren, but near in the context of its potential as the culminating event of history. Furthermore, the "end of days" is not a fixed time but a deadline — a point in time that marks the latest possible date for the redemption, which can be achieved earlier through the positive deeds of man. Indeed, the Exodus did take place well before its final deadline, after 210 years in Egypt instead of the 400 years prophesied to Abraham.

Had we known that the Exodus from Egypt was meant to be the final and ultimate redemption, we would have been driven to seize the moment and ensure that its full potential would indeed be realized.

### Building in the Dark

Nevertheless, G-d prevented Jacob from disclosing this to his children. The end of days was to remain a mystery regardless of how its revelation might encourage our efforts to perfect the world and prepare it for redemption. For in order for man to truly participate in the perfection of creation, it is crucial that the time frame for the advent of the messianic era be unknown to him.

As we have said, the final redemption is a divine act, unequivocal and eternal; so if man is to play a meaningful role in bringing it about, it is through deeds that are themselves unequivocal and eternal. Hence the state of galut in which we find ourselves — a state of physical and spiritual displacement, a state in which G-d's guiding hand in history is obfuscated and our lives seem abandoned to chance and caprice. When a person retains his integrity and loyalty to G-d even under such conditions, he is manifesting an eternal commitment — a commitment unshakable by equivocations of time and place.

Thus, galut is not only something from which we need to be redeemed, but also the condition that enables our meaningful participation in the redemption process. Galut means being in the dark: inhabiting a world in which a corporeal husk obscures its rich spiritual content; a world that is deaf to chimes of the cosmic clock of history and blind to its own steady advance towards harmonious perfection.

*(continued on next page)*

Only under such conditions are our positive deeds vested with the eternity that categorizes the messianic; were we privy to the end of days, our deeds would be of a provisional nature, buttressed by our clear vision of history's progression toward perfection.

### **Supra-Conscious Knowledge**

And yet, Jacob did reveal the end of days to us. Not that he actually told us when Moshiach is coming — G-d prevented him from doing so, to ensure that our experience of galut is complete and yields the eternal commitment that makes us genuine partners in the divinely perfect world of Moshiach. But the very fact that he desired to tell us had its effect. The Torah states that G-d does the desire of those who fear Him; if Jacob desired that we know, then, on some level or another, this knowledge was communicated to us.

Furthermore, Jacob is one of the three Avot (forefathers) of Israel, whom our sages have described as serving solely as a vehicle for the divine will, every moment of their lives. If Jacob desired that we know the secret of the end of days, it is a desire that is utterly consistent with the divine will. G-d wants that we should want to know, and that we should indeed know, so that we should be driven by this desire and knowledge. At the same time, He does not allow us to expressly know, so that our deeds should be true and unconditional — not contingent upon such inside information.

So we live our lives in the dark, bereft of any conscious sense of our place in history. Seconds before the outbreak of dawn, we perceive only the blackest of nights. But this is only the surface of our lives — the level on which we act to bring redemption to the world. Underlying this surface is a knowing soul — a soul attuned to the supernal timetable, a soul sensitive to the moments most opportune for redemption and empowered to reveal this knowledge and potential. ♦

## **Community Events**

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.

Feb. 29 – Comedy Night, featuring comedian Mike Fine, with wine, cheese and dessert included (for more info on Mike, go to [mikefinecomedy.com](http://mikefinecomedy.com)). Sign up online for \$12 pp (\$15 pp after Feb. 8) at <https://www.ahavatachim.org/aa-events/comedy/>, or \$20 pp at the door. Ahavat Achim, Sat. night, 7:30 PM.

### **Vayechi Haftarah in a Nutshell**

*I Kings 2:1-12*

In this week's haftorah, King David delivers his deathbed message to his son and successor, Solomon, echoing this week's Torah reading that discusses at length Jacob's parting words and instructions to his sons.

King David encourages Solomon to be strong and to remain steadfast in his belief in G-d. This will ensure his success in all his endeavors as well as the continuation of the Davidic Dynasty. David then goes on to give his son some tactical instructions pertaining to various people who deserved punishment or reward for their actions during his reign.

The haftorah concludes with David's death and his burial in the City of David. King Solomon takes his father's place and his sovereignty is firmly established. ♦

## From Our Sages

### ***Jacob lived in the land of Egypt seventeen years (Genesis 47:28)***

*These seventeen years were the best years of his life—years of prosperity, goodness and peace; his other 130 years were filled with toil and pain.*

-- (Midrash; Baal HaTurim)

*When Rabbi Menachem Mendel of Lubavitch (1789–1866) was a child attending cheder, his teacher taught the verse “Jacob lived for seventeen years in the land of Egypt” according to the commentary of the Baal HaTurim—that Jacob lived the best years of his life in Egypt.*

*When the child came home, he asked his grandfather Rabbi Schneur Zalman of Liadi: How can it be that our father Jacob, the greatest of the Patriarchs, lived the best years of his life in pagan Egypt?*

*Replied Rabbi Schneur Zalman: It is written that Jacob “sent Judah ahead of him . . . to show the way to Goshen” (Genesis 46:28). The Midrash explains that this was to establish a house of learning, where the sons of Jacob would study Torah. When one studies Torah, one is brought close to G-d, so that even in Egypt one can live a true “life.”*

-- (HaYom Yom)

*Nevertheless, in the very next verses we read how Jacob entreats Joseph: “Carry me out of Egypt!” So great is his urgency that he is not content with an agreement or a promise on Joseph’s part, but insists that his son take a solemn oath to fulfill his request.*

*A Jew might find himself living a most ideal life in galut (exile)—a life of material comfort and spiritual fulfillment; a life of Torah, mitzvot and charitable works. Nevertheless, galut can never be our true home. We constantly sense that this is not our place, constantly beseech G-d to “carry us out of Egypt.”*

*Nor do we content ourselves with the guarantees and promises written in the holy books that the redemption will eventually come. After praying for the redemption in the morning prayers, we do so again in the afternoon prayers, and yet again in the evening prayers. We approach G-d every day, many times a day, to plead and clamor: Take us out of Egypt!*

-- (The Lubavitcher Rebbe)

### ***Do me a kindness and a truth (Genesis 47:30)***

*A kindness done to the dead is a true kindness, for one does not expect a favor in return.*

-- (Rashi)

*The Midrash relates that when G-d desired to create man, Truth argued that “he should not be created, for he is full of lies.” Kindness, however, said, “He should be created, for he is full of kindness.”*

*To this, Truth might have replied: “But that, too, is just another of man’s lies. Yes, man does acts of kindness to his fellows, but not because he is ‘full of kindness’—only because he expects them to be kind to him in return.”*

*However, there is one act of kindness that proves Truth wrong: the kindness done to the dead. This “kindness and truth,” as the Torah calls it, shows that man is capable of a truly altruistic deed, thereby attesting that all our acts of kindness—even those superficially tainted by selfish motives—are in essence true, deriving from an intrinsic desire to give of ourselves to our fellows.*

-- (The Lubavitcher Rebbe)



CHASSIDUS

- Monday-Friday**  
5:55-6:10 AM  
**THE MITZVAH OF APPOINTING A KING**  
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. 27b**



MISHNA

- Wednesday**  
**8:30-9:10 PM**  
**MISHNAYOS tractate Eruvin chapter 3**



CHUMASH



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'S CLASS

### ☞ POSTPONED TO ☞

Tuesday, January 14, 2020

## IS THE GIFT OF GAB OVERRATED?

*A Look at the Way Society Values Style over Substance*

Moses couldn't speak properly. This class uses his extraordinary leadership to explore the importance of speech, both literally and metaphysically. Why was the great leader of the Jews so flawed? Why didn't G-d care? And what lessons does this provide for us today?

Monday, January 20, 2020

## THERE'S NO SUCH THING AS NEUTRAL

*You Cannot Be a Bystander to Your Own Life*

Oftentimes, "whatever" best sums up what you feel about your job, friends, or hobbies. But here's the thing: There really is no such thing as "whatever" in life, for life is synonymous with passion and energy. And you must choose where to invest it before it chooses you.



# Judaism's Gifts to the World

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

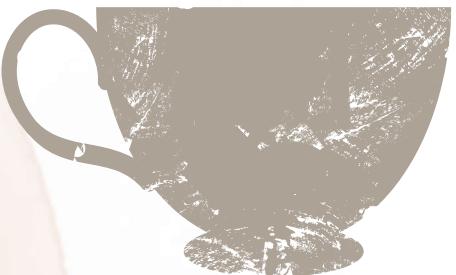
**January 26 - 7:30-9:00**

*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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A large, textured illustration of a brown teacup with a saucer is centered on the page. Three small, yellow, teardrop-shaped bubbles are rising from the top of the cup. Below the cup, the text "LESSON 3" is written in a large, serif font, followed by "At the Bottom of the Pot" in a smaller, italicized serif font.

**WHEN FAILURE INFUSES FRUITION** As established in the previous lessons, the Rebbe had a knack for seeing the positive in all events, phenomena, people, etc. But what about life-choices that are objectively bad, immoral, and contrary to the Torah's teachings—is there any good in those? One of the pillars of the Rebbe's philosophy is that not only is there the possibility of using past regretful choices as a springboard to greater places, but that doing so is their purpose and where they inevitably must lead. This understanding reframes our view of past errors and empowers us to thrive—not despite, but—because of them. *Gain insight into a different view of failure.*

