

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

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.

*(continued next column)*



That night, Jacob remained alone in his camp. He was met by an attacker and “wrestled with him until the morning.” Our Rabbis explain that the attacker was not a mere mortal, but rather the personification of Esau’s archangel. Jacob was able to withstand his challenge. Although the angel dislocated Jacob’s hip, Jacob held his own until, at day break, the angel conceded defeat and blessed Jacob.

**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 – Nov 19 / Kislev 15**

Candle Lighting.....4:17 pm

Mincha .....4:20 pm

**Shabbos Day – Nov 20 / Kislev 16**

Shacharis..... 9:30 am\*

Torah Reading ..... 10:40 am

Mincha .....4:15 pm

Rabbi’s Drasha.....4:40 pm

Shabbos Ends .....5:18 pm

*\*Latest morning Shema is now 9:13 AM. Be sure to recite the Shema at or before that time (even if at home).*

**Weekday Schedule (not on a holiday):**

**Minyan**

Shacharis (Mon-Fri) ..... 6:15 am

Shacharis (Sunday) ..... 9:00 am

Mincha (Sun-Thurs) .....1:45 pm

Maariv (Sun-Thurs) .....9:15 pm

**Bulletin**

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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. 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. ❖

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**Halachic Zmanim**

Shabbos, Nov 20, 2021  
Eastern Standard Time

Earliest Tallis ..... 5:50 AM  
Latest Morning Shema..... 9:13 AM  
Earliest Mincha (Gedola) 12:07 PM  
Plag Hamincha..... 3:37 PM  
Earliest Evening Shema.... 5:04 PM

## Chassidic Masters

### Double Identity

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

*"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. Even if he momentarily succumbs to some internal or external challenge, he never loses his intrinsic goodness and purity,

***(Continued next page)***

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.

c 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." ❖

## From Our Sages

***If Esau comes to the one camp ... then the camp which is left shall escape (Genesis 32:9)***

*He prepared himself in three ways: he sent a gift, he prayed, and he made ready for war.*

-- (Rashi)

***I am unworthy of all the mercies ... 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)

***I will move [at] my own slow pace . . . until I come to my master, to Seir (Genesis 33:14)***

*Said Rabbi Abbahu: We have searched the whole of Scripture and do not find that Jacob ever went to Esau to the mountain of Seir. Is it then possible that Jacob, the truthful one, should deceive him? [No.] But when will he come to him? In the messianic era, when "the saviors shall ascend Mount Zion to judge the mountain of Esau" (Obadiah 1:21).*

-- (Midrash Rabbah)

***Rachel died, and was buried on the road to Ephrath, which is Bethlehem (Genesis 35:19)***

*What was Jacob's reason for burying Rachel at the roadside? Jacob foresaw that the exiles from Jerusalem would pass that way. Therefore he buried her there so that she might pray for mercy for them. Thus it is written (Jeremiah 31:15): "A voice is heard in Ramah . . . Rachel weeping for her children . . ."*

-- (Midrash Rabbah)

***Timna was a concubine to Eliphaz, Esau's son, and she bore to Eliphaz Amalek (Genesis 36:12)***

*Manasseh the son of Hezekiah examined biblical narratives to prove them worthless. Thus he jeered: Had Moses nothing better to write than "Lotan's sister was Timna . . . and Timna was a concubine to Eliphaz"?*

*What, indeed, is the Torah's purpose in writing, "Lotan's sister was Timna"?*

*Timna was a royal princess, as it is written (Genesis 36:29), "Duke Lotan." Desiring to become a proselyte, she went to Abraham, Isaac and Jacob, but they did not accept her. So she went and became a concubine to Eliphaz the son of Esau, saying, "I would rather be a servant to this people than a mistress of another nation." From her was descended Amalek, who afflicted Israel. Why so? Because they should not have repulsed her.*

-- (Talmud, Sanhedrin 99b) ❖

## Haftorah for Vayishlach in a nutshell

*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." ❖

## PATERSON MINYAN

### **"ZOS CHANUKAH" – THE GREAT EREV CHANUKAH SHABBAT MINYAN AT THE PATERSON SHUL ON NOVEMBER 27**

The Paterson Shul at Seniors Tower of Paterson located at 510 E. 27<sup>th</sup> Street/Paterson will have Minyanim on the eve of Chanukah on Shabbat November 27 at 9:00 a.m.

Zos Chanukah is the essence of the Holiday (Bamidbar 7:88). While the number eight alludes to eternity, the great number ten alludes to a great Minyan. Help attend the joyous Minyan for all aspects of happiness, salvation, praise, and thanksgiving. Light refreshments will be served.

With COVID restrictions lifted for masks, they are only required when entering/exiting the apartment complex. For more info visit: [www.PatersonShul.org](http://www.PatersonShul.org) or contact [JerrySchranz@gmail.com](mailto:JerrySchranz@gmail.com)

שבת שלום גוט שבת!



**Good Shabbos to all!**