

CANDLE LIGHTING: 4:18 PM

SHABBOS ENDS: 5:23 PM



# COMMUNITY

TORAH PORTION VAYECHI | ויחי  
SHABBOS CHAZAK

17 TEVES 5784 - FRIDAY, DECEMBER 29, 2023

## ANNOUNCEMENTS

### SHABBOS SCHEDULE

#### FRIDAY - EREV SHABBOS

MINCHA..... 4:20 PM

#### SATURDAY - SHABBOS DAY

SHACHRIS.....9:30 AM

TORAH READING.....10:30 AM

KIDDUSH.....12:10 PM

MINCHA.....4:25 PM

RABBI'S DRASHA.....4:40 PM

MAARIV.....5:23 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 **BORIS GORONOVSKY** IN COMMEMORATION OF THE YAHRZEIT OF HIS DEAR FATHER **LEIB BEN YOSEF**.

TO SPONSOR KIDDUSH, PLEASE EMAIL [RABBI@FLCHABAD.COM](mailto:RABBI@FLCHABAD.COM)

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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 Hirsch Korn** 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

ADVICE FOR LIFE

Sun., beg. Feb. 4th.... 7:15-8:45 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

WOMEN'S TANACH.....8:15-9:15 PM

### THURSDAY

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

### CHASSIDUS

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

### FIVE-MINUTE KOLLEL - FOLLOWS

MAARIV WEEKDAYS

### SHABBOS

CHASSIDUS.....8:45 AM

GEMARA.....4:35 PM

JEWISH WISDOM.....4:35 PM

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### SHABBOS, DEC 30, 2023

EASTERN STANDARD TIME

EARLIEST TALLIS.....	6:19 AM
LATEST MORNING SHEMA.....	9:37 AM
EARLIEST MINCHA (GEDOLA).....	12:23 PM
PLAG HAMINCHA.....	3:43 PM
EARLIEST EVENING SHEMA.....	5:09 PM

# PARSHAH IN A NUTSHELL

PARSHAS VAYECHI

Jacob lives the final 17 years of his life in Egypt. Before his passing, he asks Joseph to take an oath that he will bury him in the Holy Land. He blesses Joseph's two sons, Manasseh and Ephraim, elevating them to the status of his own sons as progenitors of tribes within the nation of Israel.

The patriarch desires to reveal the end of days to his children, but is prevented from doing so.

Jacob blesses his sons, assigning to each his role as a tribe: Judah will produce leaders, legislators and kings; priests will come from Levi, scholars from Issachar, seafarers from Zebulun, schoolteachers from Simeon, soldiers from Gad, judges from Dan, olive-growers from Asher, and so on. Reuben is rebuked for "confusing his father's marriage bed"; Simeon and Levi, for the massacre of Shechem and the plot against Joseph. Naphtali is granted the swiftness of a deer, Benjamin the ferociousness of a wolf, and Joseph is blessed with beauty and fertility.

A large funeral procession consisting of Jacob's descendants, Pharaoh's ministers, the leading citizens of Egypt and the Egyptian cavalry accompanies Jacob on his final journey to the Holy Land, where he is buried in the Machpelah Cave in Hebron.

Joseph, too, dies in Egypt, at the age of 110. He, too, instructs that his bones be taken out of Egypt and buried in the Holy Land, but this would come to pass only with the Israelites' exodus from Egypt many years later. Before his passing, Joseph conveys to the Children of Israel the testament from which they will draw their hope and faith in the difficult years to come: "G-d will surely remember you, and bring you up out of this land to the land of which He swore to Abraham, Isaac and Jacob." ❖

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# Enlightening Wisdom From the CHASSIDIC MASTERS

## Powerful Insights From the Rebbe

Compiled by Mordechai Rubin

### Eternal Life

The name of this week's Torah reading raises an obvious question. Vayechi means "And he lived." Nevertheless, the entire Torah reading focuses on the very opposite of life: Jacob's final sickness, his farewell blessings to his children, and his burial.

By choosing this name, the Torah teaches us fundamental lessons about life and death. Life is eternal, continuous, and ongoing. There is no way it can pause for a moment.

Once we understand what life is, it's understandable why life is identified with G-d, as it is written: "And G-d the L-rd is true. He is the living G-d." For He is the only entity whose existence is truly continuous. Everything else flashes momentarily on the screen of time and then passes on.

How can a mortal share in eternal life? Through clinging

to G-d, as it is written: "And all of you who cling to G-d... are alive." Otherwise, our lifetimes are fleeting shadows, brief and flickering moments.

This was our Sages' intent when they said: "Jacob our ancestor did not die. Since his descendants are alive, he is alive." Jacob was alive, for he was connected to G-dliness in a complete manner. He had no individual existence of his own; every element of his life was lived for G-d's sake.

In his passing, Jacob showed the eternality of his life, how he had tapped the spark of G-d within his soul and taught his children how to perpetuate this legacy. By naming this passage Vayechi, the Torah highlights this quality, showing each of us how we can step beyond our mortality and connect with the infinite. ❖

### Ephraim & Menasheh

When Joseph brought his children to his father so that he bless them, he positioned them before Jacob according to their order of birth. Jacob, however, crisscrossed his hands and placed his right hand on Ephraim's head.

The key to understanding this narrative lies in the names of the two brothers. Menasheh was given his name because "G-d made me forget... the totality of my father's house." Menasheh refers to a Jew who continually reminds himself that he does not belong in the land that he lives, that his true home is "his father's house". This distinguishes him, setting him apart from the people among whom he lives.

Ephraim was given his name because "G-d made me fruitful in the land of my oppression." He is conscious that he is in "the land of my oppression," but that does not bother him. Instead, he is "fruitful," transforming the darkness of that environment into light.

For this reason, Jacob gave Ephraim the greater blessing, for the ultimate intent is to make the exile itself shine. If the only point of the exile is to recall our previous situation, then G-d would not have sent us there. He sent us because there is an advantage that can be gained from the exile itself.

*(continued on next page)*

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Using its elements for a spiritual purpose brings the G-dliness latent within them into expression. This is the purpose of the Jews being sent into exile and it is Ephraim who brings that purpose into realization.

On a consummate level, we must carry out the Divine service of both Menasheh and Ephraim. We start our day with prayer and study, connecting to our Jewish identity, the service of Menasheh. We then set out to accomplish our daily activities, carrying out the service of Ephraim and transforming darkness into light.



## From the Rebbe



Jacob's period in Egypt teaches us how to deal with situations in which we feel overpowered by forces beyond our control. It teaches us that these times, too, are part and parcel of our lives: that these times, too, can be negotiated with wisdom, dignity and integrity. That these times, too, can be realized as vital and productive seasons of our lives.



# HAFTORAH IN A NUTSHELL

FOR SHABBAT VAYECHI

## *I Kings 2:1-12*

In this week's haftorah, King David delivers his deathbed message to his son and successor, Solomon, echoing this week's Torah reading that discusses at length Jacob's parting words and instructions to his sons.

King David encourages Solomon to be strong and to remain steadfast in his belief in G-d. This will ensure his success in all his endeavors as well as the continuation of the Davidic Dynasty. David then goes on to give his son some tactical instructions pertaining to various people who deserved punishment or reward for their actions during his reign.

The haftorah concludes with David's death and his burial in the City of David. King Solomon takes his father's place and his sovereignty is firmly established.



## Keeping in Touch

Based on the teachings of the Lubavitcher Rebbe

There is no appointed date on which Mashiach must come. There is, however, a desired state within the world. When the world reaches that state of awareness and that level of conduct, Mashiach will come.

Therefore, there is no cause for despair. The matter is in our hands. If we apply ourselves, Mashiach's coming can become a reality. Conversely, there is nothing to be lazy about. Unless we apply ourselves, the world will not be prepared and Mashiach will be delayed.

The Biblical narrative also provides us with insight regarding one of the important preparatory steps. Jacob tells his sons: "Gather together." Unity is one of the fundamental breakthroughs Mashiach will introduce. By anticipating this oneness and making it part of our lives at present, we can precipitate the diffusion of this idea throughout the world and hasten Mashiach's actual arrival.





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# WISDOM FROM OUR SAGES

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

**Jacob lived in the land of Egypt seventeen years (Genesis 47:28)**

These seventeen years were the best years of his life—years of prosperity, goodness and peace; his other 130 years were filled with toil and pain.

(Midrash; Baal HaTurim)

When Rabbi Menachem Mendel of Lubavitch (1789–1866) was a child attending cheder, his teacher taught the verse “Jacob lived for seventeen years in the land of Egypt” according to the commentary of the Baal HaTurim—that Jacob lived the best years of his life in Egypt.

When the child came home, he asked his grandfather Rabbi Schneur Zalman of Liadi: How can it be that our father Jacob, the greatest of the Patriarchs, lived the best years of his life in pagan Egypt?

Replied Rabbi Schneur Zalman: It is written that Jacob “sent Judah ahead of him . . . to show the way to Goshen” (Genesis 46:28). The Midrash explains that this was to establish a house of learning, where the sons of Jacob would study Torah. When one studies Torah, one is brought close to G-d, so that even in Egypt one can live a true “life.”

(HaYom Yom)

Nevertheless, in the very next verses we read how Jacob entreats Joseph: “Carry me out of Egypt!” So great is his urgency that he is not content with an agreement or a promise on Joseph’s part, but insists that his son take a solemn oath to fulfill his request.

A Jew might find himself living a most ideal life in galut (exile)—a life of material comfort and spiritual fulfillment; a life of Torah, mitzvot and charitable works. Nevertheless, galut can never be our true home. We constantly sense that this is not our place, constantly beseech G-d to “carry us out of Egypt.”

Nor do we content ourselves with the guarantees and promises written in the holy books that the redemption will eventually come. After praying for the redemption in the morning prayers, we do so again in the afternoon prayers, and yet again in the evening prayers. We approach G-d every day, many times a day, to plead and clamor: Take us out of Egypt!

(The Lubavitcher Rebbe)

**‘Fear not; for am I in the place of G-d? You thought evil against me; but G-d meant it for good . . .’ (Genesis 50:19–20)**

Joseph was saying: You did me an evil which turned out for the good; if I wished to avenge myself on you, I too would have to do the same. But this I cannot do, for only G-d can do so . . .

(The Ostrovitzer Rebbe) ❖

## שבת שלום!

## Good Shabbos!



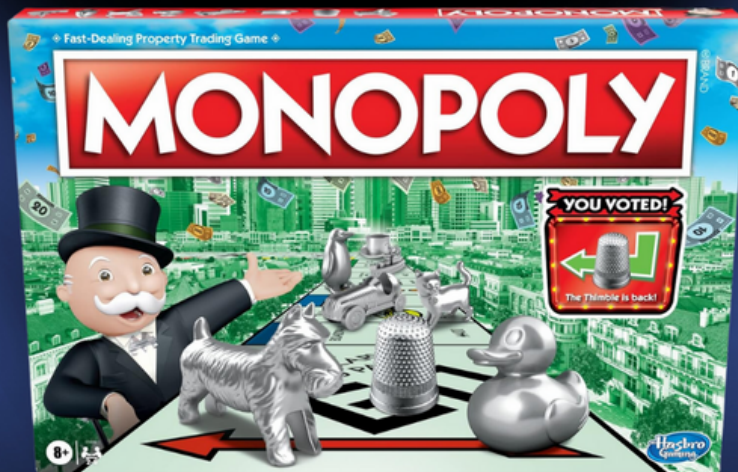
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invites the Fair Lawn community to

# Motzaei Shabbos Family Learning

# Raffles! Prizes! Pizza!

## December 30, 6:30 pm



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