



ביה

Parshah Toldos in a Nutshell

Isaac and Rebecca endure twenty childless years, until their prayers are answered and Rebecca conceives. She experiences a difficult pregnancy as the “children struggle inside her”; G-d tells her that “there are two nations in your womb,” and that the younger will prevail over the elder.

Esau emerges first; Jacob is born clutching Esau’s heel. Esau grows up to be “a cunning hunter, a man of the field”; Jacob is “a wholesome man,” a dweller in the tents of learning. Isaac favors Esau; Rebecca loves Jacob. Returning exhausted and hungry from the hunt one day, Esau sells his birthright (his rights as the firstborn) to Jacob for a pot of red lentil stew.

In Gerar, in the land of the Philistines, Isaac presents Rebecca as his sister, out of fear that he will be killed by someone coveting her beauty. He farms the land, reopens the wells dug by his father Abraham, and digs a series of his own wells: over the first two there is strife with the Philistines, but the waters of the third well are enjoyed in tranquility.

Esau marries two Hittite women.

Kiddush

This week's kiddush is sponsored by Margery and Alan Brauner, commemorating the first yahrzeit of Margery's mother, Roberta Salshutz, z”l.

Isaac grows old and blind, and expresses his desire to bless Esau before he dies. While Esau goes off to hunt for his father’s favorite food, Rebecca dresses Jacob in Esau’s clothes, covers his arms and neck with goatskins to simulate the feel of his hairier brother, prepares a similar dish, and sends Jacob to his father. Jacob receives his father’s blessings for “the dew of the heaven and the fat of the land” and mastery over his brother. When Esau returns and the deception is revealed, all Isaac can do for his weeping son is to predict that he will live by his sword, and that when Jacob falters, the younger brother will forfeit his supremacy over the elder.

Jacob leaves home for Charan to flee Esau’s wrath and to find a wife in the family of his mother’s brother, Laban. Esau marries a third wife—Machalath, the daughter of Ishmael. ❖

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule Parshas Toldos

Erev Shabbos – Nov. 9, 2018

Candle Lighting 4:26 pm
Mincha 4:30 pm

Shabbos – Nov. 10, 2018

Shacharis9:30 am*
Torah Reading.....10:35 am
Rabbi Neubort’s Drasha11:10 am
Kiddush..... 12:10 pm
Gemara (2-31 Summit) 3:25 pm
Mincha 4:25 pm
Rabbi’s Drasha 4:50 pm
Shabbos Ends..... 5:25 pm

**Latest morning Shema is now 9:06 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule

Minyan

Shacharis 6:15 am
Mincha 1:45 pm
Maariv 9:15 pm

Classes

Chassidus, Mon-Fri 5:55 am
Halachah, Mon-Fri 1:40 pm
Torah Studies..... Mon. 7-8:00 pm
Tuesday Talmud..... 9:30-10:00 pm

**Thank You to:
Yossi Lebovic for reading
the Torah
And to our
Kiddush Volunteers**

Chassidic Masters

“Yaakov and Eisav”

*Based on the teachings of
the Lubavitcher Rebbe*

In many respects, the Torah's account of Isaac's family reads like a replay of Abraham's. Many years of childlessness are followed by the birth of two sons—the elder one wicked and the younger one righteous. Isaac favors the elder son, Esau, much as Abraham is sympathetic toward his elder son, Ishmael, while Rebecca, like Sarah, perseveres in her efforts to ensure that the younger, righteous son is recognized as the true heir of Abraham and the sole progenitor of the "great nation" which G-d promised to establish from his seed.

There is, however, a significant difference between the two sets of brothers.

Ishmael and Isaac were born of two different mothers: Ishmael was the son of Hagar, a former Egyptian princess still attached to her pagan ways, while Isaac was the son of the righteous Sarah. Furthermore, Ishmael was born when Abraham was still Abram and still uncircumcised, and can be said to belong to his father's imperfect past (Abraham was born into a family of idolaters and is even described as having himself worshipped idols in his youth), while Isaac was conceived after Abraham had attained the perfection signified by his name change and circumcision.

On the other hand, Esau and Jacob were twins, born of the same

righteous mother and raised in the same holy environment. Their father, Isaac, was "a burnt-offering without blemish" who was circumcised on the eighth day of his life and who never set foot outside of the Holy Land. Unlike his father, he had no idolatrous past and no "pre-Isaac" period in his life. So where did Esau's "evil genes" come from?

Even more puzzling is the fact that Esau's wickedness seems predestined from the womb. If Esau had turned bad later in life, we might attribute this to the fact that every man is given absolute freedom of choice to be righteous or wicked. But how are we to explain Esau's gravitation to evil even before he was born?

The Lubavitcher Rebbe explains that the fact that Esau was naturally inclined toward idolatry was not, in and of itself, a negative thing. It meant that his ordained mission in life was the conquest of evil rather than the cultivation of good.

Jacob and Esau are the prototypes for two types of souls, each with a distinct role to play in the fulfillment of the Divine purpose in creation. Maimonides calls these two spiritual types "the perfectly pious" and "the one who conquers his inclinations"; Rabbi Schneur Zalman refers to them as the "Tzaddik" and the "Beinoni." Humanity is divided into these two types, writes Rabbi Schneur Zalman in his Tanya, because "there are two kinds of gratification before G-d. The first is

generated by the good achieved by the perfectly righteous. But G-d also delights in the conquest of evil which is still at its strongest and most powerful in the heart, through the efforts of the ordinary, unperfected individual."

Thus Rabbi Schneur Zalman explains the Talmud passage which cites Job as crying out to G-d: "Master of the Universe! You have created righteous people, and You have created wicked people!" The actual righteousness or wickedness of a person is not predetermined by G-d—in the words of Maimonides, free choice is "a fundamental principle and a pillar of the Torah and its commandments," without which "What place would the entire Torah have? And by what measure of justice would G-d punish the wicked and reward the righteous?" Yet Job is right—G-d does indeed create "righteous people" and "wicked people" in the sense that while certain souls enjoy a life wholly devoted to developing what is good and holy in G-d's world, other souls must struggle against negative traits and ominous perversions implanted within them in order to elicit that special delight that can come only from the conquest of evil.

This, says the Lubavitcher Rebbe, is the deeper significance of Rashi's commentary on the opening words of our parshah. Citing the verse, "And these are the generations of Isaac," Rashi comments: "Jacob and Esau who are mentioned in the parshah."

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Chassidic Masters

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The simple meaning of this commentary is that the word toldot ("generations") can also refer to a person's deeds and achievements (cf. Rashi's commentary on Genesis 6:9); Rashi is telling us that here the word toldot is to be understood in its literal sense—the children of Isaac, though these are named only further on in the parshah.

On a deeper level, says the Rebbe, Rashi is addressing the question: How does an "Esau" come to be a descendant of Isaac and Rebecca? How do two perfectly righteous individuals produce an offspring who is evil from birth?

So Rashi tells us: the "generations of Isaac" are the "Jacob and Esau who are mentioned in the parshah." The wicked Esau we know is not a product of Isaac but the result of Esau's own failure to overpower his negative inclinations. The Esau of the parshah--Esau as viewed from the perspective of Torah, where everything is seen in its innermost and truest light—is not evil, but the instrument of conquest over evil. The Esau of the parshah is the purveyor of the "second delight" and an indispensable element of the purpose of life on earth.

In this also lies the deeper deeper meaning of the Midrash that describes Jacob and Esau fighting in the womb "over the inheritance of the two worlds" (i.e., the material world and the "world to come").

This would seem to be one area in which they would have no quarrel: the Esau we know desires the materialism of the physical world and shuns everything that is G-dly and spiritual, while the reverse is true of Jacob. So what were they fighting over?

Explains the Rebbe: The "world to come" is not a reality that is disconnected from our present existence. Rather, it is the result of our present-day efforts in dealing with and perfecting the material world. The world of Moshiach is the culmination of all positive achievements of history, the era in which the cosmic yield of mankind's every good deed will come to light.

In other words, our present world is the means and the "world to come" is the goal. This is the deeper significance of Jacob's claim on the "world to come," and Esau's (and here we speak of the "Torah's Esau," the righteous conqueror of his inclinations) preference for the present world. Jacob sees perfection as the only desirable state of man, while Esau sees the struggle with imperfection as desirable in and of itself.

Yet both Jacob and Esau recognize the necessity for both of "the two worlds," for the process and its outcome. The "perfectly pious" man also requires the material world as the vehicle that leads to ultimate perfection. And the "conqueror" also sees perfection as the goal to which his efforts lead. For although his purpose in

life is defined by the process itself, a process, by definition, must have a goal.

So this is their "fight." Jacob and Esau each lay claim to both worlds as part of their life's endeavor. But their priorities are reversed. To the Jacobs of the world, the material world is but a tool, a means to an end. To its Esaus, man's material involvements and the struggles they entail are what life is all about. A futuristic vision of perfection is necessary, but only as a reference-point that provides coherence and direction to the "real" business of life.

The tension between them over their differing visions of the "two worlds" is not a negative thing. It is the result of two world views, both positive and necessary, both indispensable components of man's mission in life. ❖

Halachic Zmanim

Shabbos, November 10
Eastern Standard Time

Earliest Tallis 5:39 AM
Latest Morning Shema..... 9:06 AM
Earliest Mincha (Gedola) 12:06 PM
Plag Hamincha 3:43 PM
Earliest Evening Shema.... 5:12 PM

Shhhhh

Talking during the prayer service and during the Torah reading is inappropriate and disturbing to fellow congregants. If you must talk, PLEASE go outside.

Haftorah in a Nutshell – Toldos

Malachi 1:1-2:7

This week's haftorah opens with a mention of the tremendous love G-d harbors for the children of Jacob, and the retribution He will visit upon the children of Esau who persecuted their cousins. This follows the theme of this week's Torah reading, whose two protagonists are Jacob and Esau.

The prophet Malachi then rebukes the kohanim (priests) who offer blemished and emaciated animals on G-d's altar: "Were you to offer it to your governor, would he be pleased or would he favor you? . . . O that there were even one among you that would close the doors [of the Temple] and that you would not kindle fire on My altar in vain!"

The haftorah ends with a strong enjoiner to the kohanim to return to the original covenant that G-d had made with their ancestor, Aaron the High Priest. "True teaching was in his mouth, and injustice was not found on his lips. In peace and equity he went with Me, and he brought back many from iniquity." ❖



Good Shabbos to all!

Dvar Torah Questions and Answers

By Rabbi Moshe Bogomilsky

"ואלה תולדת יצחק בן אברהם אברהם הוליד את יצחק"
"And these are the offspring of Yitzchak son of Avraham; Avraham gave birth to Yitzchak."
(25:19)

QUESTION: Why does the Torah repeat that Yitzchak was the son of Avraham and that Avraham was the father of Yitzchak? Moreover, at the end of Parshat Chayei Sarah it says "ואלה הם תולדת יצחק בן אברהם" — "And these are the offspring of Yishmael, Avraham's son" (25:12) — not repeating that Avraham was the father of Yishmael. Moreover, regarding Eisav, the Torah states "ואלה תולדות עשו" — "And these are the offspring of Eisav" (36:1), not mentioning that he is the son of Yitzchak, or that Yitzchak was the father of Eisav.

ANSWER: When one met Yitzchak and complimented him for being a tzaddik and a great talmid chacham, Yitzchak would modestly, respond: "I am really insignificant. The only great thing about me is that I am the son of a great father, Avraham."

When one praised Avraham for his stature and greatness, he would respond: "All this is insignificant. The only important thing is that I have a son such as Yitzchak." Thus, Yitzchak would pride himself with his father Avraham, and Avraham was proud that he had a son such as Yitzchak.

Yishmael, the ancestor of the Arab world, was proud that Avraham was his father. Avraham however, was not happy that he had a son such as Yishmael. For Eisav it meant nothing that he was the son of Yitzchak. And, of course, Yitzchak took no pride in his son Eisav. ❖

(מיוסד על זכרון ישראל - מלאכת מחשבת)

ב"ה
 נמלאה הארץ דעה אתה ה'
 ANSHEI LUBAVITCH
BEIS MIDRASH
 בית מדרש לחסידות
L'CHASSIDUS

שיעורי חסידות • Shiurim



STUDY CHASSIDUS!

Currently learning

שׁוּבָה יִשְׂרָאֵל (תּרנ"ט)

THE POWER OF RETURN

by the Rebbe Rashab

Monday-Friday 5:55-6:10 AM

שיעורי הלכה • Halachah

Explore the Ins-and-Outs of Prayer

Hilchos Tefillah.....1:40-1:45 PM

Monday-Thursday

שיעורי • Tuesday Talmud

גמרא

Tractate Sukkah.....9:30-10:00 PM

WANT TO LISTEN TO A CLASS ON-THE-GO?

Text your WhatsApp number to 201-362-2712 to join the Torah Classes @ Anshei Group

Stay Tuned for More Info

New JLI Course coming up

Crime and Consequence

Shevat 5779 / February 2019

Criminal justice reform is a hot-button topic in the United States, with a bipartisan consensus that urgent reforms are needed. This course discusses some of the most controversial issues with respect to crime and punishment and offers Torah perspectives that are relevant and insightful. The course examines many areas of criminal law, such as sentencing, incarceration, parole, death penalty, evidence, rehabilitation, crime prevention—all in the hope of generating a safer and more just society.



MONDAY EVENING TORAH STUDIES

7:00-8:00 PM • Maariv at 9:15

Monday, November 12, 2018

A RED LINE IS A RED LINE

Finding the Internal Courage to Erect Moral Boundaries

On that fateful night on a mountaintop, as Jacob dreamed, the entire Land of Israel folded beneath him. The reason? It was a harbinger of his descendants' future conquest of the Land. Harbingers aside, what is the reason G-d fashioned such a fantastic miracle? For pure sentiment? It turns out that this sentiment is a key component in crafting the moral compass for Jacob's descendants for all time.

Monday, November 19, 2018

COSMIC COLLISION

What a Kabbalistic "Big Bang" Has to Say about Everyday Life

Cosmic collisions, and abundant lights shattering vessels and raining sparks into darkened worlds: sounds like the stuff of a fantasy movie—but it's not. Believe it or not, it's the kabbalistic rendering of Creation, and it has major implications for how the world operates, and more importantly, how you operate. Discover the secret of the cosmos and yourself, through the surprising vehicle of a narrative about Edomite kings.

Schedule of classes for

Larger Than Life: Weaving G-d into the Details by the Rosh Chodesh Society

- 2018** November 14.....7:30 pm
- December 127:30 pm
- 2019** January 16.....7:30 pm
- February 13.....7:30 pm
- March 13.....7:30 pm
- May 15.....7:30 pm

Questions? Want to host a class? Call or text Rivky Bergstein: 201.362.2909



Wrestling with Faith

Join us this Sunday evening for Lesson Three: *A Higher Paradigm*

Our upcoming lesson dares to explore a topic that is quite sensitive. It is no secret that the Torah seems to ignore foundational cornerstones of Western society. Many of the Torah's instructions seem to fly in the face of basic values such as inherent rights, egalitarianism, and the freedom to choose one's identity and path in life. Why would we want to have a relationship with the Author of this Torah? Would we be foolish to even attempt to reconcile the Torah with modern trends of thought?

Join us this Sunday, November 11, 7:30 pm at Anshei Lubavitch as we tackle these topics together.

FIND OUT MORE

Call 201.362.2712. or email: RabbiBergstein@FLChabad.com



THIS WEDNESDAY

Nov. 14, 7:30 PM

Carried Away

The Consumed Consumer

In today's society, it is natural to be concerned about the rights of a consumer and less in vogue to worry about the interests of the vendor. In reality, however, good and evil is done by all of us. Because so much of society focuses on consumer rights, too often, customers are absorbed in a sense of entitlement. Do bargain hunting, taking advantage of a vendor's liberal return policies, window shopping, and such constitute ethical shopping behaviors compatible with the Jewish value system?