

CANDLE LIGHTING: 4:11 PM

SHABBOS ENDS: 5:14 PM

COMMUNITY

TORAH PORTION VAYISHLACH | וישלח 18 KISLEV 5784 - FRIDAY, DECEMBER 1, 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

FARBRENGEN.....8:00 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....8:45 AM

TORAH CLASS.....4:35 PM

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. ל"ו

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

SHABBOS KIDDUSH

THIS WEEK'S KIDDUSH IS SPONSORED BY THE KLEINMAN FAMILY IN COMMEMORATION OF THE YAHRZEIT OF AVROHOM BEN MOSHE YOSEF.

WELCOME

Welcome **Eli** and **Shira Picard** to Fair Lawn!

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RABBI AVROHOM AND RIVKY BERGSTEIN

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ISRAELI DIVISION:

RABBI YUDI AND CHANA EISENBACH

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

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

KIDS AND TEENS

CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN PUBLIC SCHOOL

WEDNESDAY.....3:45 PM

CTEENU

MONDAY.....7:30 PM

CTEEN EVENTS

STAY TUNED FOR GREAT EVENTS!

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

**ANSHEI LUBAVITCH GRATEFULLY
ACKNOWLEDGES THIS WEEK'S
PARNES HAYOM**

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SHABBOS, DEC 2, 2023

EASTERN STANDARD TIME

EARLIEST TALLIS.....	6:01 AM
LATEST MORNING SHEMA.....	9:21 AM
EARLIEST MINCHA (GEDOLA).....	12:10 PM
PLAG HAMINCHA.....	3:34 PM
EARLIEST EVENING SHEMA.....	5:00 PM

PARSHAH IN A NUTSHELL

PARSHAS VAYISHLACH

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.

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.



to Rabbi Eli and Morah Ruty
Steinhauser
on the birth of
a baby boy!

Enlightening Wisdom From the CHASSIDIC MASTERS

An Unreasonable Source

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

Thirteen years is the age at which the Jewish male becomes bar mitzvah ("son of commandment"). At this point in his life, his mind attains the state of daat—the maturity of awareness and understanding that makes a person responsible for his actions. From this point on he is a "man," bound by the divine commandments of the Torah, individually responsible to G-d to fulfill his mission in life.

The age of daat is derived from Genesis 34:25, in the Torah's account of the destruction of the city of Shechem by Shimon and Levi in retaliation for the rape of Dinah. The verse reads: "On the third day... Jacob's two sons, Shimon and Levi, Dinah's brothers, each man took his sword, and confidently attacked the city..."

The term "ISH" (MAN) is used

to refer to both brothers, the younger of whom, Levi, was exactly thirteen years old at the time. Thus we derive that the Torah considers a male of thirteen years to be a "man."

But the context in which this law is derived is surprising. Shimon and Levi's act seems hardly an exemplar of daat; indeed, Jacob denounced their deed as irrational, immature, irresponsible and of questionable legitimacy under Torah law. Yet this is the event that the Torah chooses to teach us the age of reason, maturity, responsibility and commitment to the fulfillment of the mitzvot!

The Foundation

As Shimon and Levi replied to Jacob, the situation that prompted their action did not allow them the luxury of rational consideration of its consequences. The integrity of Israel was at stake, and the brothers of Dinah could give no thought to their own person—not to the jeopardy of their physical lives, nor to the jeopardy of their spiritual selves by the violence and impropriety of their deed.

In the end, their instinctive reaction, coming from the deepest place in their souls—deeper than reason, deeper than all self-consideration—was validated; G-d condoned their deed and came to their assistance.

This is the message that the Torah wishes to convey when establishing the age of reason and the obligation of mitzvot. Rare is the person who is called upon to act as did Shimon and Levi. This is not the norm; indeed, the norm forbids it. But the essence of their deed should permeate our rational lives. Our every mitzvah should be saturated with the self-sacrifice and depth of commitment that motivated the brothers of Dinah. ❖

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PATERSON SHUL

510 EAST 27TH STREET (CORNER OF 12TH AVENUE)

DEC. 16, PARSHAT MIKEITZ

SHABBAT CHANUKAH

9:00 A.M.

WE HAVE TALAISIM AND SIDDURIM/CHUMASHIM
IN HEBREW, RUSSIAN, AND EVEN ENGLISH!

MORE INFORMATION:

JERRYSCHRANZ@GMAIL.COM | FACEBOOK: THE PATERSON SHUL

AM YISROEL CHAI

HAFTORAH IN A NUTSHELL

PARSHAS VAYISHLACH

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." ❖

Anshei Lubavitch

Yud Tes Kislev Farbrengen

AN EVENING OF
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& INSPIRATION**

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Guest speaker
Internationally renowned lecturer
RABBI SHMUEL BRAUN
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Dairy buffet dinner will be served

MOTZAEI SHABBOS, KISLEV 19, DECEMBER 2, 8:00 PM
10-10 PLAZA RD.

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WISDOM FROM OUR SAGES

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

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)

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"; but 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 . . . ?"

Jacob held his peace until they came (Genesis 34:5)

Thus it is written, "But a man of wisdom holds his peace" (Proverbs 11:12).

(Midrash Rabbah)

Simeon and Levi, Dinah's brothers (Genesis 34:25)

Was she then the sister of these two only, and not the sister of all Jacob's sons? But she is called by their name because they risked their lives for her sake.

(Mechilta)

Deborah, Rebecca's nurse, died (Genesis 35:8)

What was Deborah doing with Jacob? Since Rebecca had said to Jacob, "I will send and bring you from there" (Genesis 27:45), she sent Deborah to summon him from Charan, and Deborah died on the road.

(Rashi)

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) ❖

שבת שלום!

Good Shabbos!

