

CANDLE LIGHTING: 4:14 PM

SHABBOS ENDS: 5:18 PM

COMMUNITY

TORAH PORTION VAYIGASH | ויגש

10 TEVES 5784 - FRIDAY, DECEMBER 22, 2023

ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

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

MAARIV.....5:18 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. ר"ל

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

SHABBOS KIDDUSH

THIS WEEK'S KIDDUSH IS SPONSORED BY THE SHUL

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... to Mayer and Brocha Rubinstein on the birth of a baby girl.

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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 HASHAVUA**

IN THE MERIT OF A REFUA SHLEIMA FOR
שרה חיה לאה בת ליבא שתחי'

PARNES HAYOM

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SHABBOS, DEC 23, 2023

EASTERN STANDARD TIME

EARLIEST TALLIS.....	6:16 AM
LATEST MORNING SHEMA.....	9:34 AM
EARLIEST MINCHA (GEDOLA).....	12:19 PM
PLAG HAMINCHA.....	3:39 PM
EARLIEST EVENING SHEMA.....	5:04 PM

PARSHAH IN A NUTSHELL

PARSHAS VAYIGASH

Judah approaches Joseph to plead for the release of Benjamin, offering himself as a slave to the Egyptian ruler in Benjamin's stead. Upon witnessing his brothers' loyalty to one another, Joseph reveals his identity to them. "I am Joseph," he declares. "Is my father still alive?"

The brothers are overcome by shame and remorse, but Joseph comforts them. "It was not you who sent me here," he says to them, "but G-d. It has all been ordained from Above to save us, and the entire region, from famine."

The brothers rush back to Canaan with the news. Jacob comes to Egypt with his sons and their families—seventy souls in all—and is reunited with his beloved son after 22 years. On his way to Egypt he receives the divine promise: "Fear not to go down to Egypt; for I will there make of you a great nation. I will go down with you into Egypt, and I will also surely bring you up again."

Joseph gathers the wealth of Egypt by selling food and seed during the famine. Pharaoh gives Jacob's family the fertile county of Goshen to settle, and the children of Israel prosper in their Egyptian exile. ❖



There is a purpose in descending into exile, for in exile, one can accomplish a lot, for oneself and for the world at large. Nevertheless, that descent should be viewed as being only temporary

We should never feel at home in exile. Even though we have a comfortable home, friends, and a livelihood, this is not the purpose of our lives and this should not bring us true satisfaction. Instead, we should be future-oriented and look forward to the era when "the world will be filled with the knowledge of G-d as the waters cover up the ocean bed."

-- The Rebbe

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Enlightening Wisdom From the CHASSIDIC MASTERS

The Awesome Plot

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

The Midrash states that the entire saga of Joseph and his brothers — the brothers' seemingly uncontrollable jealousy of him; his sale, imprisonment and rise to power; their eventual confrontation and rapprochement — was all an "awesome plot" devised by G-d to bring Jacob and his family to Egypt.

When Jacob sent Joseph to go check up on his brothers — a mission from which Joseph did not return and was lost to his father for the next 22 years — the Torah describes it thus: "And he sent him from the valley (literally, 'the depth') of Hebron, and he came to Shechem." Where is "the valley of Hebron"? ask our sages. Hebron sits on the high ground! But the meaning of the phrase, they explain, is allegorical: Joseph was dispatched on his way from "the depth of Hebron" — from the depths of the Divine plan that had been confided to Abraham, who was buried in Cave Machpeila in Hebron.

At the "Covenant Between the Pieces," Abraham had been given a choice by G-d: Shall your children suffer galut (exile) or gehenah (hell)? Abraham chose galut, thus sending Joseph on the road to Egypt, to be followed by the rest of his family, so that the Children of Israel should experience four generations of exile and slavery before proceeding to Mount Sinai to receive their mandate as G-d's chosen people.

But why did it have to be so complicated? Was there no other way to get Israel and family to Egypt? The Midrash offers the following parable in explanation:

This is comparable to a cow upon whom it was desired to place a yoke, but the cow was withholding her neck from the yoke. What did they do? They took her calf from behind her and drew him to the place where they wanted her to plow, and the calf was bleating. When the cow heard her calf bleating, she went despite herself, because of her child.

By the same token, Jacob might have had to be brought down to Egypt in chains, but

then G-d declared: "He is My firstborn son; shall I then bring him down in disgrace?" Now, if I provoke Pharaoh [to forcefully bring him to Egypt], I will not bring him down with befitting honor. Therefore I will draw his son before him, and so he will follow despite himself.

This explanation, however, seems to raise more questions than it answers. Was the manner in which Jacob was made to arrive in Egypt any more pleasant than if he'd been brought down as a prisoner of Pharaoh's? Were the pain and despair of the 22 years in which he mourned his beloved son preferable to the discomfort of physical chains? Certainly Jacob would have readily suffered that indignity to spare Joseph his years of slavery and imprisonment, and his other sons their years of guilt and remorse!

Furthermore, in the final analysis Jacob was forced to go down to Egypt, by the fact that G-d had sent Joseph there. In what way was this any less coercive than if he had been physically forced?

(continued on next page)

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Why, for that matter, did he have to be coerced in any way? What if G-d would have simply appeared to him one day, and said, "Jacob, take your whole family and go to Egypt. It's all part of My grand plan for the people of Israel" – would Jacob not have complied?

Chassidic teaching explains that two counter-objectives had to be achieved. On the one hand, Jacob had to be compelled to relocate to Egypt – a voluntary migration would not have been an exile! Galut, by definition, is a place where one does not want to be – a place that is contrary to one's intrinsic self and will. On the other hand, the fact that Jacob arrived in Egypt in honor, glory and in a position of power as the father of that country's ruler, rather than as a prisoner in

chains, meant that he and his descendents would never truly be subject to their host country. Thus the key to Israel's eventual liberation from Egypt was already "programmed" into the circumstances under which their galut commenced.

This was G-d's "awesome plot": to force Jacob to go down to Egypt, but to do so in a way that did not entail Egypt's power over him, but his power over Egypt. What brought Jacob to Egypt was the fact that his son was the ruler of the land; but the chain of events that brought this about had to develop without his knowledge and contrary to his will. ❖

HAFTORAH IN A NUTSHELL

FOR SHABBAT VAYIGASH

Ezekiel 37:15-28

This week's haftorah mentions the fusion of the kingdoms of Judah and Joseph during the Messianic Era, echoing the beginning of this week's Torah reading: "And Judah approached him [Joseph]."

The prophet Ezekiel shares a prophecy he received, in which G-d instructs him to take two sticks and to write on one, "For Judah and for the children of Israel his companions" and on the other, "For Joseph, the stick of Ephraim and all the house of Israel, his companions." After doing so he was told to put the two near each other, and G-d fused them into one stick.

G-d explains to Ezekiel that these sticks are symbolic of the House of Israel, that was divided into two (often warring) kingdoms: the Northern Kingdom that was established by Jeroboam, a member of the Tribe of Ephraim, and the Southern

Kingdom, that remained under the reign of the Davidic (Judean) Dynasty.

The fusing of the two sticks represented the merging of the kingdoms that will transpire during the Messianic Era – with the Messiah, a descendant of David, at the helm of this unified empire.

"So says the L-rd G-d: 'Behold I will take the children of Israel from among the nations where they have gone, and I will gather them from every side, and I will bring them to their land. And I will make them into one nation in the land upon the mountains of Israel, and one king shall be to them all as a king...'"

The haftorah ends with G-d's assurance that "they shall dwell on the land that I have given to My servant, to Jacob, wherein your forefathers lived; and they shall dwell upon it, they and their children and their children's children, forever; and My servant David shall be their prince forever." ❖



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WISDOM FROM OUR SAGES

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

The Judah approached him . . . (Genesis 44:18)

Said Rabbi Yehudah: The verb "he approached" (vayigash) implies an approach to battle, as in the verse "So Joab and the people that were with him approached unto battle" (II Samuel 10:13).

Rabbi Nechemiah said: The verb "he approached" implies a coming near for conciliation, as in the verse "Then the children of Judah approached Joshua" (Joshua 14:6).

The sages said: It implies coming near for prayer, as in the verse "It came to pass, at the time of the evening offering, that Elijah the prophet approached . . ." (I Kings, 18:36).

Rabbi Eleazar combined all these views Judah approached Joseph for all three, saying: If it be war, I approach for war; if it be conciliation, I approach for conciliation; if it be for entreaty, I approach to entreat.
(Midrash Rabbah)

"Let your servant remain instead of the boy as a slave to my lord" (Genesis 44:33)

G-d deals with man measure for measure: because Judah had sold Joseph into slavery, he was now compelled to offer himself to Joseph as a slave.

(Abarbanel)

"I will go down with you into Egypt; and I will also surely bring you up again" (Genesis 46:4)

Come and see how beloved are Israel in the sight of G-d! In every place to which they were exiled, the Divine Presence went with them. They were exiled to Egypt, and the Divine Presence was with them; they were exiled to Babylon, and the Divine Presence was with them; and when they will be redeemed in the future, the Divine Presence will be with them.

(Talmud, Megillah 29a)

Joseph harnessed his chariot, and went up to meet Israel his father . . . and he fell on his neck, and wept on his neck (Genesis 46:29)

But Jacob did not embrace Joseph and did not kiss him; our sages tell us that he was reading the Shema.

(Rashi)

Why did Jacob choose that particular moment to read the Shema? Because Jacob knew that never in his life would his love be aroused as it was at that moment, the moment of reunion with his most beloved son after twenty-two years of anguish and loss. So he chose to utilize this tremendous welling of emotion to serve His Creator, channeling it to fuel his love for G-d.

(The Chassidic Masters)

Jacob blessed Pharaoh (Genesis 47:10)

He blessed him that the Nile should rise at his feet and water the land; thus the famine ended after two years (instead of seven).

(Midrash Tanchuma; Rashi) ❖

שבת שלום!

Good Shabbos!



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