

CANDLE LIGHTING: 4:14 PM

SHABBOS ENDS: 5:16 PM

COMMUNITY

TORAH PORTION VAYEITZEI | וַיֵּצֵא

11 KISLEV 5784 - FRIDAY, NOVEMBER 24, 2023

ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

MINCHA/MAARIV..... 4:15 PM

SATURDAY - SHABBOS DAY

SHACHRIS.....9:30 AM

TORAH READING.....10:30 AM

KIDDUSH.....12:10 PM

MINCHA.....4:15 PM

RABBI'S DRASHA.....4:35 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....8:45 AM

TORAH CLASS.....4:35 PM

WEEKDAY DAVENING SCHEDULE

SHACHRIS

SUNDAY..... SHACHRIS.....9:00 AM

MON-FRI.....CHASSIDUS.....5:50 AM

SHACHRIS.....6:15 AM

MINCHA SUN-THU.....1:45 PM

MAARIV SUN-THU.....9:15 PM

KIDS AND TEENS

CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN
PUBLIC SCHOOL

WEDNESDAY.....3:45 PM

CTEENU

MONDAY.....7:30 PM

CTEEN SHABBATON

NOVEMBER 17-18

SIGN UP TODAY!

ADULT EDUCATION

SUNDAY

THE WORLD OF KABBALAH - JLI
OCT. 29 - DEC 10..... 7:30-9:00 PM

MONDAY

TORAH STUDIES.....7:30-8:30 PM

TUESDAY

TALMUD STUDY.....8:15-9:00 PM

WEDNESDAY

BEIS MIDRASH.....8:15-9:15 PM

THURSDAY

TEHILLIM STUDY.....8:45-9:15 AM

FIVE-MINUTE KOLLEL - FOLLOWS
MAARIV WEEKDAYS

PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the
safety and liberation of our
brothers and sisters in captivity; for
the healing of our wounded; and in
sacred memory of those brutally
torn from us. ר"ל

Chapters 20, 22, 69, 122, 150, 81-90

THANK YOU!

Anshei Lubavitch extends its
gratitude to our dedicated **Ba'al
Korei, R' Yossi Nigri.****Special thanks** to the **security team**
led by **Yury Zimavilin** who help
keep us secure while we daven.**Yasher koach** to the kiddush
volunteers, **Marnin Rand,**
Mordechai Hirschhorn and **Serge
Zenou** who work tirelessly to bring
us a wholesome kiddush each
week!

SECURITY TEAM

Please volunteer
Contact Yury Zimavilin

SHABBOS KIDDUSH

THIS WEEKS KIDDUSH IS
SPONSORED BY THE SHUL.
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A KIDDUSH SOON.**ANSHEI LUBAVITCH GRATEFULLY
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Enlightening Wisdom From the CHASSIDIC MASTERS

Sheep

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

This week's Torah reading, Vayeitzei (Genesis 28:10–32:3), is veritably glutted with sheep: Laban's sheep and Jacob's sheep; white sheep, dark sheep, spotted sheep, speckled sheep, sheep with rings around their ankles. Jacob arrives in Charan, and the first sight to greet him is that of several flocks of sheep congregated around a sealed well; the second is his future wife, Rachel — the name is Hebrew for "sheep" —shepherding her father's sheep. Soon Jacob is a shepherd himself, caring for sheep, receiving his wages in sheep, breeding sheep with special markings, dreaming of sheep, amassing a fortune in sheep, and finally leading his flocks back to the Holy Land where he will present his brother Esau with a huge gift comprised largely of . . . sheep.

Between flocks, we also read of Jacob's marriages to Leah and Rachel, and the birth of

eleven of his twelve sons, progenitors of the twelve tribes of Israel. What are we to learn from the fact that the nation of Israel was founded in such sheepish surroundings?

The First Metaphor

"I am my beloved's and my beloved is mine, he who shepherds [me] among the roses" (Song of Songs 2:16). The voice of this verse, explains the Midrash Rabbah, is that of the community of Israel, speaking of her relationship with G-d. "He is my shepherd, as it is written (Psalms 80:1), 'Shepherd of Israel, hearken'; and I am His sheep, as it is written (Ezekiel 34:31), 'And you, My sheep, the sheep of My pasture'" (Midrash Rabbah on this verse).

The same Midrashic passage also describes our relationship with G-d as that of a child to his father, a sister to her brother, a bride to her groom, a vineyard to its watchman, among others. Each of these metaphors expresses another facet of the relationship: the inherent bond between G-d and Israel, the love and affec-

tion, G-d's guardianship over us, our being a source of joy to Him, etc. What does the sheep/shepherd metaphor represent? If the point is that G-d provides for us and protects us, or that we are subservient and devoted to Him, these elements also exist in the father/child relationship. What unique aspect of our relationship with G-d can be expressed only by describing us as His sheep?

The sheep's dominant trait is its docility and obedience. The child obeys his father, but does so out of an appreciation of his father's greatness; the sheep does not obey for any reason—it is simply obedient by nature. It is this element of our relationship with G-d that the sheep represents: an unquestioning subservience which derives not from our understanding of His greatness and our feelings toward Him (in which case it would be defined by the limits of our understanding and feelings), but from the recognition that "I am His sheep."

(Continued next page)

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Enlightening Insights From the CHASSIDIC MASTERS (CONT.)

The Jewish nation was founded amidst sheep because our self-negation and unquestioning obedience to G-d is the foundation of our Jewishness. Of course, we are not only G-d's sheep—we are also His children, His bride, His sister and His vineyard. By the same token, the Torah tells us that when Jacob left Charan after twenty years of shepherding, his wealth consisted not only of sheep: "He had much sheep, maids and servants, camels and donkeys." We have just read that Laban paid him his wages in sheep, and that his flocks multiplied exceedingly; but where did his other possessions come from? Rashi explains that "he sold his sheep for high prices and bought all these." Spiritually, too, Jacob's "wealth" did not consist solely of docility and self-negation, but also included feeling and understanding, fortitude and vigor. But the source and basis of it all was his "sheep."

Being a Jew means studying the divine wisdom (revealed to us in His Torah), developing a passionate love and reverent awe for G-d, and teaching His wisdom and implementing His will in an oft-times hostile world—all of which require the optimal application of our mental, emotional and assertive powers. But the foundation of it all, the base from which all these derive and upon which they are all predicated, is our simple commitment to G-d—a commitment that transcends reason and emotion. ###

Powerful Insights From the Rebbe

Compiled by Mordechai Rubin

Descent for the Purpose of Ascent

In the 28th chapter of Genesis, the Torah recounts Jacob's departure from the Holy Land, where he had spent the first half of his life immersed in the "tents of learning," and his journey to Haran. In Haran, Jacob worked for twenty years in the employ of his conniving uncle, Laban, in the midst of a corrupt and debased society.

Throughout it all, Jacob remained true to G-d and man, serving Laban honestly, he prospered materially, amassing considerable wealth. In Haran, Jacob also married and fathered eleven of the twelve sons who were to yield the twelve tribes of Israel.

Jacob's journey to Haran is the story of every soul's descent to earth. The soul, too, leaves a spiritual idyll behind—an existence steeped in divine awareness and knowledge—to struggle in the employ of a "Laban" in a Haran environment. For the material state is a nefarious deceiver, accentuating the corporeal and obscuring the G-dly, confusing the soul's priorities and perpetually threatening its virtue. But every soul is empowered, as a child of Jacob, to make this a "descent for the purpose of ascent," to emerge from the Haran of material earth with its integrity intact and its memory true.

Indeed, not only does it return with its spiritual powers galvanized by the challenge, it is also a "wealthier" soul, having learned to exploit the forces and resources of the physical world to further its spiritual ends. Most significantly, in its spiritual state the soul is perfect but childless; only as a physical being on physical earth can it fulfill the divine mitzvot, which are the soul's progeny and its link to the infinite and the eternal. ###

Anshei Lubavitch
invites the Fair Lawn community to

Motzaei Shabbos Family Learning

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November 25 6:30 pm

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SHABBOS, NOV 25, 2023

EASTERN STANDARD TIME

EARLIEST TALLIS.....	5:54 AM
LATEST MORNING SHEMA.....	9:16 AM
EARLIEST MINCHA (GEDOLA).....	12:08 PM
PLAG HAMINCHA.....	3:35 PM
EARLIEST EVENING SHEMA.....	5:02 PM

HAFTORAH IN A NUTSHELL

PARSHAS VAYEITZEI

Hosea 11:7-12:14

This week's haftorah mentions Jacob's flight from home to the "field of Aram," an episode that is recounted in this week's Torah reading.

The haftorah begins with the prophet Hosea's rebuke of the Jewish people for forsaking G-d. Nevertheless, Hosea assures the people that G-d will not abandon them: "How can I give you, Ephraim, and deliver you [to the hands of the nations]? . . . I will not act with My fierce anger; I will not return to destroy Ephraim."

The prophet discusses the misdeeds of the Northern Kingdom of Israel, and the future degeneration of the Kingdom of Judea. He contrasts their behavior to that of their forefather Jacob who was faithful to G-d and prevailed against enemies, both human and angelic.

The haftorah also makes mention of the ingathering of the exiles which will occur during the Final Redemption: "They shall hasten like a bird from Egypt and like a dove from the land of Assyria; and I will place them in their houses, says the Lord." ###

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WISDOM FROM OUR SAGES

Pesukim (sentences) from this week's Torah portion of Vayeitzei, along with stimulating commentary.

Esau And he loved Rachel more than Leah (Genesis 29:30)

The Hebrew words vaye'ehav gam et Rachel mi-Leah also translate as "and he loved Rachel more from Leah"—i.e., he loved her even more because of her noble deed in giving over the identifying signals to Leah, lest her sister be shamed.

(Kedushat Levi)

And afterwards she bore a daughter, and called her name Dinah (Genesis 30:21)

What is meant by "afterwards"? Rav said: After Leah had passed judgment on herself, saying, "Twelve tribes are destined to issue from Jacob. Six have issued from me, and four from the handmaids, making ten. If this child will be a male, my sister Rachel will not be equal even to one of the handmaids." So she prayed that the child should turn into a girl.

(Midrash Rabbah; Rashi)

It came to pass, when Rachel had given birth to Joseph, that Jacob said to Laban: 'Send me away, that I may go to my own place, and to my country' (Genesis 30:25)

As soon as Esau's nemesis was born, Jacob no longer feared to return to the Holy Land. As it is written (Obadiah 1:18): "The House of Jacob shall be fire, the House of Joseph shall be flame, and the House of Esau—straw."

(Rashi)

It was told to Laban . . . that Jacob had fled. . . . He pursued after him a seven days' journey, and overtook him on the mountain of Gilead (Genesis 31:22-23)

Jacob had left behind holy letters which he had not yet extracted from Laban. This is why Laban pursued him—to give him the letters which remained with him. An entire chapter was added to the Torah by these letters.

(Ohr HaTorah)

In other words, there are two types of "sparks of holiness" that a person redeems in the course of his life. The first are those which he consciously pursues, having recognized the potential for sanctity and goodness in an object or event in his life. The second are those which pursue him: opportunities which he would never have realized on his own—indeed, he may even do everything in his power to avoid them—since they represent potentials so lofty that they cannot be identified by his humanly finite perception. So his redemption of these "sparks" can come about only unwittingly, when his involvement with them is forced upon him by circumstances beyond his control.

(The Lubavitcher Rebbe)

'Anyone with whom you find your gods, let him not live' . . . for Jacob knew not that Rachel had stolen them (Genesis 31:32)

This was "like an error which proceeds from a ruler" (Ecclesiastes 10:4), which must nevertheless be carried out. It was because of these words spoken by Jacob that Rachel died in childbirth shortly thereafter.

(Midrash Rabbah) ###

שבת שלום!

Good Shabbos!

