



ב"ה

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. 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.

(continued next column)

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By overcoming the personal challenges posed by his surrounding, Jacob showed that even a hostile environment could not prevent the expression of his inner spiritual potential. By raising a family, he extended his circle of influence beyond his individual sphere, enabling it to encompass others.

-- The Rebbe

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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. ❖

**Yud-Tes Kislev
Farbrengen**

Motzei Shabbos

December 10

8 pm at the Shul

Guest Speaker

Dinner Will Be Served

 **201-367-2222**
or
212-230-1000
www.bergenhatzalah.org

Halachic Zmanim

Shabbos, Dec 10, 2022

Eastern Standard Time

Earliest Tallis.....6:08 AM
Latest Morning Shema9:27 AM
Earliest Mincha (Gedola) 12:13 PM
Plag Hamincha..... 3:34 PM
Earliest Evening Shema 5:00 PM

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 9 / Kislev 15

Candle Lighting.....4:10 pm

Mincha4:10 pm

Shabbos Day – Dec 10 / Kislev 16

Chassidus.....8:45 am

Shacharis9:30 am*

Torah Reading10:30 am

Kiddush.....12:00 pm

Mincha4:15 pm

Rabbi's Drasha4:35 pm

Shabbos Ends5:14 pm

**Latest morning Shema is now 9:27 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

*This week's Bulletin
is sponsored by
The Berman Law Office .*

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, which ultimately asserts itself, no matter how much it has been repressed by the travails of life.

(Continued next page)

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." ❖

Powerful Insight From the Rebbe

... every one of us is a shliach, an agent of G-d. We are sent "to Esav" to refine and reveal the G-dliness within the material existence that is identified with Esav.

... every element of the parsha reading is connected with this concept, highlighting the many facets of the mission with which we are charged....

The word vayishlach means "And he sent," implying that our mission includes the empowerment of other shluchim. A person must inspire others to shoulder a portion of the endeavor ... ❖

From Our Sages – Vayishlach

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)

He built for himself a house, and made sheds for his cattle (Genesis 33:17)

For “himself”—for his true self and his true priorities — Jacob constructed a “home”; for “his cattle” — his material possessions and other peripheral elements of his life — he sufficed with a minimal “shed.”

(The Lubavitcher Rebbe)

A chassid of Rabbi Sholom DovBer of Lubavitch (1860–1920) opened a plant for the manufacture of galoshes. Soon his every waking hour and thought was completely occupied in his new and flourishing business.

Said the rebbe to him: “I’ve seen people put their feet into galoshes, but a head in galoshes . . . ?” ❖

**LOOK THIS ONE UP IN LEVITICUS 19:32:
WHAT BETTER TIME TO PARTICIPATE IN A GREAT MITZVAH
JUST BEFORE CHANUKAH**

**The Paterson Shul (temporarily in the Social Hall level) will hold a
Pre-Chanukah Shabbat Minyan**

on

SAT., DEC.17: PARSHAT VAYESHEV AT 9A.M.

The Paterson Shul @Seniors Tower of Paterson located at 510 E. 27th Street/Paterson.

This is a very important time to help make the Minyan.
Please email: JerrySchranz@gmail.com for additional info.

For more info visit The Paterson Shul on Facebook.
Jerry Schranz, Gabbai / Volunteer, The Paterson Shul

Haftorah for Parshas Vayishlach in a nutshell

Ovadiah 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 Edomite 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." ❖

**Thank You to:
The Baal Korei, and
The Security Volunteers**

**Join us each weekday morning Mon-Fri as we
delve into the mysteries of
Chassidic concepts.
5:55 am, followed immediately by Shacharis.**



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שבת שלום גוט שבת!



Good Shabbos to all!